

532 1
.873

12.12.05.

From the Library of
Professor Samuel Miller
in Memory of
Judge Samuel Miller Breckinridge
Presented by
Samuel Miller Breckinridge Long
to the Library of
Princeton Theological Seminary

B 532
.873
1745

SCC
7445
v.1

A
NEW HISTORY
OF THE
HOLY BIBLE,
FROM THE
Beginning of the World,
TO THE
ESTABLISHMENT of CHRISTIANITY.

WITH
ANSWERS to most of the Controverted Questions,
DISSERTATIONS upon the most remarkable PASSAGES,
AND A
CONNECTION of PROFANE HISTORY all along.
To which are added,
NOTES, explaining difficult Texts, rectifying Mis-Translations, and
reconciling seeming Contradictions.

The Whole illustrated with proper MAPS.

By the Reverend THOMAS STACKHOUSE,
A. M. Vicar of Beenham in Berkshire.

IN SIX VOLUMES.

VOL. I.

D U B L I N :

Printed for EDWARD and JOHN EXSHAW at the *Bible* on
Cork-Hill. M,DCC,XLVIII.

ERRATA to VOL. I.

A Pp. P. 86. l. 28. *for* ony *r.* any. p. 239. l. last *dele* my.

TO THE

Right Reverend Father in GOD,

E D M U N D,

Lord Bishop of *L O N D O N,*

AND ONE OF

HIS MAJESTY'S Most Honourable PRIVY COUNCIL.

MY LORD,

THAT a Book of this Size, by a Person of my Obscurity, should, in so short a Space of Time, after so large a Number already printed off, come to its second Impression, must be imputed very much to the Influence of your Lordship's Name in the Front, which is of Weight sufficient to stamp Authority upon any Thing, and to induce both Clergy and Laity to read what your Lordship has not disdain'd to approve.

D E D I C A T I O N.

THERE is something however, I hope, in the Laudableness of my Intention, which, in Conjunction with your Lordship's Influence, has been a Means to conciliate the good Opinion of the Publick, and to give the Work a greater Currency: For the Design of what I now present to your Lordship, is, so to methodize, explain, and illustrate the *Historical Part* of the HOLY BIBLE, as to remove the *Difficulties* in Reading it, which some have asserted, and others complained of, with an Intent, I fear, to prejudice the World against it: And were I under no previous Obligations to your LORDSHIP, the very Nature of my Subject would remit me to *One*, who has always been a known Encourager of Works of this Kind, and who has himself so gloriously maintained the *Truth* and *Authority* of those *Sacred Records*, and both the *Evidences* and *Excellency* of the Christian Dispensation.

SINCE it is our Fate, my LORD, to live in an Age wherein Divine *Revelation* is rejected, the Sense of antient *Prophecies* perverted, the *Miracles* of our Blessed Saviour degraded, the *Mysteries* of our Holy Religion ridiculed, its *Laws* and *Constitutions* slighted, and its *Guides* and *Ministers* treated with Despise; we ought to account it the peculiar Blessing of Heaven, that in this great *Metropolis*, we have *One* *presiding* over us, who is so well qualified to withstand this *Inundation* of Impiety, who is both able and willing to *vindicate* the Cause of God and Religion, and, by his Example and Encouragement, to *animate* us in Defence of it.

To

D E D I C A T I O N.

v

To you, my LORD, we owe a full *Confutation* of Infidelity in your Lordship's most excellent PASTORAL LETTERS. To you we owe that wise System of *Directions* for our private Conduct, and the honourable Discharge of our Ministerial office, which, if duly observed, would make *us unto God a sweet Savour of Christ*, and a glorious *Clergy* indeed. To you we owe the Knowledge of our Ecclesiastical *Laws* and *Constitutions*, which your Lordship, with great Care, and Pains indefatigable, has digested and explain'd. To you we owe the defence of those *Immunities* and *Privileges*, and the Preservation of those *Rights* and *Possessions*, with which those *Laws* and *Constitutions* have invested us. And (however other Tongues may be silent) my Gratitude, I hope, will always oblige me to declare, that to you I owe the present comfortable Leisure I have for Study, and the Generous Encouragement your Lordship has always been pleased to give to my weak, but well-intended Labours.

W H A T E V E R then, my LORD, the Perverseness of this *present* Generation may be, *future* Ages must be told, what an exquisite Judge and Master of all useful Learning, what a firm *Friend* to Men of Merit, what a true *Patriot* to your Country, what a zealous *Defender* of the *Christian* Cause, what a wise *Guide* and *Governor* of *Christ's Church*, what a kind *Protector* of his Ministers, and strenuous *Assertor* of their *Rights* and *Privileges*, you have all along been; in how large a *Sphere* your

A 3

Lordship,

D E D I C A T I O N.

Lordship, these many Years, has mov'd, and
with what Lustre you have always adorn'd it.

THAT the great *Giver of every Good and Per-
fect Gift* may long preserve your Lordship, a
publick Blessing to this Church and Nation, is
the daily fervent Prayer of

My LORD,

Your LORDSHIP'S

Most Humble,

Obliged, and

*Beenham in Berkshire,
7 April, 1744.*

Devoted Servant,

T H O M A S S T A C K H O U S E.

T H E
N A M E S
O F T H E
S U B S C R I B E R S
T O
Stackhouse's History
O F T H E
B I B L E.

A.

REV. Thomas Abbot.
Mr. James Adams of Coleraine.
Rev. James Adams, Rector of Bebington in Wirral.
Mr. William Allen of Coleraine.
Oliver Anketell, Esq;
Rev. John Armstrong.
Rev. Ralph Aftley.
Rev. John Averell, *A. M.*

B.

Rev. Richard Bailey, *A. M.*
Rev. Tyrrel Bailey, *A. M.*
Winthrop Baldwin, *A. B. T. C. D.*
Mr. J. Bell.
Thomas Bingley, Alderman of Chester.

Rev. ——— Blackhall, *D. D.*
Capt. John Blair of Ballydivit.
Mr. Thomas Blair.
Rev. Thomas Blair, *A. M.*
Right Hon. Lady Dowager Blaney.

Mr. Peter Blencow.
Rev. Thomas Blennerhassett, of Dunmanway, County Cork.
Mr. John Boileau.
Mr. John Bomford, *A. B. T. C. D.*
Rev. John Bowes.
George Boyde, Esq;
Rev. Alexander Bradford, *D. D.*
Mr. Abraham Bradley, Bookfeller, 8 Sets.
Mr. Richard Brewer.
Mr. William Brien, Bookfeller,
Rev. Rob. Brien.
Mr. William Bullen.
Joseph Bunbury, Esq;
Rev. David Burches, *D. D.*
Rev. John Burgh
Hon. Mrs. Bury.
Mrs. Jane Bury of Corke.
Hon. John Butler, Esq;

C.

Mr. Hugh Carmichael, Attorney.
Rev.

SUBSCRIBERS NAMES.

Rev. Robert Caskin.
 Mr. Robert Church.
 Mr. John Clarke, of Belfast, Merchant,
 Rev. William Clarke.
 Rev. Josias Clougtstone, of Lerne.
 Edward Constable, Merchant.
 Mr. Thomas Constable.
 Mr. Thomas Constable, junior.
 Rev. Thomas Contarine.
 Mr. Isaac Corry.
 Sir Richard Cox, Bart.
 Mr. John Crifty of Bellerashane.
 Mr. Nicholas Cromie.
 Martha, Lady Crofton.
 Mr. Tim. Cronin, Bookseller in Corke, 8 Sets.
 Rev. John Crookhall, Rector of Woodchurch in Wirral.
 John Cuppaige, Esq;
 Mr. Robert Curtis. F. C. T. C. D. D.

Mr. Isaac Dance.
 Rev. Richard Daniel.
 Rev. Thomas Daniel, Rector of Meccosquin.
 William Daniel, Merchant.
 Captain Darassus.
 Mr. William Daugherty.
 Rev. Lewis Davis, Rector of Lhandyfydog.

Rev. Thomas Dawson, L. L. B.
 Rev. William Dawson.
 Mr. William Dickie, Bookseller in Armagh, 8 Sets.
 Rev. James Dickson, A. M. Vicar of Seapattrick.
 Mr. William Dickson of Cork.
 Mrs. Jane Dobson.
 Mr. James Dodd.
 Rev. Dudley Donlevy.
 Marcus Dowley, Esq;
 Rev. John Drury.
 Mr. Richard Drury, Silk Mercer.
 Mr. John Ducrofs.

E.

Mrs. Edmonston of Bill-Hall.
 Mr. Samuel Edwards.
 Rev. Thomas Ellison.

Rev. Thomas Evans.
 Messieurs, G. and A. Ewing, Book-fellers, 8 Sets.
 Miss Mary Exshaw.
 Rev. Giles Eyre, Dean of Killaloe.
 F.
 Rev. James Farish.
 Mr. George Faulkner, 3 Sets.
 George Ferguson of Belfast, Merchant.
 Mr. Andrew Ferguson.
 Mr. William Ferrer, Bookseller in Limerick, 8 Sets.
 Mr. Richard Folds, A. B.
 Miss Ford.

G

Rev. John Gage, B. D.
 Mr. Robert Gage, of Colerane.
 Mrs. Ann Gage,
 Mrs. Sarah Gage.
 Mr. Anthony Gale.
 Mr. John Galt.
 Mr. Robert Gaven, of Coleraine.
 Rev. Napper Gifford.
 Mrs. Hannah Gillman, of Cork.
 Rev. Francis Glover.
 Henry Gonne, Esq;
 Rev. Thomas Goodwin.
 Rev. George Gowan.
 Miss Letitia Gore.
 Mr. Henry Gunn, A. M.

H

Rev. Patrick Hamilton, of Killeagh.
 Mr. Anthony Hamilton.
 Mr. Isaac Hamilton.
 Robert Harman, Esq;
 Rev. Richard Harris, of Thinby in Cumberland.
 Rev. Charles Harris.
 Rev. Christ. Harrison, of Killmore near Mullengar.
 Mrs. Harrison.
 Mr. Christ. Harvey, T. C. D.
 Rev. Sam. Harwar, Curate of Bebington.
 Mr. Matt. Haskins.
 Rev. John Hastings, F. T. C. D.
 Mr. John Haughton.

Mr.

SUBSCRIBERS NAMES.

Mr. John Hay, Bookseller in Belfast, 16 Setts.

Mr. James Hemphill.

Rev. George Herron, of the Isle Magee.

Dominick Heyland, Esq;

Gorges Edmond Howard, Esq;

Rev. George Howse, Archdeacon of Dromore,

Rev. Curwen Hudleston,

Mr. Hugh Hughes, of Rhoscolyn in Anglesey.

Rev. Charles Humble, *A. M.*

Mr. Mich. Hufsey.

Mr. Love Hyatt.

I

Mr. Hugh Johnston, of Belfast, Merchant.

Mr. Thomas Jolly.

Rev. Charles Jones.

Rev. William Jones.

Rev. Hump. Jones, Rector of Llanfeathlu.

Rev. Charles Jones *A. M.*

Messrs. Robert and Henry Joy, Booksellers in Belfast, 8 Setts.

K

Rev. Thomas Keffe.

Mr. John Kerr.

Right Rev. Joseph, Lord Bishop of Kilmore

Rev. Edward Kippax *A. M.*

Rev. Alexander Knox

L

Rev. Thomas Lancaster,

Right Hon. Humphry, Lord Viscount Laneshorough.

Mr. William Langston.

David Latouche, Esq;

Rev. William Law, *A. M.*

Mr. Joseph Leathly, Bookseller, 8 Setts.

Rev. Dan. Letabliere, D. D.

Rev. Will. Lill.

Rev. Paul Limerick.

John Lindsay Esq;

Mrs. Mary Littledale.

Mr. John Lodge.

Rev. Mr. Lord.

Rev. Richard Lloyd, *A. M.*

Edward Lucas, of Castle-Shien, Esq;

Simon Lutterell, of Lutterell's-Town, Esq;

Rev. Roger Lyndon.

Rev. John Lyon, *A. M.*

M.

Rev. William Mc. Beath

Mr. John Mc. Curdy, of Megiligan

Edward Madden, Esq;

Rev. Andrew Malcolm

Rev. Isaac Mann, D. D.

William Marshall, Esq;

Rev. Daniel Matthews, *A. M.*

Rev. Bellingham Mauleverer, of Maghera

Miss Mary-Margaretta Maurice

Rev. Richard May.

Mr. Thomas Mead.

Edward Meares, Merchant.

Rt. Hon. Lady Lucy Meyrick.

Owen Meyrick, of Bodorgan Esq;

Mr. John Milton.

Mrs. Minchin.

Mr. Arthur Mitchel.

Mr. James Mochrie, Student in Divinity.

Rev. John Stanley Monck, *A. M.*

Thomas Montgomery, Esq;

Mr. Robert Montgomery.

Rev. Patrick Moore, *A. M.*

Rev. John Moore, Master of the Royal School at Cavan.

Rev. John Moore, A. B. of Firbank.

Mr. Thomas Moore, Bookseller, 8 Setts.

Rev. David Morgan, *A. M.*

Mr. John Muir, Schoolmaster in Stranraer

Mr. George Murray.

N.

Rev. Thomas Nabb.

Mrs. Jane Napér.

Richard Nelson, Esq; Attorney.

Mr. Oliver Nelson, Bookseller, 8 Setts.

Arthur Newburgh, Esq;

Rev.

SUBSCRIBERS NAMES.

Rev. Richard Norris, *A. M.*

O.

Rev. Hamlet Obins.

Mrs. Emilia O'Callaghan, of Altidore.

Rev. Eubule Ormsby.

Mr. Robert Owen.

P.

Capt. William Parker, of Anaugh, County Wexford.

Rev. Charles Perceval, *A. M.*

Mr. Robert Pettigrew.

Rev. Nathaniel Philpot, of Chester.

Rev. Thomas Piggott.

Mifs Matilda Pilkington, of Cork.

Mrs. Martha Pilkington, Bookfeller in Cork, 8 Sets.

Mr. Jacob Poole, Jun.

Rev. Plunket Preston, *A. M.*

Mr. Robert Pringle.

R.

Mr. Hugh Ramsay Bookfeller in Waterford, 18 Sets.

Rt. Rev. Philip, Lord Bishop of Raphoe.

Rev. Gilbert Rawson, *A. M.*

Rev. Henry Reynell, *D. D.*

Mrs. Margaret Rheams.

Thomas Richards, Esq;

Mr. George Risk, Bookfeller, 4 Sets.

Lewis Roberts, Esq;

Master Joseph Rogers, of Cork.

Rev. Moses Rouquier, *A. M.*

S.

Rev. Michael Sampson, *A. M.*

Rev. James Saurin, of Belfast.

Mr. John Sawkell.

Rev. Arthur Sayer.

Mr. Robert Scott, of Armagh.

Rev. Waterhouse Sheppey.

Mr. William Sheppey.

Rev. James Sheridan.

Rev. Thomas Shewel.

William Shiel, Esq;

Rev. John Skelton of Dundalk.

Rev. Thomas Slack.

Mr. William Smith, Bookfeller, 8 Sets.

Mr. John Smith.

Rev. Thomas Spedding, *A. M.*

Mr. Daniel Stephenson.

Mr. Hanover Sterling.

Rev. Edward Sterling.

Mr. George Stevenson, Bookfeller in Newry, 8 Sets.

Robert Steuart of Portrush, Merchant.

Robert Stringer, *A. M.*

Rev. John Strong, of Ballinahinch.

Mr. Cornelius Sullivan, Bookfeller in Newry, 8 Sets.

James Swift, Esq;

T.

Jonathan Tanner, of Bandon, Esq;

Rev. Isaac Tasker.

John Terry, Alderman of Cork.

Rev. Stephen Thomas.

Mr. John Thwaites.

Robert Tighe, Merchant.

Mr. Andrew Todd, of Coleraine, Merchant.

Mrs. Mary Townley.

Rev. Boyle Travers, *D. D. R.* of St. Paul's, and Preb. of St. Patrick's.

W.

Thomas Wakely, Esq;

Rev. Isaac Walker.

Mr. Thomas Walker.

Capt. William Ward.

Mr. William Watts.

Rev. William Watts.

Rev. Samuel Whaley.

Rev. Mr. White of Cork.

Mrs. Mary Wilcock.

Rev. Somner Wilkins.

Abraham Wilkinson, Merchant.

Rev. George Wilson.

Mr. Peter Wilson, Bookfeller, 4 Sets.

Rev. John Winnington.

Mr. John Winnington.

Mr. Jeremiah Wooddell.

Samuel Woodward, Esq;

Rev. Thomas Woolsey.

Rev. John Wynne, *D. D.*

T H E
A P P A R A T U S
T O T H E
H I S T O R Y
O F T H E
O L D T E S T A M E N T.

BEFORE we enter upon the *History* of the (*a*) *Holy Bible*, it may not be improper to enquire a little into the *Truth* and *Authority*, the *Perfection* and *Excellency*, the *Antiquity*, *Stile*, and other *Properties* of that Part of it, which we call the *Old Testament* (for what we have to say concerning the *New* must be reserv'd to another Place) the *Number*, and *Nature* of the Books, whereof it is compos'd, and the several *Translations*, and other incidental *Changes*, which, since the Time of it's Pub-

(*a*) The Books, which we look upon as the Foundation of our holy Religion, go under different Names. They are stiled *Sacred* and *Divine Books*, *Holy Writ*, and *Holy Scripture*, because they were wrote by Persons divinely inspir'd, and do contain the Commandments of God himself. Our *Saviour* calls them the *Scriptures* by way of Eminence, because no other Book is comparable to them. Several of the Antients gave them the Name of *Pandect*, and *Bibliotheca Sancta*, as containing all the Tracts, which were wrote upon the same Divine Subject. Of later Ages the Word *Bible*, (which comes from the Greek Βιβλία, signifying Books)

Publication, it has undergone. And this we are the rather induc'd to do, because a bolder Spirit of *Infidelity* than usual, has, of late, gone out into the World; teaching *some*, to look upon all Religion, as a mere *Trick*, contriv'd by the *Arts of Princes*, and conserv'd by the *Interest of Priests*; others, to call in Question the *Genuineness* of some particular Books of Scripture, thereby to make way for the Subversion of the *whole*; others, to disparage the *whole*, as a *rude and immethodical*, a *flat and insipid* Composition, unbecoming the Spirit of God to dictate, or Men of *Letters* to read; and others again, from the pretended *Sufficiency* of *Natural Religion*, to deny the Necessity of any *Divine Revelation* at all.

A Divine
Revelation
what.

WHAT we are to understand by a *Divine Revelation* needs no great Pains to discover. (b) In the most simple and obvious Sense of the Word, *Revelation* is the making that known, which was a Secret before; and so, when applied to a *Religious Use*, " 'tis God's making known himself, and his Will to Mankind, over and above what he " has made known by the Light of Nature or Reason." To this Purpose we may observe, that the Objects of our Knowledge are of three Kinds: Some are discernable by the *Light* of Nature without Revelation; such is the Knowledge of God from the Effects of his Power and Wisdom, as (c) the Apostle argues: Others knowable, not at all by the Light of Nature, but by Revelation only; such is the Salvation of Mankind

Books) has universally prevailed; but how the Word *Testament* came to be applied to the Holy Scriptures, is not so easy a Matter to define; only we may observe, that the *Septuagint's* using the Word *Διαθήκη*, (which signifies a *Testament*) might probably induce the *Latin* Interpreter to translate it by *Testamentum*: But then we must remember, that this Word must not be us'd in its ordinary Sense, as it means a Man's *last Will*, that is to be executed after his Death; but, in a more general Signification, to denote, a *solemn Declaration* of the *Will* of God towards Men, containing his Laws, his Precepts, his Promises, and the Covenant which he has contracted with them. And for this Reason it is likewise call'd by the *Latins*, *Instrumentum*, i. e. an authentic *Deed*, containing solemn Ordinances, or Treaties, and Compacts. The Books, which comprehend what God reveal'd to the *Jews*, are called *the Old*, and those, which contain what he declared by *Jesus Christ*, and his Apostles, are stiled *the New Testament*. Du Pin's Hist. of the Canon, &c.

(b) Bishop Williams's Sermons at Boyle's Lectures. (c) Rom. i. 20.

Mankind by the Death of *Jesus Christ*, (*d*) which (as the Apostle expresses it) *has, from the Beginning, been hid in God*: And others, discoverable by the Light of Nature indeed, but very *imperfectly*, and therefore stand in need of a Revelation to give them a farther Proof and Evidence; and of this kind is that (*e*) *Life and immortality*, which (the same Apostle tells us) our Saviour brought to Light by the Gospel: But now be the Revelation of what Degree soever, whether *partial* or *entire*, whether a total Discovery of some unknown Truths, or only a fuller, and clearer Manifestation of them, it must be *supernatural*, and proceed from God.

THAT God can make a Revelation of his Will, either *im-* The Possibility of God's making one.
mediately to our Minds and *inward* Faculties, or *mediately* to our Understandings, by the Intervention of our *outward* Senses, can never be question'd by any one, who considers him as the Author of his *Being*, and therefore intimately acquainted with all the Springs and Movements of his Soul. (*f*) We find ourselves capable of communicating our Thoughts to one another, either by Means of a Sound of Words, which strikes the *Ear*, or by Writing, or other Signatures of our Intentions, which affect the *Eye*; and why cannot God make use of the like Means to impress what Idea he thinks fit on our Minds, or to give such Motions to the *Brain*, as may occasionally excite whatever Thoughts he designs to produce in us? or rather indeed, why may not he, without any intermediate or occasional Cause at all, enlighten the Mind by a direct and naked View of such Truths, as he desires it shou'd know? for (*g*) *he that planted the Ear*, and *he that form'd the Eye*, shall not he have Access to them? or shall not he have Power of communicating his Thoughts, *who teacheth Man understanding*.

SINCE therefore it cannot be denied, but that it is *possible* The Probability that he did.
for God to reveal his Will to Mankind, let us, in the next Place, consider, which is most *probable*, which most agreeable to the Notions we have of him, whether he *shou'd*, or *shou'd not*, make such a Revelation. Now, if we may judge of this by the general Sense of Mankind, we shall hardly find any one, that believed the Existence of a God, who did not believe likewise some kind of *Commerce* and Communication between God and Men. (*h*) This was the Foundation of all the religious *Rites* and Ceremonies, which every Nation pretended

(*d*) Eph. iii. 9. (*e*) 2 Tim. i. 10. (*f*) Fiddes's Body of Divinity, Vol. I. (*g*) Psal. xciv. 9. (*h*) Dr Sherlock's Sermons.

pretended to receive from their Gods: And, what gave Birth to all their superstitious Arts of Divination, was the Persuasion that their Gods had a perpetual Intercourse with Men, and, by sundry Means, gave them Intelligence of Things to come.

AND indeed 'tis hardly to be imagin'd, that God shou'd make reasonable Creatures on purpose to know him, and to be happy in the Knowledge, and Love, and Admiration of him, and yet withdraw himself from them, without giving them any visible Tokens of his Presence, or communicating any farther Knowledge of himself to them, than what they might perceive in the *Reflection* of his Works. A Desire to be acquainted with the Will of the *Supreme Being* seems to be so connatural to the Soul of Man, that, in the more civiliz'd Parts of the World, we scarcely know any People of Note, who had not their *Sibyls*, such as they accounted the *Mouth* of their Gods; and, without all doubt, none were without an *Oracle*, to which, upon all Exigencies, they had Recourse, and to whose Injunctions they willingly submitted. And if *such* a Desire be implanted in us, the Consideration of God's Goodness will not suffer us to doubt, but that he has made a proper Provision to answer *this*, as well as our other natural Appetites. Whereupon we cannot but conclude, that the same Power and Wisdom, which made Man a *reasonable and inquisitive* Being, and allow'd him a World of Wonders to employ his intellectual Faculties in the Contemplation of, has likewise taken Care to satisfy that noble *Desire* of knowing what the Will of his *Maker* is, and what relates to his own eternal Welfare: And that is *Revelation*.

WITHOUT this, indeed, the Case is with him, as with one, that is born blind, (*i*) who, whatever other Evidence he may have of the Being of a God, wants *one*, the most convincing of all, *i. e.* the Wonders of an Almighty Power,

(*i*) Our excellent *Milton*, in that *Episode* upon *Light*, wherein he bewails his own Want of Sight, very feelingly, has expressed this Thought with a great deal of Tenderness and Beauty;

————— Thus with the Year
Seasons return, but not to me return
Day, or the sweet Approach of Ev'n or Morn,
Or Sight of vernal Bloom, or Summer's Rose,
Or Flocks, or Herds, or human Face divine.
But Cloud instead, and ever-during Dark
Surrounds me, from the cheerful Ways of Men

er, and incomprehensible Wisdom, conspicuous in the *Frame* of Nature, and the visible Parts of the Creation. And, in like manner, whatever Sense such Men, as have only Reason for their Guide, may attain of the Mercy and Goodness of God; whatever they may observe, in the Course of his Providence, to confirm them in the *Belief* of it; whatever Hopes they may entertain of it from a general Notion of the Divine Nature; whatever *Desire* they may have for it from the Sense of their own *Misery*; yet they want that *Evidence* of it, which alone can satisfy, and compose their *doubtful* and distracted Minds, and that is *Certainty*, or, which is the same, *Revelation*; by which, and nothing less, that *Certainty* is to be attain'd.

THE plain Truth is, if there be no Revelation, we are, as it were, *without God in the World*; and, considering the Nature of some *Events*, cannot assuredly say, whether the *Divine Providence* interferes in the Government of it, or *Fate* and *Chance* happen to all Things (*k*). If there be no *Revelation*, we are still in our Sins, and have no Sanctuary against the Accusations of our enrag'd Consciences, the Fears of our guilty Minds, or the Justice of an incens'd Deity. If there be no *Revelation*, we have no *Hope*, can have no Comfort in our Death, nor any Assurance of Immortality after it. In a Word, if there be no *Revelation*, we are in a perpetual *Maze*, as if we were at Sea, without Star or Compass, and knew not what Course to take to gain our Harbour. And therefore the same Reason, which we have to believe that God is *good* and *gracious* in all his other Dispensations, we have to believe likewise, that, from the first Creation of the World, he always vouchsafed Mankind some *Revelation* of his Will, whereby to direct their Conduct.

ADAM, no doubt, was created, at first, in the full Perfection of his Reason; and yet, if we take a View of him in that State, we shall soon perceive, that he cou'd not attain a competent Knowledge of many Things, without the Assistance of Divine Revelation. (*l*) He felt indeed himself

The Necessity of his doing it.

To the First Man.

to

Cut off, and, for the Book of Knowledge fair,
Presented with an universal Blank
Of Nature's Works, to me expung'd and raz'd,
And Wisdom at one Entrance quite shut out.

BOOK III.

(*k*) Bishop *Williams's* Sermons at *Boyle's* Lectures.

(*l*) *MILTON*, whom I take to be a good Commentator upon what happened to *Adam* in his State of Innocence, introduces him thus expressing himself;
My

to *be*, but how he come to *be*, he knew not; for he saw nothing about him, that cou'd either be suppos'd to have given him that *Being*, or cou'd inform him how he came by it. He saw he had a Body, but what that Body was originally made of, he cou'd not possibly tell; for how cou'd he suppose, that such warm, soft, and tender Flesh, such firm and well-compacted Joints, such bright and radiant Eyes, &c. were ever form'd of cold, shapeless, and unactive Earth? He felt his Body move obsequious to his Will, but what that inward *Principle* was, which mov'd it, he was wholly ignorant, nor could he possibly, of himself, conceive, that there was an *immaterial* Spirit, of a distinct Nature and *Subsistence*, vitally united to it, and what gave the *Spring* to all its Motions. He cast his Eyes up to the Heavens, and there saw that glorious *Luminary*, which gave Light (as he perceiv'd) to all about him; but whether it was an *intelligent* Being or no, or, when it came to decline and *set*, whether it might not be inclosed in perpetual Darknesh, he cou'd not understand. He found, towards the Approach of Night, an heavy Stupidness begin to seize him, and that he was forc'd to submit to its Power; but he did not know, but that it was to be the *Extinction* of his Being, and that he was to close his *Eyes*, and conclude *his Life* together. This we may very well suppose to have been the Case of *Adam*, at his first looking about him, immediately upon his Creation. For, tho' he had, what we call Reason, in a *sovereign* Degree, yet even that Reason must have been his Torment for a while, when it made him *inquisitive*, but could give him no Satisfaction: And therefore

My self I then perus'd, and Limb by Limb
Survey'd, and sometimes went, and sometimes ran
With subtle Joints, as lively Vigour led.
But who I was, or where, or from what Cause
Knew not: To speak I try'd, and forthwith spake:
My tongue obey'd, and readily cou'd name
Whate'er I saw: "Thou Sun, said I, fair Light!
" And Thou, enlighten'd Earth, so fresh and gay!
" Ye Hills, and Dales! ye Rivers, Woods, and Plains!
" And Ye, that live, and move, fair Creatures! tell,
" Tell (if ye saw) how came I thus, how here——
" Not of my self—by some great Maker then,
" In Goodness and in Power pre-eminent.
" Tell me how may I know him, how adore,
" From whom I have, that thus I move, and live,
" And feel that I am happier than I know."

fore it is proper to believe, (the Wisdom and Goodness of God constrain us to believe) that, in order to relieve him under this Perplexity, God took Care, either by the *Ministry* of his holy *Angels*, or by some immediate *Inspiration*, and *Impression*, to inform him of every Thing, that was necessary for him to know, in the State wherein he had placed him.

HE had placed him now in a beautiful *Garden*, and given him great Variety of Fruits for his Nourishment and Support; but might not some of these Fruits be design'd for other Purposes than Food? or might they not have some bad and pernicious Qualities in them, how apparently fair soever, and inviting? (m) Without making the *Experiment*, it was impossible for *Adam* to know what Food was proper for his Constitution, which Experiment (for ought he knew) might have proved fatal to him; and therefore we find God giving him this Direction: (n) *Of every Tree in the Garden thou mayest freely eat, but of the Tree of Knowledge of Good and Evil thou shalt not eat of it, for in the Day, that thou eatest thereof, thou shalt surely die.*

HE had placed him, naked and defenceless, in the midst of savage Creatures, all able and inclin'd to destroy him, had they not been restrain'd by some invisible Power; and, in this Condition, he must have been miserable beyond all Imagination, and under perpetual Apprehensions, that the first *Lion*, or *Tyger* he met, wou'd certainly devour him; but, to ease his Mind in this Particular, we find God giving him Assurance to the contrary, and investing him with this Authority: (o) *Have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over every living Thing, that moveth upon the Earth.*

HE had formed a Woman, to be a Consort and Companion to him; but how he should know any Thing of a future State of Marriage, and the Ties of *conjugal* Affection among his Posterity, (p) (as his Words plainly indicate) how he shou'd have a perfect Notion of *Father* and *Mother*, before there was any such Thing as *Father* and *Mother* in the World; should have clear Ideas of the Affection and Endearments arising from that Relation, and yet, at the same Time, shou'd perceive, that the Affection and Endearments, arising from Marriage, wou'd so far get the better of them, as to attach a Man nearer to a *Stranger*, taken into his *Bosom*, than to those very *Parents*, whose
Blood

(m) Revelation examin'd. (n) Gen. ii. 16, 17. (o) Ibid. i. 26. (p) Ibid. ii. 24.

Blood ran in his Veins; is a *Problem*, which cannot be resolved without having Recourse to Divine Revelation; and therefore we find our Saviour thus expounding it: (*q*) *Have ye not read, that he, who made them in the Beginning, made them Male and Female; and said, for this Cause shall a Man leave Father and Mother, and shall cleave to his Wife, and they twain shall be one Flesh?* So that the Words of *Adam*, upon this Occasion, were the Declaration of God himself, and only pronounc'd by *Adam*, in Consequence of an express Revelation from God. And if a Revelation, in these and such like Instances, was needful for the Conduct of Man in his State of *Integrity*, much more was it necessary in a state of Defection and general Depravity.

And his Poverty.

WHETHER we believe then, or not believe the Account, which *Moses* gives of the Devil's deceiving our *first Parents* in the Form of a *Serpent*; yet, unless we will deny the Truth of all History, we must allow, that in Process of Time, (both before, and after the *Flood*) the Corruption of Mankind became universal; and that their grand *Adversary* had so enlarg'd his Empire, as even to outvie the *God of Heaven* in the Splendor of his *Temples*, the Number of his *Votaries*, and the Pomp and Solemnity of his *Worship*. (*r*) In this Case, we do not indeed say, that Man had any *Right* to the Divine Assistance; that he had forfeited by his *Apostacy*; and where the Necessity is created by our own Fault, there lies no Obligation upon the Creator to provide a *Remedy*: But tho' God was under no Obligation to do it, yet, considering the miserable Circumstances Mankind were in after the *Fall*, more especially through want of a Revelation, we may reasonably conclude, that the *Benignity* of his Nature wou'd no less incline him to give them *one*, than if he had been oblig'd to it by a special *Promise* or *Covenant*.

FOR how can we believe, that a Being of *infinite Perfection*, when he saw Mankind under the Deception of Sin, and the Delusions of *Satan*, shou'd take no Care to rectify their Mistakes, and reform their manners? (*s*) Can we suppose it consistent with *infinite Truth*, to suffer all Nations to be expos'd to the wicked Designs of seducing and *apostate* Spirits, without ever offering them any Means to undeceive them? Can we imagine, that a God of *infinite Majesty* and *Power*, who is a *jealous* God, and will not give his *Honour to another*, shou'd allow the World to be guilty of Idolatry;

(*q*) Mat. xix. 4, &c.

(*r*) Bishop Williams's Sermons.

(*s*) Jenkins's Reasonableness of the Christian Religion, Vol. I.

Idolatry; to make themselves Gods of *Wood* and *Stone*; nay, to offer their Sons and Daughters unto Devils, without concerning himself to vindicate his own Honour, by putting a stop to such *Abominations*? We have no true Notion of God, if we do not believe him to be infinite in Knowledge, Holiness, Mercy, and Truth; and yet we may as well believe there is no God at all, as imagine, that a God of *infinite Knowledge* shou'd take no Notice of what is done here below; that *infinite Holiness* shou'd behold the whole World overspread with Wickedness, and find no Way to redress it; and that Superstition, and Idolatry, and all the Tyranny of Sin and Satan, for so long a Time, shou'd enslave and torment the Bodies and Souls of Men, and there should be no Compassion in *infinite Mercy*, nor any Care over a deluded World in a *God of Truth*. We may therefore justly conclude, that since a *Revelation*, in the State of Man's *Defection*, was so necessary in itself, and so agreeable to the known Attributes of God, there is abundant reason to be persuaded, that God was always inclinable to impart *one* to Mankind, whenever their Occasions required it.

“ *BUT what Occasion cou'd there be for any Divine Re-* An Objecti-
on,
“ *velation (t), when, by giving them the Light of Reason*
“ *(that perfect and unerring Guide) and implanting in them*
“ *the Law of Nature, God had made an ample and stand-*
“ *ing provision, both for the Instruction of their Minds,*
“ *and the Direction of their Lives? when, by a due At-*
“ *tention to these, they might, at any Time, be enabled to*
“ *perceive all, that was necessary for them to know, and to*
“ *practise all that was required of them to do, without any*
“ *supernatural Intervention, which, in this Case, seems highly*
“ *needless and superfluous?*”

WE readily grant, indeed, that the great Principle of Action, Answer'd by
showing the
Imperfec-
tion,
in human Nature, is *Reason*; insomuch, that to judge according to its Directions, is not the Privilege of the *Philosopher* only, but a Thing *essential* to our very Beings, and as much inseparable from all Persons, as is the Sense of their own *Existence*: But then we are to consider how small a Portion of *Light* any Man's Reason has, that he can properly call its own. For, (u) as we derive our Nature from our Parents, so that, which we generally call *natural Knowledge*, or the *Light of Nature*, is a Knowledge and
Light,

(t) Christianity as old as the Creation, *passim*.

(u) *Law's* Case of Reason, or Natural Religion fairly and fully stated.

Light, that is made natural to us by the same Authority, which makes a certain *Language*, certain *Customs*, and Modes of Behaviour, Natural. Nothing, in this Case, seems to be our *own*, but a bare *Capacity* to be instructed, or a Nature fitted for any Impressions; as capable of *Vice*, as *Virtue*; and as liable to be made an *Hottentot*, by being born among *Hottentots*, as to be made a *Christian*, by being born among *Christians*. So that our *Moral* and *Religious* Knowledge is not to be imputed to the *internal* Light of our own Reason or Nature, but to the Happiness of having been born among reasonable Beings, who have made a Sense of Religion and Morality as *natural* to our Minds, as articulate Language is to our Tongues.

WE allow again, that there is a moral Distinction between *Good* and *Evil*, *Right* and *Wrong*, founded in the Nature of Things; but then we affirm, that this is not from a *Philosophical* Contemplation of the *Fitness* of the one, and the *Unfitness* of the other, that we prefer *Virtue* to *Vice*; but from the Instruction of those, who had the Care of our *Education*, and the Formation of our Judgments from our *Infancy*. When we arrive at an Age of more *Maturity*, indeed, and happen to have a Genius fitted for *Philosophical* Enquiries, we may then deduce Proofs, that will establish our Notions of such a *moral Distinction*; but these, we must allow, are an *After-knowledge*, not common to Men, but *accidental* Confirmations of that Sense of *Religion* and *Morality*, which, more or less, was fix'd in us by the Institution and Authority of those, among whom we had the good Fortune to live. Now, if this be the true State of Reason, as it is *originally* in us; if this be all the *Light*, that we have from our own Nature, *viz.* a bare *Capacity* of receiving good or bad Impressions, right or wrong Opinions and Sentiments, according to the particular Country we chance to be born in; if we are nothing without the Assistance of Men; nay, if we are foolish and helpless *Animals*, till Education and Experience have *revealed* unto us the Wisdom and Knowledge of other Men; then are we but weakly qualified to assert and maintain the *absolute Perfection* of human Reason, in Opposition to the Necessity and Advantage of a *Divine revelation*. But this is not all.

And Depravity of human Reason. It is not only the *Imperfection* of our Reason, but it's frequent *Depravity* likewise, that ought to abate our Confidence in it; since, upon farther Examination, we shall find, that all the *Mutability* of our Tempers, the *Disorder* of our Passions, and *Corruption* of our Hearts; all the Extravagances

travagances of the Imagination, all the *Contradictions* and Absurdities, which are to be found in human Life, and human Actions, are strictly and properly, the Mutability, Corruption, and Absurdities of human Reason. We, indeed, in the common Forms of Speech, talk of our Reason, as a distinct Principle from our Passions, Affections, and Humours; but this is only a Distinction of Language made at Pleasure, and without any real Distinction in the Things themselves. (x) The same Principle, which is the Agent of all that is *good* in us, must be equally the Agent of all that is *evil*; for the Action and Power of Reason are as much requir'd to make any Thing *vicious*, as to make it *virtuous*: And if so, Reason is certainly the *worst*, as well as the *best* Faculty we have; and not only the Principle of Virtue, but the certain Cause likewise of all that is base, and shameful in human Life.

BRUTES, we know, are incapable of *Imprudence* and *Immorality*, because none of their Actions are Actions of Reason; and therefore, if our Reason be the only Faculty, which distinguishes us from *Brutes*, it must certainly follow, that all the Irregularities, whether of Humour, Passion, or Affection, which cannot be imputed to Brutes, must solely be ascrib'd to the *Faculty*, whereby we are distinguish'd from them; and, consequently, every Thing that is vain, shameful, false, or base, must be the sole Product of our Reason; since, if they proceeded from any other Principle, they cou'd have no more Vanity, Falseness, or Baseness in them, than we have in our *Hunger* or *Thirst*. And if the Matter stand thus with our Reason; if all that is wise or absurd, holy or profane, glorious or shameful, in Thought, Word, or Deed, is to be imputed to it; then is it as gross an Absurdity to talk of the *absolute Perfection* of human Reason, as of the unspotted *Holiness* of human

(x) *Ibid.* St. Paul, indeed, in his Epistle to the *Romans* (Ch. vii.) seems to speak of two distinct Things, when he tells us of the *Law in his Mind*, and the *Law in his Members*; but in this he might accommodate himself, in some Measure, to the known Forms of Diction, and yet possibly mean no more, than one and the same Principle, considered in different Views, or acting differently. Without the *Will*, or Choice, there can be neither Virtue nor Vice in any Act we do; and yet it is a receiv'd *Maxim*, that *voluntas sequitur ultimum Intellectus practici Judicium*; and, tho' that *Judicium* does not always happen to be right, yet still it is the *Spring* and Cause of our Actions, be it right or wrong.

human Life, or the absolute *Infallibility* of human Conjectures; since, upon Examination, it is found to be a Principle of an *ambiguous* Nature, productive of Vice, as well as Virtue; and capable of leading us into *Error*, as well as discovering *Truth*.

The Ignorance of the best Philosophers.

IT will be no Disparagement, I hope, to the present Age, to suppose that the *ancient* Philosophers had as great Strength of Reason and Judgment, as sincere a Desire to find out Truth, and as great Diligence in enquiring after it, as any of our modern *Unbelievers*; and yet, if we look into their Writings, we shall find that they were utterly *ignorant* in many great and important Points of Religion, and strangely *inconsistent* with themselves in others.

THEY were ignorant of the true Account of the *Creation* of the World, and the Original of Mankind; and therefore (y) some of them held all Things to be *Eternal*, while others imputed them to (z) *Chance*; and those, who allow'd them a *Beginning*, knew nothing of the Manner and *Gradations*, whereby they rose up into so beautiful an Order.

THEY were ignorant of the Origin of *Evil*; whereupon they devised two contrary *Principles*, in perpetual Conflict with one another; and tho' they were sensible that human Nature was strangely corrupted, yet they acknowledg'd, that its Corruption was a *Disease*, whereof they knew not the Cause, and cou'd not find out the Cure.

THEY were ignorant of any *Form of Worship*, that might be acceptable to God, and of a proper Way to appease his Displeasure, when they were conscious of their Offences against him; and therefore we find *Cicero*, the greatest and best Philosopher that *Rome*, or perhaps any other Nation, ever produced, (a) "allowing Men to continue in the Idolatry of their Ancestors, and advising them to conform themselves to the superstitious Religion of their Country, in offering such *Sacrifices* to different Gods, as were by Law establish'd."

THEY were ignorant, at least they taught nothing of the exceeding Love of God towards us; of his Desire of our Happiness, and his Readiness to conduct us in the Ways of

(y) Peripateticks. (z) Epicureans. (a) A Patribus acceptos Deos placet coli. *De Leg. L. 2.* Item illud ex Institutis Pontificum & Aruspicum non mutandum est, quibus hostiis immolandum cuique Deo. *Ibid.*

of Virtue; and therefore (b) *some* of them made their supreme *Jupiter* a *solitary* kind of Being, wholly taken up in the *Contemplation* of his own Perfections, and leaving the Government (of all sublunary Things at least) either to some inferior *Agents*, or the Guidance of a *blind*, unthinking *Chance*.

THEY were ignorant, at least (c) they taught nothing of *Divine Grace* and Assistance towards our Attainment of Virtue, and Perseverance in it; and therefore we find (d) *others* of them *equalling* themselves to the Gods, and sometimes taking *Precedency*; “because we have Difficulties, “*say they*, to encounter, which make the Conquest of Vice, “and the Improvements in Virtue, more glorious in us, “than in the Gods, who are good by the *Necessity* of their “Nature.”

AND as these great Philosophers were utterly ignorant of some, so were they far from being *clear* and *consistent* with themselves in other great *Articles* of Religion. They had but dark and confus'd Notions of the *Nature of God*; and therefore the renowned *Socrates* ingenuously confess'd, that all he knew of God was, that *he knew nothing*; and, for this Reason, endeavour'd to draw Men off from *divine* and *heavenly* Contemplations, (as being what he found too high for human Reason to understand) and to betake themselves to the Study of *civil* Life.

THEY had but dark and confus'd Notions of the *Summum Bonum*, or supreme Felicity of Man; and therefore *Cicero* tells us, that there was such a *Dissention* among them upon this Head, that it was almost impossible to reckon up their different Sentiments, even while himself is setting down the Notions of above *twenty* of them, all equally extravagant and absurd.

THEY had weak and uncertain Notions of the *Immortality of the Soul*; for, however they might perceive it to have a spiritual Existence, yet they cou'd from thence deduce no Argument, but that God might destroy it, if he pleas'd: And

B 2

therefore

(b) Epicureans. (c) Non quis, quod bonus vir esset, Gratiâ Diis egit unquam. Jovem optimum maximum ob eas res appellant, non quod nos justos, temperatos, sapientes, efficiat, sed quod salvos, incolumes, opulentos, copiosos. *Cic. de. Nat. Deorum, L. 3.*

(d) Stoicks. Est aliquid, quo sapiens antecedit Deum; ille, Naturæ Beneficio, non suo, sapiens est. *Sen. Epist. 53.*

therefore (e) *Cicero* plainly declares that, *which of the two Opinions* (that the Soul is mortal, or that it is immortal) *be true, God only knows*: Which, among other Declarations of the like Nature, might probably induce *Seneca* to say, (f) “That Immortality (however desirable in itself) was rather promis’d, than prov’d by these great Men.”

THEY had weak and uncertain Notions of a *future State*; for, tho’ their Poets had prettily fancied an *Elysium* and an *Hell*; yet all sober Men look’d upon *these*, rather as well-contriv’d Restraints for the *Vulgar*, than any Matters of their own Belief: And therefore *Socrates* is introduc’d, as saying, (g) *I hope there is a Place, where I, and good Men shall meet; yet I cannot affirm it*: And (h) *I wish*, says *Cicero*, *that you cou’d prove to me that our Souls are immortal*; so that, after all, they wanted Arguments to convince themselves, and ended all their Disquisitions in a *Peradventure*, and a *Wish*: But, what is more,

THEY had no Notion at all of the *Resurrection of the Body*; for, tho’ their Poets made frequent mention of the *Ghosts* of departed Men appearing in a *visible Form*, and retaining in the *Shades* below their former Shape; yet by this (if they mean any Thing) they mean no more, than that the Soul, after this Life, passes into another State, and is there invested with a Body, made up of light, *aërial Particles*, quite different from what it had before: But, that the gross Matter, which they saw laid in the Grave, and turn to Corruption, or burnt into Ashes, and blown away in the Air, shou’d ever be rais’d, or collected again, and *revivify’d*; of this the most *Speculative* among them had no Conception.

And their
Immortality
and Vici-
ousness.

THUS ignorant, or thus doubtful at least, were some of the greatest Names of Antiquity of these prime and fundamental Truths, which must be acknowledg’d the great *Barriers* of Virtue and Religion: And therefore we need less wonder, that we find so many of them abetting Practices apparently *flagitious*; (i) that we find several *Sects* esteeming *Revenge*, not only lawful, but commendable; and the Desire of *popular Applause* the greatest Incentive to all kind of Virtue: That we find some of the greatest of them full of the Praise of *Self-Murther*, and setting themselves for the Example of it to their *Followers*: That we find *Cato* commending

(e) *Tusc. Quæst. Lib. 1.*
Phæd. (h) *Tusc. Quæst.*
second Pastoral Letter.

(f) *Epist. 100.*

(g) *Plato in*

(i) *Vid. Bishop of London’s se-*

commending *Fornication*, as a proper Remedy against Adultery; *Plato*, asserting the Expediency of Men's *having their Wives in common*; and *Chrysippus*, teaching the Worst of *Incest*, that of Fathers with their Daughters, and pleading the Lawfulness of *unnatural Lust*: That we find, in short, whole *Fraternities* degrading human Nature into that of Beasts; the *Cynicks*, laying aside all the natural Restraints of Shame and Modesty, committing their Lusts openly; and the *Stoicks* affirming, that no Words or Speech of any kind ought to be censur'd and avoided, as filthy and obscene: So true is the Observation, which *Quintilian* makes of the Philosophers of his Time (*k*), "That the most notorious Vices were screen'd under *that Name*; and that they did not labour to maintain the Character of *Philosophers* by Virtue and Study, but conceal'd very vicious Lives under an *Austere Look*, and an Habit different from the rest of the World."

AND if these Men of *Speculation*, and profound *Reasoners*, were thus ignorant in their Notions, and corrupt in their Principles, what Reason have any of our *modern* Con-temnners of *Revelation* to presume, that, if they had lived in those Days, they wou'd have acquitted themselves better? What Grounds to imagine, that they wou'd have been wiser than *Socrates*, and *Plato*, and *Cicero*? (*l*) Had their Lot been among the *Vulgar*, how are they sure, they shou'd have been so happy, or so considerate, as not to be involv'd in that Idolatry and Superstition, that Wickedness and Immorality, which then over-spread the World? Had they join'd themselves to the *Philosophers*, what *Seet* wou'd they have follow'd (for they were all *erroneous*) or what Book wou'd they have made the *adequate* Rule of their Lives and Conversations? Or had they set up for *themselves*, how are they certain, they shou'd have been able to deduce the several Branches of their Duty, or to apply them to the several Cases of Life, by Argumentation, and Dint of Reason? 'Tis *one* Thing to find out a Rule at first, and *another* to perceive it's Agreement with Reason; and the Difficulty is not much (when once we know our Duty) to begin and deduce it's Obligation from Reason: But to begin and discover our Duty in all Points, with all it's true Motives, merely by the Help of *natural Reason*, is like groping for an unknown Way in an obscure *Twilight*. 'Tis

B 3

no

(*k*) Inst. L. 1. Præf. (*l*) *Clarke's Demonstration of Natural and Revealed Religion.*

The best of
their Know-
ledge from
Tradition,

no improbable Opinion then, that the *Discoveries*, which the wisest of the Heathen World made (even in Points of *Morality*) were not so much owing to the Strength of their own Reason, as to certain *Traditions*, which they might either receive from their Ancestors, or gain by the Conversation they might have with the *Hebrews*, to whom God had committed the *Oracles of his Will* by the Hand of his Servant *Moses*. For this is certain beyond all Controversy, that the most eminent Philosophers, such as *Pythagoras*, *Plato*, *Democritus*, and others, finding a Dearth of Knowledge at Home, travell'd for Improvement into other Parts; and, as *Egypt* was accounted the chief Seat of Learning, there were few Men of Note, who went not thither to compleat their Studies; where, conversing with the *Jews*, (who were there in great Numbers) and having the Opportunity of consulting the Law of *Moses* in the *Ptolemean Library*, they might from thence collect many remarkable Doctrines, tho' (when they came to publish them) they chose to disguise, and blend them with their own Notions and Inventions. However this be, 'tis manifest, that the *Philosophers*, who have liv'd since the Publication of the *Gospel*, have, in their several *Systems*, been much more clear and uniform, both as to the Measures of human Duty, and the Motives requisite to the Performance of it, than they were before; which Clearness and Uniformity are really owing to the Help of *Revelation*, that has given us a far more perfect and exact Knowledge of the *Nature* and Attributes of God, from whence many of our Duties immediately flow; a greater Certainty of future *Rewards* and *Punishments*; and a clearer Conviction of the *Necessity* of Sobriety, Temperance, and other moral Virtues, as preparatory to our Happiness in the *next Life*, by perfecting our Nature in *this*.

THIS, (as I take it) is the true State of human Reason, in it's present ruinous and deprav'd Condition: In it's *Minority*, equally capable of *bad*, as well as *good* Impressions, and form'd entirely by the *Examples* we see, and by the *Institution* of those who have the Charge of our Education: In our *Maturity*, the Source of our Passions and Desires, our Humours and Appetites, and the sole Agent of all the *Evil*, as well as all the *Good*, we do: In the highest Pitch of it's *Perfection*, unable to settle any certain Rule of *Morality*, and beholden to *Tradition* or *Revelation* for the chief and best Discoveries which it makes: In the Breast of the *greatest Philosopher*, over-spread with Error, ignorant in

many,

many, and doubtful in *all* the great Principles and Motives of Religion, and thereupon ensnar'd in *diverse hurtful Lusts*: And much more, in the Breast of the *Vulgar*, sunk into Ignorance and Stupidity, and thereby submitted to the Wiles of the Tempter, and *(m)* taken *Captive by him at his Will*. And is this the Faculty of which we hear such loud Boasts, and to which the absolute Perfection of *Immutability* and *Infallibility* are ascrib'd? "Is this *(n)* the *fundamental Law* of the Universe, that can tell us more than Books or Masters, more than the two *Tables of Moses*, or the *twelve Tables* of the *Greeks*, and of which all other Laws are but *Copies* and *Transcripts*?" Is this the only *Principle* that is allow'd us, to inform our Minds in all religious Truths, and direct our Conduct in all our *moral* Actings? This the only *Pilot*, to steer our Course thro' this tempestuous World, in the midst of so many Dangers, Avocations, and Snares; with so many *Lusts* within, and *Temptations* without, to carry us wrong; so many *Syrens* to allure us, so many *Rocks* to dash us, and so many *Waves* to swallow us up quick? Whether God, in this Method, wou'd have made a *sufficient* Provision for Man's Salvation, we will not here dispute: But, to consider human Reason (as it is in Fact) modify'd by the various Difabilities, Passions, and Prejudices, which will ever prevail among the greatest Part of Mankind; and then consider every Man left, in this wild disconcerted State, without Rule or Guide, to search out Truth and Happiness by his own Collections; the Distractions and Perplexities, which must needs ensue, wou'd make every wise Man wish for something *better*: And if so, what can we imagine more desirable, more apposite to the Wants of human Nature in such a Case, than that God shou'd interpose, and by an *authoritative* Declaration of his Will, (committed to Persons *ordained* to that Office) instruct the ignorant, and reduce those that were going astray.

"BUT suppose that God, in Compliance to Men's Wants, *An Objec-*
 "shou'd vouchsafe to give them a Declaration of his Will; *tion.*
 "yet still the Question is, Who are the Persons, that are
 "appointed to convey it? The Pretence to Revelation is so
 "common, and the Number of Impostures so great; the Dif-
 "ference between a divine Impression and a diabolical Il-
 "lusion, natural Enthusiasm and supernatural Inspiration,

B 4

"is

(m) 2 Tim. ii. 26. (n) Vid. Christianity as old as the Crea-
 tion, p. 60, 61, &c.

“ is so undistinguishable, and by us who live at such a Distance of Time, so impossible to be adjusted; that the safest Way is to suspend our Belief, until we have a sufficient Conviction, that what is offer’d as a Message from Heaven, infallibly comes from God.”

Answer’d,
by enumerating the
different
Kinds of
Revelation.

THE most usual Ways, wherein God of old was wont to communicate his Mind to Mankind, were by *Visions*, by *Dreams*, by *Voices*, and by *Inspiration*. The Jewish Doctors, who treat of the Subject, have many curious Observations concerning the *Difference* of these several Kinds of Revelation, but the most plain and obvious Distinction seems to be this—That *Vision* was the Representation of some momentous Thing to Men, when they were awake, in Opposition to *Dreams*, which were Representations made to them, when their external Senses were asleep; that *Voices* were either God’s calling to Men from on high (*o*) (as he did to St. Paul) or his immediate conversing with them (as he did with Moses) (*p*) *Face to Face, even as one Man speaketh to his Friend*; and that *Inspiration* was an inward Excitement of the Soul of Man, by the Operation of the Holy Ghost, without any bodily Perception or Sensation.

THESE are the several Sorts and Degrees of Revelation, which have commonly been ascrib’d to God: And, what do we see in any of them, that he cannot, when he pleases, make use of, and that effectually? Cannot he, by some visible Appearance, convince Men of his immediate Presence, beyond the Possibility of Doubt? Cannot he, either with, or without such visible Appearances, talk as familiarly to them, as one Man converses with another? Cannot he, who formed our Minds, and knows all the Ways of Access to them, draw such clear and bright Scenes, and Pictures of Things on our Fancy and Imagination, whether sleeping or waking, as shall need no other Proof of their Divinity, but themselves; even as Light is known by itself, and the first Principles of Reason by their own Evidence? In short, why cannot he so clarify the Understanding by a Beam of Light let in from above, as shall be as evident a Proof of its Divine Original, as it is that the Light proceeds from the Sun, the Fountain of it?

How the
Persons in-
spir’d might
judge of
their own
Inspirations.

WHATEVER it may seem to us, who have not the Sensation or Experience of such Divine Representations as the Prophets had, and therefore can no more describe them, than

(o) Acts iii. 4.

(p) Exod. xxxiii. 11.

than the Person, who never had his *Eye-sight*, can conceive what *Light* and *Colours* are ; yet, as the blind Man may be convinc'd, that there are such Things as *Light*, *Colour*, *Figure*, and *Sight*, by what he hears and observes from those who are about him ; so may we be assured, that there was, in the *Prophetick* Schemes, that powerful *Representation*, on the Part of the Divine Agent, and that Clearness of *Perception*, on the Part of the Person *inspir'd*, as wou'd abundantly make good those Phrases of *Vision* and *Speaking*, by which it is describ'd in Scripture ; insomuch that such a Person, after such Illumination, might as well question what he heard and saw by the natural *Organs* of Sense, as doubt of what was revealed to him by the *Impressions* made upon him through the Agency of the Divine Spirit.

“ BUT do not we see enthusiastic Persons as confident of How distinguish it from Enthusiasm.
 “ their Inspirations, and Visions, and (according to their How we may judge when a Person is inspir'd.
 “ Persuasion) as much obliged to follow them, as those that
 “ are truly inspir'd? How then shall we find out the Dis-
 “ ference, and by what Criterion shall we judge?” 'Tis
 own'd, indeed, that Confidence in *imaginary* Inspirations
 may be sometimes very great, but then the *Perception*, and
 consequently the *Assurance* arising from thence, cannot be
 equal, or any Ways comparable to what is produc'd by a
real one. For, tho' God Almighty can so communicate
 himself, as that the Person inspir'd shall know most certain-
 ly that it is from him, and from him only (in which Case
 there is no absolute Necessity for any farther Evidence) yet,
 that nothing might be wanting to the full Conviction of him
 who had the Revelation, God was frequently pleas'd to add
 some *Sign*, or *supernatural Proofs*, in order to satisfy the
 Party of the Truth of his Divine Mission. Thus *Gideon*,
 when requir'd to go upon a difficult Enterprize, was cur'd
 of his Fear, and confirm'd in his Mind (q) by the *Fire out*
of the Rock, which consumed the Flesh and the Cakes ; as
Moses, when sent to deliver the Children of *Israel* from the
Egyptian Bondage, perceiv'd that his Commission was from
 God, upon seeing the *Bush* burn without consuming, (r) and
 the *Rod* in his Hand turn'd into a *Serpent* : A Course this,
 highly necessary to give the Messenger full Satisfaction, espe-
 cially when the Case is such as *Moses* seems to put it, (s)
they will not believe me, nor hearken to my Voice ; for they
will say, The Lord hath not appear'd unto thee.

“ BUT suppose a Person never so well satisfy'd in what
 “ he calls a Revelation, and that (in his own Opinion) he
 “ is inspir'd.

(q) Judges vi. 20.

(r) Exod. iv. 3.

(s) Ver. 1.

“ *is as sure of it, as he is of his Being and Existence; yet*
 “ *what is all this to me, unless I am equally satisfy’d that*
 “ *he really had such a Revelation; that his Pretensions to a*
 “ *Mission from Heaven are true, and he far from being*
 “ *an Impostor; but how shall I judge of this?*” Why, the
 only Way is, to consider with ourselves, what it is, that we
 might expect from the Person, who pretends to be a Mes-
 senger sent from God, and then observe whether he answers
 that Character. Now, as a Revelation is a Divine Com-
 munication, and a Mark of Divine Favour, we may well
 expect, that the Person, who pretends to it, shou’d be a
 Man of Virtue; good Sense, and known Probity; *cool* and
 considerate enough, not to be *impos’d* on *himself*, and too
honest and *upright*, ever to think of *imposing* upon *others*:
 One, who has no Trick, no crafty Design, no secular Ends
 to serve, no Vanity or Ambition to gratify; who disclaims
 all worldly *Greatness* and *Emoluments*, and intends nothing
 but the Good of Mankind, and the Glory of God, who
 sent him: One, who by his whole Behaviour discovers that
 he is in earnest, and really believes his own Commission;
 is, consequently, deterr’d by no Threats, discourag’d by no
 Opposition, but goes on with undaunted Courage, still per-
 sisting in the same Assertions, and ready to lay down his
 Life in Confirmation of what he says. So far then as the
Credibility of a Person is the Proof of a Revelation, and so
 far as the Wisdom, Probity, and Sincerity of a Person is a
 Proof of his *Credibility*, we have an *Evidence* to rest upon,
 and a *Character*, whereby we may try the Truth of his
 Revelation.

Viz. From
 his personal
 Character.

From the
 Subject Mat-
 ter of his
 Revelation.

As the Revelation pretends to come from God, we may
 reasonably expect, that it shou’d be *consonant* to the Notions
 we have of the Divine Attributes, and *conducive* to the
 Happiness and Instruction of Man; that therein we shou’d
 find the most lively Characters of the Divine Perfections,
Justice and *Power*, set forth in all their Authority, to ad-
 minister Matter of Terror to the *Wicked*; but so temper’d
 with *Mercy* and *Kindness*, as to raise the Hopes, and attract
 the Love, and establish the Comfort of the *Righteous*:
 Therein to find the *Mysteries* of the Divine Counsels un-
 folded, and the Beauty and Harmony of Divine *Providence*
 display’d, as far as God’s Government of the World, and
 the Condition of Mankind in it will permit: Therein to
 find the best *Principles* and *Precepts* to inform and direct
 us in what we are to know and do, the best *Arguments* and
Motives for our Encouragement, and the best *Means* and
 Expedients

Expedients for the purifying and perfecting of our Natures : Therein, lastly, to find the chief Subjects of human *Enquiry*, and what is best and most necessary for Mankind to know, the Creation of the World, the Origin of Evil, the Supervention of Grace, the Condition and Certainty of a future State, and by what Method God may be pleas'd, Forgiveness obtain'd, and the heavy Load upon human Nature, arising from the Sense and Consciousness of Sin, remov'd. So far then as its *Sublimity* and *Usefulness* are an Indication of its Divine Original, we have another *Evidence* to rest upon, and a farther *Character*, whereby we may try the Truth of a Revelation.

ONCE more, we may expect, that a Person, coming with such high Pretensions, shou'd give us some Proof of his Delegation from Heaven, either by *predicting* Events of a very uncertain Contingency, or *performing* Works of a very supernatural Kind, in Confirmation of it : And, since *Miracles* and *Prophecies* require a Divine Power, and are always look'd upon as an *Authentic* Evidence of a Divine Commission, the Man who does *these*, and does them fairly, without Fraud or Collusion, must certainly be a *Prophet* sent from God : Otherwise, we must be reduc'd to the Necessity of allowing, that God may sometimes employ his Power for the Confirmation of a Falsehood, and set the *broad Seal of Heaven*, as it were, to a Lye ; which is confounding the Notions we have of him, and inverting all his Attributes.

THESE then are the Marks and Tokens, whereby we may judge of the Truth of a Revelation at any Time : The *Credibility* of the Person who brings it ; the *Excellency* of the Doctrine he teaches ; and the *Divine Attestation* which he produces. Where these are concurring, and with one Mouth, as it were, giving in their Evidence, we cannot but say that it is the *Voice of God*, and a Revelation, which carries upon it the conspicuous Stamp of his Authority. And now, to try the Pretensions of those, in the *Old Testament*, who claim'd such Commission from God, by the foregoing Marks and Characters.

THAT there was really such a Person as *Moses* is attested by many of the (t) *Heathen* Writers, who speak of him as an extraordinary Man, and the Founder of the *Jewish* Laws and Religion. That this *Moses* pretended to have this Religion

Moses's personal Character, as to his Wisdom.

(t) *Vid.* Grot. de Veritate, Lib. 1. where he enumerates several.

Religion from God, and whatever he wrote or delivered to the People, to receive from him by immediate *Revelation*, is plain to any one who looks into his Writings: But that his Pretensions in this Respect were *real*; that he actually receiv'd what he deliver'd from the Mouth, or Inspiration of God, and was neither capable of being *deceiv'd himself*, nor desirous to *impose on others*; this will appear from the Evidence we have of his Wisdom and Veracity; from the Nature and Tendency of his Precepts and Doctrines; and from the miraculous Demonstrations he gave of his Commission. In order to which it will be necessary for us to look a little into the sacred Records: Desiring, however, that no more *Credit* may be given to them (as yet) than what is usually given to any other *Narrative* of tolerable Repute, concerning the Actions of Persons, who liv'd in former Ages.

Now, besides the Account of his strange and miraculous Preservation, the Scriptures acquaint us, that he (*u*) *was brought up in Pharaoh's Court*, educated in all Princely Qualities, and *skill'd in all the Learning of the Egyptians*. What the (*x*) *Learning of the Egyptians* was, we need not here relate: If we will believe *Macrobius*, who, (*y*) in one Place, makes Egypt *the Mother of all Arts*, and, (*z*) in another, the Egyptians *the Fathers of all Philosophic Sciences*, there was not a Nation under the Sun that cou'd compare with them. How can we then imagine, that a Person, bred up in all the *polite Literature of Egypt*, and conversant among the wisest Philosophers of *Pharaoh's Court*, shou'd not be able to pass a Judgment between an *Imposture* and a *Truth*, between a familiar *Converse* with God, and a *Deception* of his Senses? Can we think that he, who had such Opportunities of raising himself to the highest Pitch of Honour, shou'd willingly forsake all his present Pleasure, and future Advantages, had he not been fully persuaded of the certain and undoubted Truth of the Matters which he recorded? Is it possible, that a Man of common Sense and Prudence shou'd ever venture himself upon an Affair so hazardous, and unlikely to succeed, as that which he undertook, had it not been by the Instigation of that God who appear'd to him, and promis'd him the Assistance of his Power, to enable him to accomplish his Design? And what tolerable

(*u*) Heb. xi. 25. Acts vii. 22. (*x*) Vid. *Stillingfleet's Orig. Sac.* (*y*) *Macrobi. Saturn. Lib. 2. cap. 15.* (*z*) *Som. Scip. Lib. 1. cap. 19.*

tolerable Ground can we have to imagine, that a Person, who really believ'd the Truth of what God had reveal'd to him, should dare to write otherwise than as it was reveal'd?

To extol himself, or aggrandize his Nation, may be *And Disinterestedness.* thought a probable Inducement : But so far is he from magnifying himself, that he omits no Opportunity of recording (a) his own *Failings* and *Miscarriages*; passes over in Silence his own (b) *Qualities* and (c) *Atchievements*; and opens the Account of his Ministry with the Relation of a Fact, (d) (the Murther of the *Egyptian*) which nothing, but the Presumption of his being acted by a Divine Authority, can justify or excuse. Now had it been any Part of his Aim to have rais'd his *Reputation* into a superstitious Veneration among the *Jews*, or to have establish'd his Family in any high Degree of Honour and Authority, how easily might he have done it? 'Twas but concealing what might seem to depress the *one*, and using the Power he had to advance the *other*: But, instead of that, we find him very secure, and careless in both Respects; relating his own Faults without Disguise or Extenuation; conferring (e) both the *civil* and *ecclesiastical* Power upon other Families; and leaving his *own* in the meanest Sort of Attendance upon the *Tabernacle*. And so far was he from aggrandizing his Nation, that he sets forth the *less*, as well as the *greater* Enormities of their Progenitors; that he spares not the Stock of his own Family *Levi*, but records very punctually (f) *his* and *Simeon's* Inhumanity to the *Shechemites*; and, thro' the whole Course of his History, seems as if he were describing (g) the Obstinacy, and Unbelief, and Unthankfulness, and Disobedience of a People towards a gracious God, rather than any Way inhancing their Reputation in the World. Hitherto it appears, that *Moses* acted like an honest and sincere Man; let us, in the next Place, make some Inspection into the Revelation he makes, both as an *Historian*, and a *Law-giver*.

As

(a) Exod. iv. 10, 13. Numb. ii. 10, 11. Chap. xx. 12.

(b) Heb. xi. 25. Acts vii. 22.

(c) *Josephus* relates, that *Moses*, for some Years, was General to *Pharaoh*, and that he obtain'd a very signal Victory over the *Ethiopians*.

(d) Exod. ii. 12.

(e) *Vid.* Grot. de Verit. and *Shuckford's* Connect. of the sacred and profane Hist. Lib. 12.

(f) Gen. xxxiv.

(g) Deut. ix. 7, &c.

The Subjects
he treats of,
as an Histori-
an,

As an *Historian* then, what cou'd he deliver to the World more becoming the Majesty of God to impart, and the Necessities of Men to know, than the Origin of the *Universe*, and the first Beginning of all Things; than the *Formation* of Man, his State of Innocence at first, his *Fall*, and the consequential Evils of it; his *Redemption*, and the glorious Hopes and Expectances of the *new Covenant*; than the Propagation of Mankind, their general Defection, the universal Deluge, the Confusion of Tongues, and, thereupon, the Plantation of Families, and Origin of Kingdoms; than the Selection of one particular Family (of which *Christ* was to come in the Flesh) from the rest of Mankind, and the many wonderful Works, which God did to redeem them from Bondage, and conduct them thro' the Wilderness, until he had settled them in the promis'd Land, and given them Laws and ordinances, *whereby they were to live?*

Wherein o-
ther Histori-
ans agree
with him.

THESE are some of the great Subjects, which *Moses* has treated of in the *Pentateuch*; and 'tis no small Confirmation of their Truth and Reality, that we find the same Things related, much in the same Manner, by the most ancient and best Authors. What *Moses* says of the *Origin* of the World is (b) recorded in the old Histories of the *Phœnicians* and *Egyptians*. The *Formation* of Man according to the *Image of God*, and his *Dominion* over other Creatures is describ'd by *Ovid*, who had it from the *Grecians*. The History of *Adam* and *Eve*, the *Tree of Knowledge*, and the tempting *Serpent*, were found formerly among the *Indians*, as *Maimonides* tells us, and is still among the *Brachmans*, and Inhabitants of *Siam*, as later Voyagers report. The History of the *Deluge*, of the *Ark*, and of those who were sav'd therein, is recorded by *Berosus*, by *Plutarch*, and *Lucian*; nay, *Abydenus* (as he is cited by *Eusebius*) makes mention of the very *Dove*, which was sent out to explore the Waters. The Building of the Tower of *Babel*, and the *Giants* attempting to reach the Height of Heaven, is the common Tale of every Poet. The Burning of *Sodom* is related by *Diodorus*, *Strabo*, and *Tacitus*. The Account of *Abraham*, *Isaac*, *Jacob*, and *Joseph*, in the same Manner as *Moses* relates it, was found in many ancient Historians, quoted by *Eusebius*, and is still extant in *Justin*, from *Trogus Pompeius*; and (to mention no more) the Actions of *Moses* himself, how he led the People of *Israel* out of *Egypt*, receiv'd the two Tables of the Law from the Hand of God, and instituted several Rites and religious Observances,

(b) *Vid.* Grot. de Veritate.

Observances, are to be found in most of the same Authors, but more especially in the *Verses* which are ascrib'd to *Orpheus*, and in *Histories* which treat of the Affairs of *Egypt*. *As a Law-giver.*

THUS consonant to the Greatness and Majesty of God, and the receiv'd Opinions of the earliest Ages of the World, are the *Historic* Facts which *Moses* relates. And (to consider him in his *Legislative* Capacity) what can be more agreeable to the Notions we have of God, than the Prohibition of Idolatry and Polytheism, and the Institution of his true Religion and Worship; than the Prohibition of Perjury and vain Swearing, of Theft, of Murther, of Adultery, of Covetousness of all Kinds; and the Injunction of the contrary Virtues, of Justice and Mercy, of Chastity and Charity, together with all due Reverence to Parents, both in a *natural* and *civil* Capacity? What can be more becoming the Character of a Divine *Legislator*, than his often *inculcating* upon the People (as we find almost in every Page *Moses* does) the many Obligations they had to God, and the innumerable Favours they had receiv'd from him; his frequent and pathetic *Exhortations* to Obedience, and living answerably to the singular Mercies conferr'd upon them; his constant *reminding* them of their former Miscarriages, their Murmurings, and Rebellions against Heaven, and his compassionate *forewarning* them of the Judgment of God, and of the various Plagues and Punishments, which wou'd certainly be the Consequence of their persisting in their Sins? Nay, the very *ceremonial* Precepts (which he enjoins to discriminate them from other Nations) are a sufficient Indication that he received them from God; since, had they been of his own Invention, he would have consulted the People's *Ease*, and his own *Popularity* more; and (*) not impos'd so many *laborious* and expensive Ordinances, so many Sacrifices both *stated* and *occasional*, so painful an Institution, as that of *Circumcision*, and such *annual* and *weekly* Cessations from Labour, as were apparently against the Interest of a Nation, whose great Subsistence was upon Pasturage and Agriculture. Nor can we conceive how any People wou'd have submitted to such *arbitrary* Injunctions, but that they were fully satisfied they came *Originally* from God, and were only deliver'd to them by the Hand of his Servant *Moses*. And, for their farther Conviction of this, they had all the Evidence that cou'd be requir'd, the *Prediction* of Events, which none but God cou'd foreknow, and the Demonstration

(*) *Shuckford's Connection. Ibid.*

monstration of *Miracles*, which none but God cou'd perform.

His Miracles.

FOR not to insist, at present, (i) on the several Prophecies (contain'd in the *Pentateuch*) which *Moses* himself foretold, and accordingly came to pass; what can we account the whole Method of his conducting the People of *Israel* out of *Egypt*, both in it's Progress, and in it's Execution, but one continued Miracle? Nothing, but a Series of Wonders, *surprizing* in their Nature, and *dreadful* in their Effects, cou'd have prevail'd with *Pharaoh* to let the People go; and nothing, but a Divine Power, which went out before the People, cou'd have given them a free Passage, and the *Egyptians* a total Overthrow in the *Red-Sea*. The wonderful Support of so great a Multitude in a waste and barren Wilderness, when neither their *Raiment* decay'd, nor their *Bread* and *Water* fail'd, and the Victories, they afterwards gain'd in their Way to the *promis'd Land*, were both Convictions of the *Almighty's* Power, and a Confirmation of the Truth of the *Mosaic* Revelation; since it wou'd be impious to suppose, that Providence wou'd, in the *Sight of the Heathen*, have favour'd *Israel* with such wonderful Successes, under the Conduct of a *Leader*, who only pretended to act, and make Laws by an *Authority*, which he was not really invested with. So that the Whole turns ultimately upon the Veracity of God. The constant Apprehensions, which both Reason and Religion give us of him, forbid us to imagine, that he will employ his Power to *deceive* his Creatures; and yet, if he shou'd permit the same Evidences to be produced for *Errors*, as for *Truth*, this would be a Way to put a Deception upon them, as well as to cancel his own *Credentials*, and make Miracles of no Significance at all.

A Recapitulation of the Argument.

UPON a Review then of what has been said in Relation to *Moses*, viz. That he was a Person of great Wisdom and Integrity, unlikely to be impos'd on himself, and unwilling to impose upon others, and without any private Designs of *Popularity*, or Self-Exaltation in what he did; that, as an *Historian*, he related *Facts*, necessary for Man to know, and becoming the Nature and Majesty of God to reveal; as a *Legislator*, gave Laws and Ordinances, which had a manifest Stamp of Divine Authority; as a *Prophet*, foretold such Things, as none but God (who has all Events under his Intuition) cou'd know; and, as a *Worker of Miracles*, did such

(i) *Vid.* Exod. xxiv. Numb. xiv. Deut. xxviii. 53. Compar'd with *Josephus*, de Bell. Jud. Lib. VII.

such Things, as had all imaginable Evidence of an Almighty Power assisting him: It will necessarily follow, that, as sure as God is true, and cannot be an Abettor of Falshood; what he *did*, was by the *Order* and Appointment; what he *deliver'd*, was expressly the *Will*; and what he *wrote* (for the Books, that go under his Name, we shall hereafter prove to be *his*) was infallibly the *Word of God*.

THAT there was to be a Succession of *Prophets* after *Moses* is very plain, not only from the *Rules*, which God has The Education of the Prophets. (*k*) prescrib'd for the *Trial* of them; but from that express Promise likewise, which *Moses* made to the People; *A Prophet will the Lord thy God raise up to thee of thy Brethren, like unto me, unto him shalt thou hearken.* For, tho' the Words, in their full and compleat Sense, relate to *Christ*, who is the great *Prophet* of the *Church*; yet, whoever attends to the main Scope of them, will easily perceive, that their immediate Aspect is towards an *Order of Prophets*, who shou'd succeed *Moses*, to instruct the People in the *Spiritual* Sense, and true Obligation of the Law; and to make such farther Discoveries of the *Almighty's* Will, as he, from Time to Time, shou'd give them Commission and Authority to do. And to this Purpose we may observe, that the first *Schools* of these *Prophets*, among the *Jews*, were in the Cities of the *Levites*, which, for the Convenience of instructing the People, were dispers'd up and down in the several *Tribes*; that (*l*) the first *Institution* of these *Schools* seems to be about *Samuel's* Time; and that he, very probably, was ordain'd *President* over one, or more of them, and had the Care and Tuition of such, as were to be train'd up to the *Prophetic* Office.

IN what particular Manner they were there train'd up, in order to attain a previous Disposition to Prophecy, the Scripture is not express; but this we may suppose, that they were put upon such Studies and Spiritual Exercises, as had a Tendency to improve their Understandings and natural Abilities, to regulate their Passions and Appetites, and to raise their Affections to Things sublime; that they were employ'd in searching out the hidden Sense of the Law, in contemplating the Nature and Attributes of God, in adoring him, and celebrating his Praises. To which Purpose, because there was a certain *Quality* in it to allay the Passions and elate the Heart, they always made use of Music, both vocal and instrumental; for so the first Company of *Prophets* (*m*) that

(*k*) Deut. xviii. 21, 22. (*l*) Vid. *Stillington's* Orig. Sac. and *Levii's* Orig. Hebrææ, Lib. II. c. 15. (*m*) *Whately's* School of the Prophets.

we read of are describ'd, (*n*) *coming down from the high Place, with a Psaltery, and a Tabret, and a Pipe, and a Harp before them.*

Their Integrity.

OUT of these *Seminaries*, or Colleges of Prophets, God usually made Choice of Persons to be sent upon Messages; tho' he did not so strictly tie himself up to this Method, but call'd sometimes one from the *Court*, as he did *Isaiah*, and sometimes one from the *Herds* (as he did *Amos*) and *bad them go, and Prophecy to the House of Israel*. And, whenever he made Choice of any one, he always gave him such a full Conviction, both of the *Reality* of his own Inspiration, and the Importance of the Message, he sent him upon, as made it impossible for him to resist the *Impulse*; for so *Ezekiel* tells us of himself: (*o*) *The Spirit lifted me up, and took me away, and I went in Bitterness, and in the Heat of my Spirit; for the Hand of the Lord was strong upon me.* And indeed, considering that the Prophets were Men of sober *Sense*, and most of them of very liberal *Education*, we can hardly believe that they wou'd have ventur'd upon so hazardous an Employ, where Persecution was sure to be their Lot, had they not been urg'd to it by an *immediate* and irresistible Call from Heaven. The Apostle has given us a very dolorous Description of the many Calamities, which their Profession brought upon them: (*p*) *They had Trials of cruel Mockings and Scourgings, yea, moreover of Bonds and Imprisonments: They were stoned, were sawn asunder, were tempted, were slain with the Sword, &c.* Now what Men in their Senses wou'd have exposed themselves to all these Persecutions and Sufferings, in the Execution of an Office, had they not been persuaded of the Truth of their *Vocation*, and under an indispensable Necessity to pursue it, whatever Penalties might stand in their Way?

NOTHING then can be more evident, than that the *Prophets* (if we allow them to be Men of *common Sense*) were Men of *Integrity* likewise, and far from pretending to a *Commission*, which they had not; since (in Accession to what has been said) the *Doctrines* they taught, the *Predictions* they gave, and the *Miracles* they did, loudly proclaim'd them to be *sent from God*.

The Excellence of their Doctrine.

FOR, what can be more suitable to the Nature of God, than those Exprobations of Superstition and Idolatry, and those many *Exhortations* to inward Piety, and real Holiness, so

(*n*) 1 Sam. x. 5.

(*o*) Ezek. iii. 14.

(*p*) Heb. xi. 36, 37.

so frequently, so kindly occurring in the Prophets? (q) *Wherewithal shall I come before the Lord, and bow myself before the most high God? Shall I give my first-born for my Transgression, the Fruit of my Body for the Sin of my Soul?* No. God requires nothing of thee, but to do justly, and to love Mercy, and to walk humbly before him. What can be more agreeable to the Divine Mercy and Goodness, than those earnest Calls and Invocations to Repentance? (r) *Turn ye, turn ye from your evil Ways; for why will ye die, O House of Israel! For, as I live, saith the Lord, I have no Pleasure in the Death of the Wicked.* What is more conducive to the Honour and Glory of God, than those rapturous Songs of Praise, wherewith the Royal Psalmist tunes his Harp, and those tender Strains of Grief, wherewith the mournful Prophet wets his Bed? (s) *Oh! that my Head were Waters, and mine Eyes a Fountain of Tears, that I might weep Day and Night, for the Slain of the Daughter of my People.* What Discovery can be of such Importance, as That of the Birth and high Character of the Saviour of the World? (t) *Unto us a Child is born, unto us a Son is given, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace:* As that of his Death and vicarious Punishment? (u) *He was oppressed, and he was afflicted, yet he opened not his Mouth; he made his Soul an Offering for Sin, and, for the Transgression of my People was he stricken:* And, lastly, as That of the happy Effect, which his Religion wou'd produce: when (x) *the Wolf shou'd dwell with the Lamb, and the Leopard lie down with the Kid, and the Calf, and the young Lion, and the Fatling together, and a little Child shou'd lead them;* as the Evangelical Prophet expresses it in that beautiful Allegory.

THAT the Prophets shou'd be able to foretel Things so many Ages before they came to pass; that He, who went from Judah to denounce God's Judgments against the Altar of Bethel, and against (y) Jeroboam, for setting it up, shou'd make mention of the very Name of Josiah (who was to be God's Instrument in executing them) three hundred and sixty one Years before the Event happened: That (z) Elijah shou'd denounce all the Punishments, which God wou'd bring upon Ahab and his Family for their great Impiety, some Years before the Thing came to pass: That Isaiah shou'd

C 2

(q) Micah vi. 6. (r) Ezek. xxxiii. 11. (s) Jer. ix. 1.
 (t) Isa. ix. 6. (u) Ch. liii. (x) Ch. xi. 6. (y) 1 Kings xiii. 2.
 (z) Ch. xvii.

thou'd prophecy of *Cyrus* by Name, (a) two hundred and ten Years before the Accomplishment of his Prophecy; (b) foretel his rebuilding of the Temple, and describe his Conquests, in such full and expressive Terms, that the History of *Cyrus* by *Xenophon* has hardly done it better: And (to mention but one Prophet more) that *Daniel* thou'd speak of the *Profanation* of the Temple and Sanctuary by *Antiochus Epiphanes*; declare the manner of his *Death*; and delineate the very *Temper*, and *Countenance* of the Man, (c) four hundred and eighty Years before the Accomplishment: This, and much more that might be mentioned, can be ascrib'd to nothing else, but the *Inspiration* of God, which made the same strong Impression upon the Minds of the Prophets, and guided their Tongues to the same Words and Expressions, as if the Things had been actually presented before their Eyes.

Their Mi-
racles.

THE Prophets indeed did not work many *Miracles*, because there was not that Occasion for them. The Law of *Moses*, which they were sent to enforce, not invalidate, had been sufficiently confirm'd by Miracles before; and, as they were a standing Order of Men, which the People were well accusom'd to, the People were inclinable enough to believe them, without a Divine Attestation. However, when they were employ'd upon great and important Messages to Persons, who either believ'd not the God of *Israel*, or had revolted from his Service, God was never wanting to accompany them with a Power of working Miracles, to be the *Credentials* of their Commission. Thus, upon the Defection of the ten Tribes, and when *Calves* were set up in *Dan* and *Bethel*, in Opposition to the Worship at *Jerusalem*, the Prophet, who was sent to denounce God's Anger against such Procedure, was enabled by a Word's speaking, (d) to rend the Altar, and both to wither, and restore again *Jeroboam's Hand*. In the famous Controversy between the Priests of *Baal* and *Elijah*, the Prophet was empower'd (e) to call Fire down from Heaven which consum'd his Sacrifice and gain'd him the Victory over his Adversaries; and, to convince *Naaman* the Syrian of the true God's being in *Israel*, *Elisha* was directed (f) to cure him of his *Leprosy*, by the simple Prescription of dipping himself in the River *Jordan*. Upon these, and the like Occasions, when the Honour of God, or the Truth of the Prophet seem'd to be call'd in Question, a Power of working Miracles was communicated

(a) Vid. Joseph. Antiq. L. 2. Cap. 1.

(b) Isa. xlv. 26.

(c) Joseph. Antiq. Lib. 12. Cap. 11.

(d) 1 Kings xiii. 4, 5.

6. (e) Ch. xviii.

(f) 2 Kings v.

communicated to him, as an evident Demonstration of God's abetting his Cause, and attesting the Truth of what he pretended to reveal.

PUTTING all this together then, viz. that the Prophets were Men of Sobriety, and good Education, but void of all Craft and Dissimulation; that they expos'd themselves to infinite Hazards and Difficulties, in the Execution of their Office; that they taught Doctrines consonant to the Divine Attributes, and made Discoveries of the greatest Importance; foretold Events, which none but God could know; and perform'd Works, which none but God cou'd do; gave all imaginable Evidence of the Truth of their Commission, and sealed it very often with the Testimony of their own Blood: It will certainly follow, that we have all the Reason we can desire (all indeed that the Nature of the Thing will bear) to believe, that they were Messengers, sent from God, to supply the intermediate Space between Moses and Christ, and consequently, that the Revelation of God's Will in the Old Testament (so far as they are concern'd in declaring it) is indubitably true.

A Recapitulation of the Argument.

“ But be the Character of Moses and the Prophets (as *An Objecti-*
 “ Messengers sent from God, to impart his Will to Mankind) *on.*
 “ never so well establish'd; yet, what is that to us, who
 “ live in Times, so distant and remote from them, and have
 “ only the Tradition of Men uninspir'd, and the Testimony
 “ of a Set of Books (said indeed to be dictated by the Holy
 “ Ghost, but how truly we cannot tell) for the Foundation of
 “ our Faith? Had we liv'd indeed in the Days of Moses
 “ and the Prophets, when Revelation was attended by Signs
 “ and mighty Wonders, the Testimony of many glorious Mi-
 “ racles, and the Completion of many remarkable Prophecies,
 “ we shou'd have then been inexcusable, had we remained
 “ incredulous amidst these Instances of Divine Power: But
 “ since, in our present Circumstances, we are reduc'd to the
 “ bare Letter of the Scriptures, which, for ought we know,
 “ may be spurious and corrupt; or, if genuine, seem to have
 “ small Signatures of a Divine Spirit in their Composition;
 “ which, almost in every Passage, are loaded with Absurdi-
 “ ties and Contradictions, with Mysteries and Riddles, and
 “ obscure Passages; and, where they chance to be intelli-
 “ gible, are so trifling in their Narrations, so illogical in
 “ their Reasonings, so confus'd in their Method, so insipid
 “ in their Stile, so tedious in their Repetitions, so ambiguous
 “ in their various Readings, and, in the Whole, so barren
 “ of any real Entertainment to an ingenious Reader; that,

“ instead of poring in these musty and perplex’d Records, (and which perhaps too may not be so antient as is pretended) we think it the easier and safer Way, to attend to the Sentiments of our Minds, and those plain and immutable Laws, which God has written upon the fleshly Tables of our Hearts.”

The State of
the Case be-
tween Con-
temporaries
with the
Prophets,
and those of
After-Ages.

WE allow indeed, that there is a great deal of Difference between those, who were *Contemporaries* with *Moses* and the *Prophets* and us, who are at some thousand Years distance. The Completion of a Prediction gave Sanction to the Prophet’s Pretensions, and Miracles carried with them a clear and present Conviction; they enter’d quick, and gain’d Assent without any Argumentation: Whereas our Faith now is founded on *human* Testimony, and the Evidences of our Religion compris’d in no very large Volume. But then, we are to consider, that we give Credit to the Contents of other Books upon no better Grounds; that, upon this very Account we firmly believe, that *Alexander*, about two thousand Years ago, conquer’d a great Part of the World; and that there was such a Person as *Julius Cæsar*, who, upwards of seventeen hundred Years ago, conquer’d *France*, and came into *England*: And yet the Authority of the *sacred* Records has been more strictly examin’d into, and found to be better attested, than That of any *human* Composition. The *Contemporaries* with inspir’d Men were convinc’d by Sense, and ocular Demonstration; but in this we have the Advantage of them, that, having liv’d to see the whole *Scheme* of Revelation compleated, and at once placed in our View, we can compare one Part with the other, and thence observe, how the *Mystery* of Man’s Redemption gradually advances; what *Harmony* there is between the *Old* and the *New Testament*; and how the many Prophecies in the one receive their Accomplishment in the other; which cannot but give great Comfort and Satisfaction to an *inquisitive* Mind.

It is not to be doubted then, but that *we*, of After-Ages, upon whom the Ends of the World are come, have sufficient Grounds for our Faith to rest upon, if we can but satisfy ourselves — That the Persons, by whom God made Revelations of his Will, at sundry Times, and in diverse Manners, were directed by him to record them in certain Books — That, in writing these Books, they were assisted by the *Inspiration* of his infallible Spirit — That, according to the best Computations, they were wrote by the very same Persons, to whom they are ascribed — That, at a proper Period of Time, they were compil’d into one Body by such as were authoriz’d, and enabled

so to do — That from them, they have *descended* to us, true and genuine, without any considerable *Loss*, or *Alteration* — That the Books now *extant*, and receiv'd by the *Christian Church*, are the very same, which were thus written by Inspiration, and compil'd by Authority — And that they are not liable to the foregoing *Objections*, but deserve a better *Character*, and better *Usage*, than some in this Age are pleas'd to give them.

(g) 'Tis the Opinion of some learned Men, that *Writing* was an Art *coæval* with Mankind, and the Invention of *Adam* himself. *Josephus* indeed informs us, that it was in use before the *Flood*; and from thence some have conjectur'd, that the History of the *Creation*, and the rest of the Book of *Genesis*, were (for the Substance of them) deliver'd down to *Moses* in Verse (which was the most ancient Way of writing) and that, from them, he compil'd his Book. This however can hardly be a probable Conjecture, because it is scarce conceivable, how Men cou'd have lost the Sense of Religion so totally, as we find they did, had there been any *standing* Records of it at that Time. The more probable Opinion is, that it was the long-experienc'd Insufficiency of *Oral Tradition* (the only Way of Conveyance then in Use) that gave Occasion to the general Corruption; while some forgot, and others perverted, the Doctrines deliver'd to them by their Ancestors, and, in Compliance to their Lusts, brought themselves, by Degrees, first to believe a *Lye*, and then to propagate it, having no *written* Rule of Truth to confront the Error.

It can hardly be doubted, but that God vouchsafed frequent Revelations to the *Patriarchs* before the Law, and sufficiently instructed them in his Will; nor can we question, but that these *holy Men* us'd their best Endeavours to propagate the Doctrine, they receiv'd, and to reform the Manners of those at least, who depended on them: And (what was a great Advantage to them in this Respect) both their *Lives* were so very long, and the *Principles* of their Religion so extremely few, that two Persons might have convey'd them down from *Adam* to *Abraham*. For *Methusalah* lived above three hundred Years, while *Adam* was yet alive: *Sem* was almost an Hundred, when *Methusalah* died; and when *Sem* died, *Abraham* was above an Hundred, according to the *Hebrew* Computation. Here is a great Period of Time fill'd up by two or three Persons; and

yet, in this Time, the Tradition of those few Things, wherein Religion was then comprehended, was so totally corrupted, that *Idolatry* was generally practis'd, and God was obliged to make a new, and immediate Revelation to the Patriarch *Abraham*.

(b) THE Promulgation of the Law on Mount *Sinai*; was one of the most amazing Things that ever happen'd: And, as the Circumstances of the whole Solemnity were very *surprizing*, the Commandments then deliver'd but *few*, the People all of one Language, separate from the rest of Mankind, and oblig'd to a constant Commerce among themselves; so there seems to be, in this Case, all imaginable Advantages in Favour of *Tradition*: And yet, notwithstanding these, God wou'd not trust his Precepts to this uncertain Way of Conveyance, but (i) Himself, *with his own Finger*, twice wrote them upon *two Tables of Stone*. The *historical* Transactions of the *Jews*, the many strange Deliverances Heaven vouchsafed them, and, particularly, their signal Victory over the *Amalekites*, God commanded *Moses* not to relate to his Posterity by Word of Mouth only, but *to write them for a Memorial in a Book* (k): Nay, the very *ceremonial* Part of the Law, tho' not intended to be of perpetual Obligation, was not referr'd to this *traditionary* Method, but, according to Divine Appointment, committed to Writing, and repositied with the Priests: And therefore we have less Reason to wonder, that, in Things, which were to come to pass in future Ages (such as the Predictions of the *Prophets* were) and whereon the Fate of Nations, as well as Divine Veracity, did depend, we always find God giving Injunctions of this Kind, (l) *to write their Inspirations before the People in a Table, and to note them in a Book, that they might be for the Time to come, for ever and ever*.

That these
Books were
written by
Divine In-
spiration.

THAT the Books, which were *successively* wrote in this Manner, were wrote by the Order and Assistance of God's blessed Spirit, no one can doubt, who either attends to the high Sentiments which the *Jews* of old entertain'd of them, or to the Testimony, whereby both *Christ* and his Apostles have given a full Sanction to them. The *Law of Moses* was to the *Jews* accounted the Law of God himself, and the *Pentateuch* esteemed the Foundation of their Religion. The familiar *Converse* he had with God, the *Wonders*

(b) Burnet on the Articles. (i) *Exod.* xxxi. 18. (k) *Chap.* xiv. 14. (l) *Isa.* xxx. 8.

ders and *Miracles* that he wrought, and the Divine Wisdom, and Gift of Prophecy which resided in him, put it beyond all Dispute, that the Books, which he left behind him, were penn'd by the Inspiration of the Spirit of God, whereof he was full. The other *canonical* Books, which, in Process of Time, were collected into a *Body*, the *Jews* always held in the like Veneration; insomuch that (as *Josephus* tells us) they were accustom'd, from their Infancy, to call them *the Doctrines of God*, and were ready, at any Time, to lay down their Lives in Vindication of them: Nor is it any bad Argument to us *Christians*, that we find our blessed *Lord* quoting these Books, under the Title of *the Scriptures*, and acquainting us with the common Distribution of them, in his Days, into the *Law*, the *Prophets*, and the *Psalms*; because the Book of *Psalms* was placed in the Front of that Collection, which was usually stil'd the *Hagiographa*. 'Tis upon the Evidence of these Books, that he proves himself to be the *Messias*; 'tis by them, that he confutes the *Jews*; and to them, that he appeals, both in the Proof of his own Doctrine, and in all his Disputations with them. And therefore we need not wonder, that we find both the Apostle of the *Gentiles* assuring us, that (m) *all Scripture is given by the Inspiration of God*, and the Apostle of the *Jews* asserting the same Thing, viz. that (n) *no Prophecy of the Scripture is of private Interpretation; for the Prophecy came not, in old Time, by the Will of Man, but holy Men of God spake, as they were moved by the Holy Ghost*. Upon the whole therefore we must conclude, (o) either that *Moses*, and the other Writers of the *Old Testament*, were inspired, or that they were consummate *Cheats*; and that, not only *Christ* and his *Apostles*, by remitting us to them, and citing their Writings as *Divine*, did connive at the *Cheat*; but that God himself likewise, by giving them the Power of *Miracles* and *Prophecy*, did countenance the *Imposture*; and, by investing them with the Character of his *Authority*, and all outward *Marks* of his Approbation, inevitably lead us into Error: Which is most impious to think, and most blasphemous to say.

CONSIDERING then that the Divine Intention, in having *And for* the Scriptures wrote, was to make them the *Standard* of *what Reason* Faith, and *Rule* of Life, in all future Ages of the Church; *son* there was a strong Reason why God shou'd take Care that the

(m) 2 Tim. iii. 16. (n) 2 Pet. i. 20, 21. (o) Vid. *Calmet's* *Dissert.* Vol. I.

the Books, which he design'd to be the sole *Guide* of Mankind in Matters of Religion, and which, he foresaw, all Posterity wou'd appeal to, as the great *Touch-stone* of Truth, shou'd not be liable to any Errors; but that his Holy Spirit should so guide the Hand of his *Penmen* (as it were) and assist them in their Compositions with such an *infallible* Veracity, as might be of sufficient Authority to silence all Differences, whenever they shou'd arise. And accordingly we may observe, that, in all Ages, both *Jews* and *Christians* have appeal'd to these Books, as to *Oracles*, in order to decide all Controversies in Religion; that, in every General Council, the *Holy Bible* was always plac'd on high, as the *Directory*, and *unerring Compass*, whereby to steer in their Debates; and that, at the Opening of such *Assemblies*, each *Member* was wont to declare himself, much in the same Sense, with (p) the *Article* of our Church; "That the
 " Holy Scripture containeth all Things necessary to Salva-
 " tion; so that, whatsoever is not read therein, nor may
 " be prov'd thereby, is not to be requir'd of any Man, that
 " it shou'd be believ'd, as an *Article* of the Faith, or be
 " thought requisite or necessary to Salvation."

How far in-
 spir'd.

It is needless, and almost impossible for us to define precisely, how far the *Spirit* of God was engag'd in the *Composition* of the Holy Scriptures. It seems more consonant however to the Manner of the Divine Operations, which do not usually put any Force upon human Nature, but leave it, in a great Measure, to the Exercise of its *Faculties*, to suppose, that the Authors of them were something more than mere *Amanuenses* to the Holy Ghost. The great Diversity of Style and Diction, which may be observ'd in several Books, and sometimes the expressing one and the same Thing in *different Terms* by different Authors, is almost a sure Indication, that they themselves had some Share in the Composition, and that the Holy Ghost was not the sole Author of every Word and Expression: For, if this had been the Case, the Style of each Book had been alike and uniform; at least, there had not been that apparent Difference in it, which we now see, and which (taking in the *Holy Penmen* for a Share in the Composition) may not unfitly be ascrib'd to *natural* Causes. If the Holy Ghost had dictated every Word, I say, why shou'd *Isaiah*, who was bred in a Court, be more *florid* and *magnificent* in his Expression than *Amos*, who had his Education among the *Herds*? 'Tis a more easy Supposition therefore of the two, that God should

should suggest the *Matter* of his Revelation first to their Minds, and then leave them to weigh it in their Thoughts (as they did other Truths) and so put it into such a Form of Words, as their own Minds, or the Tenour of their *Education*, naturally inclin'd to.

THE Writings of the *Holy Penmen* are of different Kinds: Some of them are *Historical*, some *Preceptive*, some *Argumentative*, some *Doctrinal*, some *Poetical*, and some *Prophetical*; in all which, the *Measure* of the Divine Assistance seem'd to *vary* in Proportion to the Nature of the *Subject*, whereof they treated. If they wrote *Historically* of Matters of Fact, which either they themselves knew, or had receiv'd from credible Witnesses, there was no Reason that the Substance of their History should be reveal'd *again*; all that seems requisite is, that the Holy Ghost shou'd so far inspect them, as to prevent any Error in the *Relation*. If they deliver'd any *moral* Precepts, or *argued* from any reveal'd Truths, he then allow'd them to employ their reasoning Faculties, as far as their Arguments were suitable and *solid*; and, at the same Time, clear'd their Understanding, and hinder'd them from writing any Thing *impertinent*. If their Compositions were of the *Poetic* Kind, he left them to follow the establish'd Rules of that *Art*, and to *scan* out the *Metre* by themselves; and all that he did, in this Case, was to quicken their *Invention*, and refine their *Fancy*. But, if they were to indite Things of an *Higher* Nature, and such as were above their Faculties; if they were either to predict some remarkable *Event*, or declare some *Divine Truth*, that was never reveal'd before; it seems reasonable to believe, that the *Whole* of these was *immediately* inspir'd into their Minds by the *Holy Ghost*; because they cou'd be the Result neither of their *Understanding*, nor *Memory*, and consequently cou'd come into their Minds no other Way, but by *immediate Inspiration*.

FROM the whole then it is reasonable to think, that the Measures of Divine Inspiration varied according to the Nature of the Subject, or the *Exigences* of the Penmen, who recorded it: That, in the main, they pursued their own Method, and Manner of Expression; but, on some important Occasions, had the Words dictated to them: That, in some Subjects, they had their *Memory* refreshed; in others, their *Understanding* enlighten'd; in others, their *Fancies* elevated; in *all*, their Wills directed to the Discovery and Declaration of the Truth: And, even in the *least* Matter they wrote, were never so far left to their own Discretion,

as not to have the Holy Spirit presiding over them, and keeping them from expressing any Thing contrary to the Divine Mind, or the Dignity of the sacred Subject.

The Number, Order, and Authority of the Books. Now the Books of the *Old Testament*, which, by the Divine Will and Inspiration, were, in this Manner, written, were by the *Jews* of old usually divided into three several *Classes*, whereof the *first* comprehended the five Books of *Moses*; the *second*, all the *Prophets*; and the *third*, those Writings, which they call'd *Chebutim*, the *Greeks* *Hagiographa*; or Books, that were written by holy Men, but not with such *Fullness* of Spirit, as to be rank'd among the *Prophets*. In this Division they reckon'd *five* Books in the *first* Class; *eight* in the *second*; and *nine* in the *third*; in all *two* and *twenty*; according to the Number of the Letters of their *Alphabet*, and as fully comprehending all that was necessary to be *known* and *believ'd*, as the Number of their Letters did all that was requisite to be *said* or *written*; for in this Method it is that they range them.

The Books of <i>Moses</i> . V.	{ <i>Genesis</i> . <i>Exodus</i> . <i>Leviticus</i> . <i>Numbers</i> . <i>Deuteronomy</i> .
Four Books of the former Prophets. IV.	{ <i>Joshua</i> . <i>Judges</i> , and (q) <i>Ruth</i> . <i>Samuel</i> I, and (r) 2. <i>Kings</i> I, and (r) 2.
Four Books of the later Prophets. IV.	{ <i>Isaiab</i> . <i>Jeremiah</i> , and his (s) <i>Lamentations</i> . <i>Ezekiel</i> . (t) The Books of the 12 lesser Prophets.
And the rest of the holy Writers. IX.	{ King <i>David's Psalms</i> . King <i>Solomon's Proverbs</i> . His <i>Ecclesiastes</i> . His <i>Song of Songs</i> . The Book of <i>Job</i> . The Book of <i>Daniel</i> . The Book of <i>Ezra</i> , and (u) <i>Nehemiah</i> . The Book of <i>Esther</i> . The Book of (x) <i>Chronicles</i> I, and 2.

WHICH

(q) Which was put as an Appendix to the *Judges*. (r) Counted them but one Book. (s) Counted but one Book. (t) Which were all put in one. (u) The *Jews* reckon'd them both together for one. (x) And these two went with them for one Book.

WHICH two Books of *Chronicles*, containing the Sum of all their former Histories, and reaching, from the *Creation* of the World to the *Jews Return* from *Babylon*, are a perfect *Epitome* of the *Old Testament*, and therefore not improperly plac'd, as if they concluded, and clos'd up, their whole *Bible*.

THE Book of *Genesis*, which is an *Introduction* to the rest of the *Pentateuch*, (and contains the History of about 2369 Years, from the Beginning of the World to the Death of the Patriarch *Joseph*) is so call'd, because it treats of the Creation of the World, the Beginning and Generation of Man, and all other Creatures (y). Genesis.

THAT of *Exodus*, which relates the Tyranny of *Pharaoh*, and the Bondage of the *Israelites* under him (and contains an History of near 145 Years) is so call'd, because it comprehends the History of the Departure of the *Israelites* out of *Egypt*, under the Conduct of *Moses* (z). Exodus.

THAT of *Leviticus*, (which contains about one Month's Time) has it's Name, because it gives an Account of the *Jewish Service* and Worship, of the Offices of the *Levites*, and the whole *Levitical Order* (a). Leviticus.

THAT of *Numbers*, (which contains the History of somewhat more than 38 Years) and relates several remarkable Incidents in the *Israelites* Passage thro' the Wilderness, has it's Denomination from *Moses's numbering* the Tribes of the People (b), according to God's Order and Appointment (c). Numbers.

THAT of *Deuteronomy*, which signifies a *second Law*, (and takes up about the Space of six Weeks) is a summary my. Deuteronomy.
(*) *Repetition* of the Laws, both *Moral*, *Civil*, and *Ceremonial*,

(y) The *Hebrews* call it *Bereſith*, in *Principio*, in the Beginning, because in their Language, it begins with that Word.

(z) The *Hebrews* call it *veele Schemoth*, because it begins with these Words, *Now these are the Names*, &c. (a) The *Jews* term it *Vaicra*, because in *Hebrew* it begins with this Word, which signifies, *and he called*. (b) For now that they were passing through the Wilderness, wherein they were in Danger of meeting with many Enemies, it was highly convenient to take an Account of their Forces. and to put themselves in a Posture of Defence. *Lewis, Antiq. Heb. L. 8.* (c) The *Jews* term it *Vardubber*, and he spake, because in *Hebrew* it begins with those Words.

* This seems to be of absolute Use, because the *Israelites*, who had heard them before, died in the Wilderness; and as there

remonial, which *Moses* had given the *Israelites* in the former Books; together with several kind Admonitions, and earnest Exhortations to better Obedience for the Time to come, from the Consideration of the many *Divine Favours* already receiv'd, and the Promises that were in *Reverſion* (d).

THIS is the Scope of the *Pentateuch*, or five Books of *Moses*: And that He, and none but he, was the Writer of them, we have all the Assurance that innumerable *Passages* in the Holy Scriptures, the joint *Authority* of Christ and his Apostles, the universal *Consent* of all Ages, and (e) the concurring *Testimony* of the most antient Heathen Authors, can give us. Only it must be observ'd, that some Part of the last Chapter of *Deuteronomy*, wherein Mention is made of the Death of *Moses*, must have been added by some other Writer, either by *Joshua*, his immediate Successor, or (as others wou'd have it) by *Ezra*, the great Restorer of the *Jewish Canon*.

Joshua.

THE Book of *Joshua* (which contains the History of 17 Years) is so called, not so much upon the Account of it's *Author*, as of it's *Subject-Matter*; since it contains the History of the Wars, and other Affairs, which happen'd under the Administration of that great *Captain*: But since the Author of the Book of *Ecclesiasticus* gives him this Character, (f) *that he was the Successor of Moses in Prophecies*, i. e. the next inspir'd Writer of Scripture after *Moses*, we have no Reason to oppose the Judgment of the *Jewish Church*, which (g) generally ascrib'd it to him.

Judges.

THE Book of *Judges*, which relates the State of the *Jewish People* in the Land of *Canaan*, in the Time of the *Judges*,

was now another Generation of Men sprung up, 'twas highly requisite to have these Laws promulg'd afresh, which *Moses* does in this Book, and here and there intersperses both Explications and Additions. *Lewis*, *ibid.* (d) The *Jews* call it *Ellehaddeburim*, hæc sunt verba, these are the Words, because the Hebrew Text begins in this Manner. (e) *Vid.* Grot. de Verit. Lib. 1. Sect. 16. *Du Pin's Canon*, Vol. I. and *Le Clerc's Prolegom. de Scriptore Pentateuchi.* (f) *Ecclef.* xlvii. 1.

(g) The *Talmudists* indeed make him the Author of the Book; but some of the *Ancients*, and many modern Writers deny it: and, accordingly, we find *Theodoret* affirming, that this Volume was collected a long Time after *Joshua's* Death, and that it was no more than an Abstract of an ancient Commentary, called the *Book of Just Men*, whereof we find Mention made in the tenth Chapter of the said Book of *Joshua*. *Lewis's Antiq. Hebr. Lib.* VIII.

Judges, from *Joshua's* Death until *Eli*, (i. e. about 300 Years) is very antient, as appears from a Passage in a Psalm of *David*, (b) *When thou wentest forth before the People, when thou marchedst thro' the Wilderness, the Earth shook, the Heavens also dropped at the Presence of God; which Words are an exact Imitation of these in (i) Judges; Lord, when thou wentest out of Seir, when thou marchedst out of the Field of Edom, the Earth trembled, the Heavens dropped, the Clouds also dropped Water: And, that it was wrote by Samuel, as well as the Book of Ruth, (which is an Appendix to it) the Doctors of the Talmud agree, tho' others attribute it to Hezekiah, and many to Ezra.*

THE two Books of *Samuel*, which are publick Histories of the Transactions under the two last Judges, *Samuel* and *Eli*, and under the two first Kings, *Saul* and *David*, (comprizing the Compass of 100 Years) have likewise evident Marks of their Antiquity: and, tho' it be not absolutely certain who their Author was, yet the Generality of the *Jews* do, with great Probability, assert, that the four and twenty first Chapters were written by *Samuel* himself, and the rest by the Prophets *Nathan* and *Gad*; which Assertion they found on this Passage in the *Chronicles*, (k) *New the Acts of David the King, first and last, behold, they are written in the Book of Samuel the Seer, and in the Book of Nathan the Prophet, and in the Book of Gad the Seer.*

THE Books of *Kings* (l), and the *Chronicles* (for I take them in the Order wherein they now stand in our Bibles) which, taking in some Part of the foregoing Books, contain the History of the *Jewish* Monarchy, down to the Captivity of *Babylon*, (a Space of above 500 Years) were compil'd out of antient Records, which Records were wrote by Men of *Prophetic* Spirit; and all that *Ezra* (or whoever their Compiler was) added of his own, was only some genealogical Observations, at the Beginning of the *Chronicles*, and some other Passages of small Moment, relating to the Times after the Captivity.

THE

(b) Psal. lxxviii. 7, 8. (i) Judges v. 4. (k) 1 Chron. xxix. 29. (l) Though it be a Matter of great Uncertainty, whether the Book of the *Kings*, or of the *Chronicles* were first written, yet it is evident, that this of the *Chronicles* is more full and comprehensive than that of the *Kings*: and from thence these Books are called *Paralipomena*, *Remains*, *Supplements*, and *Additions*, by the *Greek* Interpreters, because they contain some Passages, or Circumstances that were omitted in the other Historical Writers. *Lewis, Ibid.*

Ezra. THE Book of *Ezra*, which is a Continuation of the *Chronicles*, and comprises the History of the *Jews*, from the Time that *Cyrus* made the Decree for their *Return*, until the 20th Year of *Artaxerxes Longimanus* (which was about 100 Years) was all compos'd by him, except the six first Chapters, which contain an Account of the *first* Return of the *Jews*, upon the Decree of *Cyrus*; whereas *Ezra* did not return, until the Time of *Artaxerxes*. 'Tis of his *second* Return therefore that he writes the Account, and, adding it to the other (which he found ready compos'd to his Hand) he made it a compleat History of the *Jewish Restoration*.

Nehemiah. NEHEMIAH, who was the Son of *Hilkiah*, of the Tribe of *Levi*, was advanced in *Babylon* to be *Cup-bearer*, or Page, to King *Artaxerxes*; and from him he obtained Leave to return to *Judea* for 12 Years, in order to rebuild the City of *Jerusalem*. He continues the History of *Ezra*, from the 20th Year of *Artaxerxes* to the Reign of *Darius Nothus* (about 40 Years in all) and is, (m) by the Writer of the Book of *Maccabees*, attested to be the Author of that Work.

Ester. THE History of *Ester*, a *Jewish Captive Virgin*, who, for her transcendent Beauty, was advanc'd to the Throne of *Persia*, and, by her Interest with her Royal Husband (n) *Ahasuerus*, (who some will have to be the same with the abovemention'd *Artaxerxes*, and others with *Darius Hystaspes*) procur'd to her Countrymen a wonderful Deliverance from *Haman's* intended Massacre, by some is supposed to have been written by *Ezra*, and by others by *Mordecai*. But the more probable Opinion of the *Talmudists* is, that the great *Synagogue* (to perpetuate the Memory of that remarkable Event, and to account for the Original of the Feast of *Purim*) order'd this Book to be compos'd, and afterwards approv'd, and admitted it into the *Sacred Canon*.

Job. WHO the Author of the Book of *Job* was, is indeed uncertain: 'Tis very probable however, that he was a Person of great *Antiquity*, and one, who liv'd before the Promulgation of the *Jewish Law*; because there are no Traces of That to be found in the whole Compass of the Book: And therefore the most general Opinion is, that it was written by *Moses*, during his Abode in *Egypt*, or in his Flight into the Land of *Midian*, with an Intent to encourage the *Jews* under

(m) 2 Mac. ii. 13.
Book IV.

(n) Vid. *Prideaux's Connect.* Part. I.

under the Severities of the *Egyptian* Bondage. Tho' some will rather have it, that the *Materials* of this Book were drawn up first by *Job* himself, or some of his Friends, the *Interlocutors*; and afterwards coming into the Hands of *Moses*, and thence into the Possession of *Solomon*, were by him turn'd (†) into *Hebrew Verse*, in the Manner we now find them.

SOME of the ancient Fathers were of Opinion, that the whole Book of *Psalms* was written by *David* only; but in this they must be mistaken; because the Titles of several *Psalms* tell us, that they were composed by *Moses*. The *Hebrew* Doctors do generally agree, that the 92d *Psalms* was made by *Adam*. *Solomon*, no doubt, was the Author of the 49th *Psalms*, which is much of the same Strain with his other *Nuptial* Song, which is called the *Canticles*; and 'tis no improbable Conjecture, that the 88th and 89th *Psalms* were indited in the Time of the *Egyptian* Bondage; the former condoling the People's *Distress*, and the latter prophesying their *Deliverance*. However this be, 'tis certain, that *David* (who had an excellent Gift of *Poetry* and *Psalmody*) was the Composer of much the greater Part of them; and therefore his Name was thought proper to give Title to the whole *Collection*, which was undoubtedly made by *Ezra*.

THAT the Book of *Proverbs*, *Ecclesiastes*, and *Canticles*, were written by King *Solomon*, is the general Opinion of the *Jewish* Doctors, who pretend to tell us, that he wrote the *Canticles* in his Youth, his *Proverbs* in his Manhood, and his *Ecclesiastes* at the latter End of his Life. There are, however, but 25 *Chapters* in the Beginning of the *first*, which are reputed the original Collection.

(†) St. *Jerome*, in his Preface to the Book of *Job*, informs us, that, for the most Part, it is in Heroic Verse; that, from the Beginning of the Book to the third Chapter, 'tis *Prose*, but, from the Words, *let the Day perish wherein I was born*, Chap. iii. 3. to these, *wherefore I abhor my self, and repent in Dust and Ashes*, Chap. xiii. 6. all is Hexameter Verse, consisting of Dactyls and Spondees, like the Greek Verses of *Homer*, or the Latin of *Virgil*. And *Marianus Victorius*, in his Note upon this Passage of St. *Jerome*, tells us, that he has examin'd this Book of *Job*, and finds St. *Jerome's* Observations to be true. *Shuckford's* Connection, Vol. II. Chap. ix.

tion of *Solomon*, the rest were compil'd by other Hands; only *the last Chapter* (which bears the Name of *Lemuel*) is suppos'd to have been written by him under a *borrow'd* Name, and seems to be made up of some wise Instructions, which his Mother *Bathsheba* had taught him when he was a Child.

Canticles.

THE *Song of Songs* (as it is call'd) tho' it may relate to *Solomon's* Marriage with the Daughter of the King of *Egypt*, and is so far *Historical*; yet the Pious, in all Ages, have ever esteem'd it an *allegorical* Dialogue between *Christ* and his *Church*: And, tho' some Passages in *Ecclesiastes* seem to express an *Epicurean* Notion of Providence: yet it is to be remember'd, that the Author (in an *Academic* Way) disputes indeed on both Sides, but, in the *Conclusion*, determines for that, which is right, viz. (o) *to fear God and keep his Commandments, which is the whole Duty of Man; for God, says he, will bring every Work to Judgment, and every secret Thing, whether it be good, or whether it be evil.*

Ecclesiastes.

The Prophets.

THAT the Books both of the *greater* and *lesser* Prophets (for we have no need to consider them separately) have been always thought to belong to the Persons, whose Names and Inscriptions they bear, we have the universal Consent of the *Jewish* Church, several plain Passages from *Josephus*, and a very remarkable Testimony in the Book of *Ecclesiasticus*, to convince us, where, after many Praises bestowed upon *Ezekiel*, and other Prophets, and Worthies of *Israel*, there are these Words: (p) *And, of the twelve Prophets let the Memorial be blessed; let their Bones flourish again out of their Place; for they comforted Jacob, and deliver'd them by a certain Hope.*

The Canon of the Old Testament compil'd by Ezra.

THUS it appears, that the Books of the *Old Testament* were either the Work of the Men whose Names they bear; or, at least, the Compositions of Persons assisted by the *Holy Ghost*: And how they came to be collected into a *Body*; and, by Persons who were duly qualify'd for the Work, revis'd, and publish'd in one *Volume*, in the Manner we now have them, is the next Point of Enquiry we are to pursue.

IT must be acknowledged indeed, that we cannot give an *exact* Account of the Settlement of the *Canon* of the *Old Testament*, because we have no Authors extant, who *professedly* treat of this Affair; But, if we may believe the concurring Testimony of ancient Writers, both *Jewish* and *Christian* (who might probably have their Opinions from some

(o) Ecclef. xii. 13, 14.

(p) Ecclef. iv. 10.

some Authorities that are now lost) we must allow that *Ezra*, upon his Return from the Captivity of *Babylon*, undertook the Work; and, after he had finish'd it, had it approv'd by the grand *Sanhedrim*, and publish'd by Authority. Only we must observe, (q) that the Books of *Chronicles*, and those of *Nehemiah*, *Esther*, and *Malachi*, were very probably afterwards added by *Simon the Just*; and, that it was not till his Time that the *Jewish Canon* of the Holy Scriptures was fully compleated.

THAT this Canon began to be compil'd soon after the Return from the Captivity, is pretty plain from the above-cited Passage in *Ecclesiasticus*, which makes mention of the *twelve minor Prophets*, and is an Argument, that they were then collected, and digested into one Volume: And if we believe (r) that the LXX Interpreters translated *all the Old Testament* (which is an Opinion that many learned Men do maintain) then it is evident, that the Canon must have been settled before the Time that their Version was made, which was done under *Ptolemy Philadelphus*, and not improbably at the Beginning of his Reign. The Truth is, both the *Jewish History* ends, and the Spirit of *Prophecy* ceas'd, much about this Time: *Nehemiah* was the last *Historian*, and *Malachi* the last *Prophet*, both Contemporaries with *Ezra*, and both assisting to him in publishing this new Edition of the Scriptures; and therefore 'tis reasonable to suppose, after the Race of such Writers was extinct, and *all Vision and Prophecy seal'd up* among the *Jews*, that this was a proper Period for collecting the several *Copies*, and adjusting the *Catalogue* of their Sacred Books.

BUT *Ezra* did more than this: (s) He not only collect-
ed all the Books, whereof the Holy Scriptures did consist, and dispos'd them in their proper Order; but, by comparing the several Copies together, he corrected all the Errors which had crept into them, thro' the Negligence or Mistakes of *Transcribers*. He chang'd the *old Names* of several Places that were grown *obsolete*, and, instead of them, inserted such *new ones*, as the People were better acquainted with. He filled up the *Chasms* of History, and added, in several Places, throughout the Books of this Edition, what appear'd to him to be necessary for the Illustration, Connection, and Completion of the Whole. And, lastly, he

What he did to make his Edition perfect.

D 2

wrote,

(q) Vid. *Prideaux's Connection*, Part. I. L. 5. (r) Vid. *Walton's Prolog.* 9. in *Bib. Polyg.* (s) Vid. *Prideaux's Connection*, Part. I. Lib. V.

wrote every Book in the *Chaldee Character*, which, since the Time of the Captivity, the People understood much better than the *old Hebrew*. But whether, upon this Review, he added the *Vowel Points*, as they now are in our *Hebrew Bibles*, is a Question a little too prolix and intricate, for us to engage in at present. Those, who have a Mind to have their Curiosity, in this Respect, satisfied, may see the Arguments on both Sides fairly stated in the learned (t) *Connection*, we have had so frequent Occasion to quote.

WHAT we have to observe farther is, that, in the several Corrections, Additions, and Alterations, which *Ezra* made, he did not proceed according to his own Humour and Caprice, but was directed by the same Spirit, which, at first, assisted the Writers of these sacred Volumes. For besides that Himself was a (u) Prophet, or (as he is stiled) (x) a ready Scribe in the Law of Moses, we can hardly suppose, but that, in an Affair of such Consequence, he wou'd not only use the best Skill he had himself, but consult likewise with *Haggai*, *Zechary*, and *Malachi*, (the last of whom must needs have been alive in his Time, and possibly the other two) and do nothing without their Advice; because, in Matters of much less Moment (*viz.* where some, who pretended to the Priesthood, cou'd not prove their *Pedigree*) we find him so very cautious, that he wou'd determine nothing himself, but left the Matter undecided, until a Priest shou'd arise, who (y) had *Urim and Thummim*, whereby he might consult the Divine Will upon all Occasions.

And that
the same
Number of
Books has
descended
to us,

THUS was the *Canon* of the *Old Testament* settled, in, or about, the Times of *Ezra*: And, that it continued in the same Manner or Order, until the Publication of the Gospel, (besides the Authority of several *Christian Writers*) we have this remarkable Testimony from (z) *Josephus*. “ We have only two and twenty Books, says he, “ which comprehend the History of all Ages, and merit “ our Belief: Five belong to *Moses*, which contain what “ relates to the Origin of Man, and the Tradition of the several

(t) Part. I. Lib. V. p. 497. (u) The *Jews* look upon *Ezra* as another *Moses*; they call him the second Founder of the Law, and hold his Person in so great Esteem and Veneration, that it is a common Saying among their Writers, If the Law had not been given by *Moses*, *Ezra* was worthy to have been the Publisher of it. *Lewis, Antiq. Heb. Lib. VIII.* (x) *Ezra* vii. 6. (y) Chap. ii. 62, 63. (z) *Contra Apion.*

“ several Successions and Generations, down to his Death
 “ — From the Death of *Moses*, to the Reign of *Artaxerxes* (who was King of *Persia* after *Xerxes*). The
 “ Prophets, who succeeded him, have, in their Books,
 “ written what happen’d in their Time. The other Books
 “ contain *Hymns* to the Praise of God, and *Precepts* for
 “ the Conduct of human Life. What happen’d since the
 “ Time of *Artaxerxes*, down to our Days, has likewise
 “ been recorded by the Writers thereof; but they have not
 “ met with the like Credit, because there has not been any
 “ certain Succession of Prophets, during that Time. And
 “ from hence, *says he*, it is manifest, what Respect and
 “ Estimation has been paid to the Books, which compleat
 “ our *Canon*; since, in so long a Tract of Time, no Man
 “ has ventur’d either to *add* any Thing to them, or *diminish*,
 “ or *alter*, any Thing in them; since the *Jews* from
 “ their Infancy are accustomed to call them *Divine Institutions*,
 “ to believe them stedfastly, and, upon Occasion,
 “ to lay down their Lives in Defence of them.”

THAT the same Number of *Authentic* Books has been transmitted to us, we may plainly perceive, if we will but turn to the several *Catalogues*, which the Fathers, in their Writings, have left us of them, which the *Council of Laodicea* enumerates, and sundry general *Councils* afterwards confirm. And though, in Process of Time, several *Apocryphal* Books (as containing Matters of *Jewish* History, and many *moral* Precepts) were, by Degrees, admitted into the Service of the *Church*, and publicly read for the Instruction of the People; yet it wou’d be no hard Matter to shew, that some of the *best* and most *learned* Writers of their Times always denied their *Canonical* Authority. *The Church* indeed allow’d them to be read (as *St. Jerome* tells us) but she did not receive them into the *Canon of Scripture*; and, in like Manner, our Church declares concerning them, that she doth read them for *Example of Life*, and *Instruction of Manners*, but does not apply them to *establish any Doctrine*. So that, tho’ some of these be confessedly *spurious*, and, accordingly, have been rejected by the Wisdom of the Church; yet this can be made no Argument against *such*, as have been universally receiv’d, and handed down by unanimous, constant *Tradition*.

“ BUT, though we have been careful to receive no more Books than what are strictly *Canonical*, yet how shall we satisfy ourselves that we have received them all?
 “ In several Parts of *Scripture* we find Books referr’d to,

An Objection.

such as the Book of the Covenant, the Book of the Wars of the Lord, the Book of Aſher, the Book of the Acts of Solomon, &c. none of which are now extant; and, therefore, as we ſuppoſe them loſt, we cannot but infer, that our preſent Canon of Scripture is very lame and imperfect.”

*Answer'd,
by ſhewing
that none of
the Canonical
Books are
loſt,*

WHAT has given Credit to this *Objection* is the common Notion, that the Books, here ſuppoſed to be loſt, were Volumes of ſome Size, and all indited by the Spirit of God; whereas we may obſerve, 1ſt, That the Word *Sepher*, which we render *Book*, ſignifies properly a bare *Rehearsal* of any Thing, or any Kind of Writing, be it ever ſo ſmall; and that the Cuſtom of the *Jews* was to call every little *Memorandum* by that Name: For what we tranſlate a *Bill of Divorcement*, is, (a) in the *Original*, a *Book of Divorcement*, and the ſhort Account of our Saviour's *Genealogy* is (b) *the Book of the Generation of Jeſus Chriſt*. 2dly, That ſeveral of theſe Tracts, which are not now extant, were written, not by Perſons pretending to any ſupernatural Aſſiſtance, but by ſuch (c) as were ſtil'd *Recorders*, or *Writers of Chronicles*, (as it is in the Margin) an Office of great Honour and Truſt, but of a different Kind to that of *Prophets*. 3dly, That ſuppoſing they were indited by ſuch, as were properly *Prophets*, yet they were not written by Divine Inſpiration; “ for *Prophets* (as (d) *St. Auſtin* obſerves) did not at “ Times write under the Guidance and Direction of the *Holy* “ *Ghost*. In the *Fundamentals* of Religion, indeed, they were “ divinely aſſiſted; but, in other Matters, they only wrote as “ faithful *Hiſtorians*.” And, 4thly, That moſt of theſe Pieces (e) are ſtill remaining in the Scriptures, though they go under other *Appellations*; and that ſuch, as are not to be found there, were never deſigned for religious Inſtruction, nor are they eſſential to Man's Salvation. And now to apply theſe Obſervations to the Books we imagine to be loſt.

THE *Book of the Covenant*, which is mention'd in *Exod.* xxiv. 7. and thought to be miſſing, is not any diſtinct Book from the *Body of the Jewiſh Laws*. For, whoever impartially examines that Paſſage in *Exodus*, will find, that the Book referr'd to is nothing elſe but a *Collection* of ſuch Injunctions and Exhortations, as are expreſſly laid down in the four preceding Chapters. THE

(a) Deut. xxiv. 1.

(b) Mat. i. 1.

(c) 2 Sam.

viii. 16. 2 Kings xviii. 18. 2 Chron. xxix. 8.

(d) De

Civit. Dei, Lib. xviii. Chap. xxxviii.

(e) Vid. Ed-

wards's Perfection of the Holy Scripture; and *Jenkins's* Reasonableness of the Christian Religion, Vol. II.

THE *Book of the Wars of the Lord*, cited in *Numb. xx. 14.* and suppos'd to be wanting, is (in the Opinion (f) of a very able Judge) that very *Record*, which, upon the Defeat of the *Amalekites*, God commanded *Moses* to make, as a *Memorial* of it, and to rehearse it in the Ears of *Joshua*. So that it seems to be no more than a short Account of that Victory, together with some proper Directions for *Joshua's* private Use and Conduct, in the Management of the subsequent War, but not at all dictated by *Divine* Inspiration, and consequently no (g) *Canonical* Scripture.

THE *Book of Jasher*, mention'd in *Josh. x. 13.* is suppos'd by some to be the same with the *Book of Judges*, because we find Mention therein of the *Sun's standing still*: But the Conjecture of the *Jewish* Historian (h) seems to be better founded, viz. that it was compos'd of certain *Records*, (kept in a safe Place at that Time, and afterwards remov'd into the Temple) which gave an Account of what happen'd to the *Jews* from Year to Year, and particularly of the *Sun's standing still*; and (as it is in *2 Sam. i. 18.*) Directions for the *Use of the Bow*, i. e. for setting up of *Archery*, and maintaining military Exercises. So that this was not the Work of an inspir'd Person, but of some common *Historiographer*, who wrote the *Annals* of his own Time, and might therefore deserve the Name of *Jasher*, the *Upright*; because, what he wrote was generally deem'd a true and *authentic* Account of all the Events and Occurrences which then happen'd.

ONCE more, the several *Books of Solomon*, mention'd in *1 Kings iv. 32, 33.* were no Part of *Canonical* Scripture. His *three thousand Proverbs* were, perhaps, only *spoken*, not written down. His *Songs*, which were a *thousand and five*, and whereof we have but one, were very likely his *juvenile* Compositions; and his *universal* History

D 4

of

(f) *Lightfoot's* Chronology of the Times of the Old Testament.

(g) Others are of Opinion, that the *Book* here under Consideration is no other than the *Book of Judges*, which may properly enough be called the *Book of the Wars of the Lord*; because it recounts the warlike Enterprizes which those brave Men, who were stirred by God in an extraordinary Manner, were so famous for, (or to express the Remarkableness of the Thing) *The Wars of the Lord* may signify as much as, the *great, wonderful and renowned Wars* fought by the valiant *Hebrews*.

Lewis Antiq. Heb. Lib. VIII.

(h) *Joseph. Antiq. Lib.*

V. Cap. II.

of *Vegetables*, and that of *Animals of all Kinds*, as properly belonged to *Philosophy*. It was not necessary for every one to be acquainted with them: And tho' the Loss of them (considering the matchless Measure of Wisdom, where-with God had endowed their Author) is certainly very great, yet it is a loss which none, but the busy Searchers into Nature, have Cause to bewail: Nor have they so much Cause either, if the Conjectures of some learned Men shou'd prove true, viz. that these Books of *Plants* and *Animals* were extant in the Days of *Alexander the Great*; or that, being perus'd, and understood by *Aristotle* and *Theophrastus*, by the Help of an Interpreter, they were translated into their Writings, in the Manner we now find them, and, in Process of Time, gain'd them great Honour and Renown. Upon the Whole therefore we may conclude, that, if any Books seem to be wanting in our *Catalogue*, they are either such as lie secret, and unobserved under other *Denominations*; or such as had never the Title of being *Canonical*; as contain'd no Points essential to Man's Salvation; and such, consequently, as we may live safely ignorant of here, and shall never be responsible for hereafter.

An Objecti-
on.

“ BUT suppose we have the whole Number of our Books, yet we are still at a Loss for the true Sense of them; because, since the Time of their first recording, they have been so chopp'd and chang'd by the Management of those who had the Custody of them; so foisted with Errors, and loaded with various Readings, that they render the Text purely precarious, and make every wise Man doubtful and suspicious, whether any Thing of Certainty can be gather'd from a Book, where the Sense and Phraseology is so very uncertain.”

Answer'd,
by shewing
the Occasi-
on, and Be-
nefit of va-
rious Read-
ings.

WE readily grant indeed, that there is a great Variety of different Readings occurring in the Books of the *Old Testament*; but, as in a Multitude of *Copies*, this is a Thing unavoidable, so is it one of the most effectual Means, at this Distance of Time from all *Originals*, to help us to the true *Sense* and *Meaning* of the Text. For, put the Case we had but one Copy of the *Bible* by us, yet, methinks, it wou'd be a desirable Thing to have another; for (i) another, to join with the first, wou'd give us more *Authority*, as well as *Security*. Now chuse that *Second* where you will, there shall be numberless Variations from the *First*, and yet half, or more of the Faults still remain in them both. A *Third* therefore, and a *Fourth*, and so on, are desirable, that, by a joint and mutual Help, all the Faults may be mended: And yet the more Copies you call

to

(i) Phileleu. Lips. Answer to a Discourse of Free-thinking.

to your Assistance, the more do the *various Readings* multiply upon you ; because every Copy has its particular *Slips*, tho' in a principal Passage or two, it may do singular Service. Were the *Originals* indeed still in Being, they wou'd supersede the Use of all other Copies ; but, since that is impossible from the Nature of Things, since Time and Calamities must consume all, the *subsidiary* Help must be from the various *Transcripts*, convey'd down to us, when compar'd and examin'd together : And no one can be ignorant, how much a *Collation* of this Kind tends, both to illustrate the Sense of any *particular* Passage, and to strengthen the Authority of the *Whole*.

CONSIDERING then, that, before the Use of *Printing*, more *Manuscripts* were made of the *Holy Bible*, than of any *Heathen Author* whatever ; and that these Manuscripts have been examin'd with more Care, and collated with more Exactness, and the various Readings set down, even to the most minute Difference ; we are not to wonder, if, with all this scrupulous Search and Enquiry, the *Variations* are so many. The Editors of profane Authors do not use to trouble their Readers with an useless List of every little Slip, committed by a lazy, or ignorant *Scribe*. What is thought commendable in an Edition of the Scriptures, and has the Name of *Fairness* and *Fidelity*, wou'd be deem'd trifling and impertinent in them : But, if the like *Scrupulousness* were observ'd, in registering the smallest Changes in *Profane*, as is allow'd, nay requir'd, in *Sacred Authors*, the Number of their Variations wou'd rise, at least, to a full Equality.

WE ought to account it therefore a singular Instance of God's good Providence, considering the great *Antiquity* of many Books of the Scriptures, beyond that of any other Books in the World ; the Multitude of *Copies* that have been taken in all Ages and Nations ; the Difficulty to avoid Mistakes, in transcribing Books in a Language, which has so many of its *Letters*, and of its *Words* too, so like one another ; the Defect of the *Hebrew Vowels*, and the late Invention (as most are now agreed) of the *Points* ; the Change of the *Samaritan*, or ancient *Hebrew* for the present *Hebrew*, or *Chaldee* Character ; the Captivity of the whole Nation of the *Jews* for seventy Years ; and the *Mixtures* and *Changes*, which, during that Time, were brought into their Language ; considering, I say, that all the Accidents, which have ever happen'd to create Errors and Mistakes in any Book, have concurr'd to occasion them in the *Old Testament* ; we ought

ought to esteem it a particular Instance of God's Providence, that the different Readings are fewer, and make much less Alteration in the Sense, than those of any Book of the same *Bigness*, and of any Note, or *Antiquity*, if all the *Copies* shou'd be as carefully examin'd, and every little Variation as punctually set down, as those of the Holy Scriptures have been. And much more are we to bless the Divine Providence, that, whatever Differences are to be found in the several Copies of the *Bible*, they do not, in the least, prejudice the *Fundamental* Points of Religion, nor weaken the *Authority* of these Sacred Records. For this is the Judgment of one, (*k*) who had studied the Subject much, and was sufficiently vers'd in Scripture *Criticism*; viz. "That the Things, relating either to *Faith* or *Practice*, are plainly contain'd in all Copies whatever. Difference there is indeed in lesser Things, as in Matters of *Chronology*, which depend upon the Alteration, or Omission, or Addition of a Letter; or in the Names of Men, or of Cities, or Countries; but the principal Doctrines of Religion are so dispers'd throughout the Scriptures, that they can receive no Damage, or Alteration, unless the Whole shou'd be chang'd, or very grossly corrupted."

And that the Text was never alter'd, or corrupted.

FOR, besides this *Providential* Care (which we may well suppose to go along with Writings of so divine a Character) we find God making all proper and prudent Provision for their *Preservation*, by inserting a particular, and strict Prohibition in the Law itself, (*l*) *That no one shou'd presume to add unto, or diminish ought from it*; by enjoining the People to make it their constant Study, (*m*) *to bind it*, as it were, *for a Sign upon their Hands, and as Frontlets between their Eyes, and to write it upon the Gates, and Posts of their Houses*; and by requiring them to read it diligently, both in private to their Families, and, after a more solemn Manner, in their public Congregations. All which cou'd not but make them competent Judges of the Law of *Moses*, and enable them to descry any Change, or material Corruption, which shou'd, at any Time, attempt to insinuate itself.

To secure the other inspir'd Writings, a continu'd Succession of Prophets was of great Service: And it seems next to impossible for any dangerous Alteration to have been made, without Detection and Censure, so long as that *Order* of Men, whose Office and Zeal led them to correct any *Error*

in

(*k*) Lud. Cappel. Crit. Sac. Lib. 6. Cap. 2. (*l*) Deut. iv. 2.

(*m*) Chap. vi. 8, 9.

in *Faith*, as well as *Corruption* in *Practice*, was in Being. Nor can we suppose it probable, that any Person wou'd attempt such Alterations, where the *Copies* were in so many Hands, and so openly read and consulted, that there was scarce any private Person, who might not have known (if any such Thing had happen'd) when, and wherein, they had been *corrupted*.

NAY, so far were the *Jews* from suffering Corruptions to creep into the Holy Scriptures, that, (n) if but *one Word* happen'd to be alter'd in any Copy, it was to be laid aside, as utterly uselefs; unless it was sometimes given to a very poor Man, to read to his Family, upon Condition, that he brought it not with him to the *Synagogue*, nor made any other Use of it. The religious *Factions* among the *Jews* were many Times very violent; but we no where find any *Party* accusing the other of *corrupting*, or falsifying Scripture; nor does our *Saviour* himself, who so frequently reproves the *Scribes* and *Pharisees* for their *Traditions*, and false *Glosses*, ever once charge them with *adulterating* the Text itself; which he certainly wou'd not have fail'd to do, had they been culpable in that Respect. On the contrary, both he, and the Apostles appeal to it, as true and *authentic*, and borrow their Proofs from it, in Confirmation of the *Christian Faith* and Doctrine. To conclude this Argument then,

THAT from the Time of *Ezra*, to the Coming of our Saviour Christ, the *Jews* did not corrupt the Text of the *Sacred Writings*, is plain from his not charging them with any such Practice, which doubtless he wou'd have done (as well as reprove their *false Comments* upon them) had they been equally guilty of both: And that, since the Beginning of *Christianity*, neither they, nor any other Sect whatever, cou'd possibly make any *Falsifications*, and either *add*, or *diminish* any Thing material, without an immediate Detection, is manifest from the Multitude of true and *authentic Copies*, which were every where dispersed, as far as Christianity prevail'd, and from that *jealous* and *vigilant Eye*, which each Party had upon the other: So that we may reasonably suppose, that all the little Errors, which may be remark'd in them, proceeded, not from any ill Design, but merely from the *Ignorance*, or *Inattention* of their *Transcribers*. And indeed, (o) considering the many Ages, thro' which the Books have past, we have much more Reason to wonder,

(n) Vid. *Jenkins's Reasonableness*, Vol. II. (o) Bishop Burnet on the Articles.

wonder, that they are brought down to us so *entire*, and so manifestly *genuine*, in all their main and fundamental Points, than that we shou'd see some Instances of human Frailty in those, who copied, and preserv'd them.

An Objecti-
on.

“ *BUT* be the Books ever so genuine, and their Tradition on ever so certain, yet we cannot suppose them wrote by Persons divinely inspir'd, so long as we see in them certain Characters inconsistent with such a Supposition. Surely the purest Language, the most perfect Style, the greatest Clearness, the most exact Method, the soundest Reasoning, the most apparent Consistency, and, in a Word, all the Excellencies of good Writing, might be expected in a Piece, compos'd, or dictated by the Spirit of God, but Books, wherein we find the Reverse of all this, 'tis idle, if not impious, to ascribe to the Deity.”

Answer'd,
by shewing
that Transla-
tions are de-
fective.

I. ONE great Mistake, which the Generality of Readers run into, is, to judge of the Composition of the Scripture, not from it's *Original*, but from it's *Translations*. For, (p) besides that in ancient Writings (such as the *Bible* is) there are Allusions to many Rites and Customs that are now laid aside, and, for this Reason, must needs seem flat or impertinent, which, when they were in Use, had a great deal of Spirit and Propriety in them; and besides that the *Hebrew*, in particular, is a Language of a peculiar Cast, both in the *Contexture* of it's Words, and the *Cadence* of it's Periods, and contains certain Expressions, whose *Emphasis* can no more be translated into another Language, than the *Water* of a Diamond can be painted, without detracting from the Original: Besides all this, I say, the *Translators* themselves, sometimes by running into Mistakes, and, at all Times, by adhering too religiously to the Letter of the Text, have contributed not a little to make the Style of the Sacred Writings appear less advantageous. For, whereas other Translators have taken a Liberty to accommodate the *Beauties* of the Language, whereinto they translate, to the *Idiotisms* of that, wherein their Author wrote; these have thought themselves restrained from using such Freedom in a Divine Composition, and have therefore left several *Hebraic*, and other foreign Phrases in their Version, which seem a little uncouth, and give the Reader (who can look no farther) a very odd Notion of the *Original*: Tho' it is certainly manifest, that the most elegant Piece of *Oratory* that ever was fram'd, if we render it *literally*, and not give it the true *Genius* of the Language whereunto

(p) Vid. *Boyle* of the Style of the Scripture, and *Nicholls's* Conference, Vol. I.

whereunto we are admitting it, will lose all it's Beauty and appear with the same Disadvantage.

II. ANOTHER *Mistake* that we run into, is, when we confine Eloquence to any *Nation*, and account *That* the only Proof of it, which is accommodated to the *present Taste*. We, indeed, in these *European* Countries, whose Languages, in a great Measure, are deriv'd from *Greek* and *Latin*, make them the *Patterns* for our Imitation, and account them the *Standard* of Perfection; but there is no Reason why the *Eastern Nations*, whose Languages have no *Affinity* with them, shou'd do the same; much less is it reasonable to expect it in Writers, who liv'd long before these *Greek* or *Latin* Authors (we so much admire) were born. 'Tis sufficient for them, that they wrote according to the *fashionable*, and *esteemed* Eloquence of their own Times: But, that the *Holy Ghost* shou'd inspire them with certain Schemes of Speech, adapted to the *modern Taste*, and such as were utterly unknown in the Countries where they liv'd, is a Thing, that can never enter into any sober Man's Consideration. The Truth is, since *Moses* was bred up in all the refin'd Learning and Wisdom of the *Egyptians*; since *Solomon* was excellent in all Kind of Knowledge, and, in a Manner, *idoliz'd* by the *Eastern World*; and since *Daniel's* promising Youth was improv'd by the Learning of the *Chaldean Sages*, we have all the Reason imaginable to believe, that they wrote according to Perfection of Style, which was then in Use; that, tho' their Eloquence differs from ours, yet it is excellent in its Kind; and that, if we have other Notions of it, 'tis only because we are unacquainted with those bold *Allegories*, and figurative Ways of Discourse; those dark *Sentences*, surprising *Brevities*, and inconnected *Transitions*, wherein the Nature of their true *Sublime* did consist.

III. ANOTHER *Mistake* we run into, is, when we suppose that the *Critical Rules* of Eloquence are any Ways necessary in *Divine Compositions*. The Design of God, in recording his Laws, was to inform our Understandings, to cure our Passions, and rectify our Wills; and, if this End be but attain'd, 'tis no great Matter, in what Form of Diction the *Prescription* be given. We never expect that a *Physician's Receipt* shou'd be wrote in a *Ciceronian Style*: and, if a Lawyer has made us a firm *Conveyance* of an Estate, we never enquire what Elegancies there are in the Writing. — When therefore, — God intends to do us far greater Things than these; when he is delivering the Terms of our Salvation,

Salvation, and prescribing the Rules of our Duty; why shou'd we expect, that he shou'd insist on the Niceties of Style and Expression, and not rather account it a *Diminution* of his Authority, to be elaborate in *Trifles*, when he has the momentous Issues of another Life to command our Attention, and affect our Passions? In some of the greatest Works of Nature, God has not confin'd himself to any such Order and Exactness. (q) The *Stars*, we see, are not cast into *regular* Figures: *Lakes* and *Rivers* are not bounded by *straight* Lines; nor are *Hills* and *Mountains* exact *Cones* or *Pyramids*. When a mighty Prince declares his Will by Laws and Edicts to his Subjects, is he (do we think) careful at all about a pure Style, or elegant Composition? Is not the Phrase thought proper enough, if it conveys as much as was intended? And wou'd not the fine Strains of some modern Critics be thought *Pedantic* and affected on such Occasions? Why then shou'd we expect in the *Oracles* of God an Exactness, that wou'd be (r) unbecoming, and beneath the Dignity of an Earthly *Monarch*, and which bears no Proportion, or Resemblance to the magnificent Works of the Creation? A strict Observation of the Rules of *Grammar* and *Rhetoric*, in elegant *Expressions*, harmonious *Periods*, and *Technical Definitions* and *Partitions*, may gratify indeed some Readers, but then it must be granted, that these Things have the Air of *Human* Contrivance in them; whereas in the simple, unaffected, artless, unequal, bold, figurative Style of the Holy Scriptures, there is a *Character* singularly great and *Majestic*, and what looks more like Divine Inspiration, than any other Form of Composition.

The Style of
Scripture in-
structive,
and affect-
ing.

THESE Observations being premis'd, if we shou'd now consider the Nature of *Eloquence* in general, as it is defin'd by (s) *Aristotle*, to be a *Faculty of Persuasion*, which *Cicero* makes to consist in three Things, *instructing*, *delighting*, and *moving* our Readers or Hearers Mind, we shall find, that the Holy Scriptures have a fair Claim to these several Properties.

FOR, where can we meet with such a *plain* Representation of Things, in *Point of History*, and such *cogent* Arguments, in *Point of Precept*, as this One Volume furnishes
us

(q) *Vid.* The Minute Philosopher, *Dialogue* IV.

(r) Cujuscunque orationem videris sollicitam & politam, scito animum quoque non minus esse pusillis occupatum: Magnus remissiùs loquitur, & securiùs. Quæcunque dicit plus habent *ficticiæ*, quam *curæ*. Sen. Epist. 115.

(s) *Rhet. L. 1. c. 2.*

us with? Where is there an *History* written more simply and naturally, and, at the same Time, more nobly and loftily, than that of the Creation of the World? Where are the great Lessons of *Morality* taught with such Force and Perspicuity (except in the *Sermons* of Christ, and the Writings of the *Apostles*) as in the Book of *Deuteronomy*? Where is the whole Compass of Devotion, in the several Forms of *Confession*, *Petition*, *Supplication*, *Thanksgiving*, *Vows*, and *Praises*, so punctually taught us, as in the Book of *Psalms*? Where are the Rules of *Wisdom* and *Prudence* so convincingly laid down, as in the *Proverbs* of Solomon, and the choice Sentences of his *Ecclesiastes*? Where is Vice and Impiety of all Kinds more justly display'd, and more fully confuted, than in the Threats, and Admonitions of the *Prophets*? And what do the little Warmths, which may be rais'd in the Fancy by an artificial Composure, and Vehemence of Style, signify, in Comparison of those strong Impulses, and Movements, which the Holy Scriptures make upon good Men's Souls, when they represent the frightful *Justice* of an angry God to stubborn *Offenders*, and the Bowels of his *Compassion*, and unspeakable *Kindness* to all true *Penitents*, and faithful Servants?

THE Holy Scripture, indeed, has none of those *flashy* Ornaments of Speech, wherewith human Compositions so plentifully abound; but then it has a sufficient Stock of *real*, and peculiar Beauties to recommend it. To give one Instance for all, out of the History of *Joseph*, and his Family: The whole Relation, indeed, is extremely *natural*; but the Manner of his discovering himself to his Brethren is inimitable. (t) And Joseph cou'd no longer refrain himself — but, lifting up his Voice with Tears, said — I am Joseph — Doth my Father yet live? — And his Brethren cou'd not answer him; for they were troubled at his Presence. And Joseph said to his Brethren, Come near me, I pray you: and they came near, and he said, I am Joseph — your Brother — whom ye sold into Egypt. Nothing certainly can be a more lively Description of *Joseph's* tender Respect for his Father, and Love for his Brethren. And, in like Manner, when his Brethren returned, and told their Father in what Splendor and Glory his Son *Joseph* liv'd, 'tis said, that (u) Jacob's Heart fainted, for he believed them not; but when he saw the Waggon, which Joseph had sent for him, the Spirit of Jacob, their Father, reviv'd: and Israel said, It is enough — Joseph my Son is yet alive — I will go — and see him, before

(t) Gen. xlv. 1, &c.

(u) Ver. 26, &c.

before I die. Here is such a *Contrast* of different Passions, of utter *Despondency*, dawning *Hope*, confirm'd *Faith*, triumphant *Joy*, and paternal *Affection*, as no *Orator* in the World cou'd express more *movingly*, in a more easy Manner, or shorter *Compass* of Words.

Figurative
and lofty
sometimes.

NAY more, had I Leisure to gratify the *Curious*, I might easily shew, that those very *Figures*, and *Schemes* of Speech, which are so much admir'd in *Profane* Authors, as their great *Beauties* and *Ornaments*, are no where more conspicuous than in the *Sacred*.

ONE *Figure*, for Instance, esteem'd very florid among the Masters of Art, is, when all the Members of a *Period* begin with the same Word. The Figure is called *Anaphora*; and yet (if I mistake not) the 15th *Psalms* affords us a very beautiful Passage of this Kind. *Lord, who shall abide in thy Tabernacle? Who shall dwell in thy holy Hill? He, that walketh uprightly; he, that backbiteth not with his Tongue; he, that maketh much of them that fear the Lord; he, that sweareth to his Hurt, and changeth not; he, that putteth not out his Money to Usury, nor taketh Reward against the Innocent; he, that does these Things shall never be moved.*

THE ancient *Orators* took a great deal of *Pride* in ranging finely their *Antitheta*. *Cicero* is full of this, and uses it many Times to a Degree of *Affectation*; and yet I cannot find any Place, wherein he has surpassed that Passage of the Prophet. (x) *He that killeth an Ox, is as if he slew a Man; he that sacrificeth a Lamb, as if he cut off a Dog's Neck; he that offereth an Oblation, as if he offer'd Swines Blood.* But above all other Figures, that, whereon Poets and *Orators* love chiefly to dwell, is the *Hypotyposis*, or lively Description; and yet we shall hardly find, in the best *Classic* Authors, any Thing comparable, in this Regard, to the *Egyptians* Destruction in the *Red-Sea*, related (y) in the Song of *Moses* and *Miriam*; to the Description of the *Leviathan* (z) in *Job*; to the Descent of God, and a Storm at Sea (a) in the *Psalms*; to the Intrigues of an adulterous Woman (b) in the *Proverbs*; to the Pride of the Jewish Ladies (c) in *Isaiah*; and to the Plague of Locusts (d) in *Joel*; which is represented like the ravaging of a Country, and storming a City by an Army: *A Fire devoureth before them, and behind them a desolate Wilderness,*

(x) Isa. lxvi. 3. (y) Exod. xv. (z) Ch. xli. (a) Psal. xviii. 17. (b) Ch. vii. (c) Ch. iv. (d) Ch. i.

*Wilderness, and nothing shall escape them—Before their Face People shall be pain'd ; all Faces shall gather Blackness. They shall run like mighty Men ; they shall climb the Wall like Men of War ; they shall march every one in his Way, and they shall not break their Ranks—They shall run to and fro in the City ; they shall run upon the Wall ; they shall climb up upon the Houses ; they shall enter into the Windows as a Thief.—*The Description is more remarkable, because the *Analogy* is carried quite throughout without straining, and the whole Processes of a conquering Army, in the Manner of their *March*, their destroying the Provision, and burning the Country ; in their scaling the Walls, breaking into Houses, and running about the vanquish'd City, are fully delineated, and set before our Eyes.

FROM these few Examples (for it wou'd be endless to proceed in Instances of this kind) it appears, that the *Holy Bible* is far from being defective in Point of Eloquence ; and (what is a peculiar Commendation of it) it's Style is full of a grateful Variety ; sometimes *Majestic*, as becomes *that high and holy One, who inhabiteth Eternity* ; sometimes so low, as to answer the other Part of his Character, *who dwelleth with Him, that is of an humble Spirit* ; and, at all Times, so *proper*, and adapted so well to the several Subjects it treats of, that (e) whoever considers it attentively, will perceive, in the *narrative Parts* of it, a Strain so simple and unaffected ; in the *Prophetic and Devotional*, something so animated and sublime ; and in the *Doctrinal and Preceptive*, such an Air of Dignity and Authority, as seems to speak it's Original Divine.

WE allow indeed, that *Method* is an excellent Art, highly conducive to the Clearness and Perspicuity of Discourse ; but then we affirm, that it is an Art of *modern Invention*, in Comparison to the Times when the Sacred Penmen wrote ; and incompatible with the *Manner* of Writing which was then in Vogue. We indeed in *Europe*, who, in this Matter, have taken our Examples from *Greece*, can hardly read any Thing with Pleasure, that is not digested into Order, and sorted under proper Heads ; but the *Eastern Nations*, who were us'd to a free Way of Discourse, and never cramp'd their Notions by *methodical* Limitations, wou'd have despis'd a Composition of this Kind, as much as we do a School-boy's *Theme*, with all the Formalities of it's *Exordium's, Ratio's, and Confirmatio's*. And, if this

was no *Precedent* for other Nations, much less can we think, that God Almighty's Methods ought to be confined to human Laws, which, being design'd for the Narrowness of *our* Conceptions, might be improper and injurious to *his*, whose *Thoughts* are as far above *our's*, as the *Heavens* are higher than the *Earth*.

And not so
proper in
Divine Com-
positions.

THE Truth is, (*f*) *Inspiration* is, in some Measure, the Language of another World, and carries in it the *Reasoning* of Spirits, which, without Controversy, is vastly different from *our's*. We indeed, to make Things lie plain before our Understandings, are forc'd to *sort* them out into distinct *Partitions*, and consider them by little and little, that so at last, by gradual Advances, we may come to a tolerable Conception of them; but this is no Argument for us to think that *pure Spirits* do reason after this Manner. Their Understandings are quick and *intuitive*: they see the whole Compass of *rational Inferences* at once; and have no Need of those little *methodical* Distinctions, which oftentimes help the Imperfection of our *Intellects*. Now, though we do not assert, that the Language of the Holy Scriptures is an exact Copy of the Reasoning of the *Spiritual* World; yet, since *they came by the Inspiration of the Holy Ghost*, it is but reasonable to expect, that they should preserve some small *Relish* of it; as Books, *translated* into another Tongue, always retain some Marks of their *Originals*. And hence it comes to pass, that, tho' the *Holy Ghost* does vouchsafe to speak in the Language of Men, yet, in his Divine Compositions, there are some Traces to be found of that bold, and unlimited *Ratiocination*, which is peculiar to the Heavenly Inhabitants, whose noble and *flaming* Thoughts are never clogg'd with the *cold* and *jejune* Laws of human Method. To which Purpose we may observe, that, even among the *Heathens*, whenever their Authors represent a Person inspir'd, a *Sibyl*, a *Cassandra*, or a *Tiresias*, they never introduce him making a set, *formal* Speech; but always saying something noble and sublime, which disdains all ordinary, *artificial* Fetters. And, if the greatest Masters of *polite* Writing thought it proper to neglect all Rules and Restraints, in Compositions of *pretended* Inspiration, why shou'd. *That* be accounted *culpable* in the *Holy Scriptures*, which is held so *exquisite* in *Sophocles*, or any other lofty *Tragedian*?

BUT

BUT after all, the Holy Scriptures (as far as can be expected) are not destitute of *Method*. They are not indeed wrote upon the Plan of some Greek and Latin Compositions, but they are deliver'd in such a Manner, as is *easy* to be understood, *not unpleasant* to read, and, to those who are accus-^{Though, in many Cases, the Scriptures observe it.}tom'd to *Oriental* Compositions, exceedingly *beautiful*. For, where can we find a more *methodical History*, than that of *Moses*, beginning at the *first Creation* of all Things, and the *Formation* of human Kind; proceeding in the Account of their *Increase*, *Depravation*, and almost total Destruction by an universal *Deluge*; after their second Increase, relating their *Relapse* into Idolatry, and thereupon God's *electing* a *peculiar* People to serve him according to his own Appointment; and so recording the first *Original*, and various *Adventures* of their Progenitors; the *Afflictions* and *Wanderings* of that chosen Nation, and the *Polity* which they shou'd observe, when once they were settled in the *Promis'd Land*? Nothing can be more clear and regular than this: And as for the other *Historians*, who wrote the Transactions of the *Jewish Nation*, from the *Conquest* of *Canaan* to the *Babylonish Captivity*, they are so exact in observing the *Order* and Series of Time, and in setting down the *Length* of each Prince's Reign, that they afford a better Foundation for *Historical Truth*, as well as *Chronological Certainty*, than is to be found in the best *Heathen Writers* of this Kind.

IT cannot be expected indeed, that *Psalms* and *Hymns*, wrote upon sundry Occasions, or such *Proverbs*, and wise *Axioms*, as took their Rise from different Observations, and were noted down the Instant they were conceiv'd, should have any Connection, or mutual Dependence. *Prophecies* too were to be loose, and unconfin'd to Rule, as being the Language of a Spirit, which will admit of no Restraint; but, as for the *Doctrinal* and *Argumentative* Parts of the Scripture, they are digested in such a Manner, as to make them plain and intelligible: And, tho' the *Partitions*, and *Transitions* of them are not so *formally* distinct as in some other Books, yet are they *perceivable* enough to an attentive Reader, and will receive great *Illustration* from the *Analytical Works* of some *Expositors*.

IT must not be disssembled however, that the *Hebrew* ^{And why sometimes not.} Tongue (wherein a great Part of the Bible was written) has many *Words*, consisting of the *same Syllables*, and yet of very *different* Signification; and that it is defective in several *Moods* and *Tenses*, which our *modern Languages* have:

So that, if the *Translator* has mistaken the Signification of the *Word*, he spoils the Connection; or, if he has not given the *Verb* the right *Mood* and *Tense* (which, in a great Measure, he is oblig'd to guess at) there will be a plain *Incoherence* in the Sense. Nor must it be forgot, that the present *Division* of the Scripture into *Chapters* and *Verses* (tho' of excellent Use to the Memory) has sometimes *separated* Things, which shou'd have been *united*, and sometimes *united* Matters, that shou'd have been *separated*; and this disturbs the Sense, and makes it look wild and incoherent, to such as are not qualified to observe it's *Propriety* and *Connection* in the *Original*.

*The Causes
of some
Obscurity
in the Scrip-
tures.*

THESE are some of the Causes of the seeming *Irregularity*, and the like may be said of the great *Obscurity*, which some have complain'd of, in the Holy Scriptures; viz. that, where it is not occasion'd by the *Subject-Matter*, which sometimes contains *Mysteries* above all human Comprehension, and sometimes alludes to *Customs* and *Transactions*, which Length of Time has conceal'd from our Knowledge, it usually happens, when the *Signification* of Words is *ambiguous* and uncertain in the *Original*; when there occur some particular *Idioms* of the *Hebrew Tongue*, not so familiar to us; when the *Construction* is *intricate*, and the Words make different Senses, according as they are differently join'd together; when the *Style* itself is obscure, by reason of *Metaphors* and *Allegories*, which are usual in the *poetical* Books; when the *Writer* passes from one Subject to another somewhat *abruptly*, which frequently happens in the *prophetical*; or when he makes *Transpositions* in the Order of *Narration*, as is sometimes perceivable in the *historical*. But, these Cases excepted, (which, with a little Study and Application of our own, as well as Attention to those, who undertake the *Exposition* of these Difficulties, may easily be remedied) that the Holy Scriptures are, in all *Points*, necessary to Salvation, and, to all *Persons* of competent Understanding, sufficiently *plain* and *intelligible*, the very Design of God's having them wrote, is a sufficient *Demonstration*. For, as the Design of all Writing is to convey our Thoughts intelligibly to others, so wou'd it be a great Reflection upon the Divine Wisdom, if a *Book*, written by God's Direction, and for the Instruction of Mankind, shou'd fall short of that End, which even human Compositions seldom fail of.

*Particular-
ly in the
Prophets.*

WE cannot deny indeed, but that there is a great *Obscurity* generally spread over the Writings of the *Prophets*; but

but then we affirm, that such Obscurity is *necessary* for wise Purposes, and *providential* Reasons. For, as the Creator of the World governs it with Wisdom, and (where the free Will of Man is concern'd) with great Condescension; had the *Holy Spirit* reveal'd to the *Prophets* future Events so *distinctly*, as that they might have express'd the most minute Circumstance of *Time, Place, Persons, &c.* in proper Terms; had the *Predictions*, I say, been so plain and apparent, that every Body, at first Sight, might see the whole *Contrivance*, and look thro' all the *Scenes* of Action, they cou'd never have been *accomplish'd*, without offering Violence (by some miraculous Interposition) to Men's voluntary Determinations. Had God, for Instance, foretold our Saviour's Crucifixion, with all its particular Circumstances, the Manner *how*, the Time *when*, the Place *where*, and the Persons *by whom*, it was to be effected; it is hardly supposable, that the *chief Priests*, and so many principal Men among the *Jews* wou'd have had an Hand in it, without being perfectly carried on to it by an *over-ruling* Power, against their own Inclinations; which (besides it's *Contrariety* to the Principles of human Nature) must needs make God *the Author of Sin*. But, since the *Prophecies* concerning the *Messias*, and his Sufferings, were deliver'd with such a Mixture of *Obscurity*, as never fully to be understood, till after their Accomplishment, they gave Room for the *Jews Malice* to concur with *God's Providence*, in bringing this Matter to pass; and so (as *St. Paul* tells us) (g) *because they knew him not, nor yet the Voices of the Prophets, they fulfilled them, in condemning him*. So necessary it was, that all Prophecies of future Events shou'd be couch'd under dark and *enigmatical* Phrases, lest, by being too plainly foretold, they might possibly chance to *destroy* themselves, and defeat their own Intention.

WE acknowledge still farther, that, besides the Predictions of the *Prophets*, there are several Points, contained in *Scripture*, quite remote from the common Apprehension of Mankind, and, in many Respects, *hard to be understood*. But then we must observe withal, that, as these *obscure Passages* are very few in Comparison of the *plain Texts*, and no more hinder us from understanding the *Plain*, than the *Spots* in the Sun debar us from the *Light* of it; so are they far from reflecting Dishonour upon the *Dispensation* itself. If we consider seriously with ourselves, we

And the Expediency of some My-
steries.

cannot but say, that it is more reasonable to suppose (*b*), that a *Revelation* from God shou'd contain something *different* in Kind, and more *excellent* in Degree, than what lay open to the common Sense of Men, or cou'd be discover'd even by the most sagacious *Philosophers*. The *Councils* of *Princes*, we know, lie often beyond the *Ken* of their *Subjects*, who can only perceive so much as is *reveal'd* by those, who sit at the *Helm*, and are often unqualified to judge of the *Usefulness*, and *Tendency* even of *that*, till, in due Time, the *Scheme* unfolds, and is accounted for by succeeding Events. This makes the Councils of Princes *rever'd*, and preserves the Dignity of the *Cabinet*. And, in like Manner, why may not we suppose, that, (*i*) as *Easiness* of Access is many Times known to lay a Man open to Contempt; so, to protect his *Revelation* from rude Encroachments, by impressing an Awe and reverential Fear upon our Minds, God has thought proper to surround it (as it were) with a *sacred* and *majestic Obscurity*, and, in some Parts of it, to exhibit such exalted Truths, as transcend the *Reach* of human Wisdom; thereby to humble the *Pride* and *Haughtiness* of our *Reason*; and thereby to engage us in a closer, and more diligent *Search* into such Subjects, as will, every Moment, furnish us with *new Matter* to entertain the *busiest* Contemplation, to the *utmost Period* of human Life.

Reasons for
seeming
Contradictions in
Scripture.

THESE are some Reasons for the *Obscurity*, and the like may be said for the *seeming Contradictions* (especially in Matters of *Chronology*) which are said to occur in the sacred Writings. For, if we consider the different *Customs* and *Ways* of Speaking, which were in use in former Days, but now are *obsolete*; and yet we might happily *reconcile* some *repugnant* Expressions, if we were but acquainted with those *Usages*, to which, in all Probability, they allude: If we consider the *narrow* Compass of the *Hebrew* Tongue, wherein one Word has sometimes a great many Significations; and yet we might make several *contradictory Passages* agree, if we knew but how to give the same Word one Signification in the *first* Passage, and another in the *second*: And, more especially, if we consider that *Chronology* is a Part of Learning, of all others, the most difficult to be adjusted; that the least Alteration of a *Word* or *Letter* may make an exceeding great Difference; that the *Jewish Years* do not exactly quadrate with those of other Nations, either

as

(*b*) *Vid.* Minute Philosopher, *Dialogues* VI.
Sermons.

(*i*) *South's*

as to their *Length*, or their *Beginning*, and that the *Super-numerary Months* of Kings *Reigns* do often puzzle the *general Computation*; we cannot much wonder, that, in the midst of so many Difficulties, there shou'd be found some seeming Repugnancies, in the Sense of some *Texts*, as well as in the Accounts of Time. But, when we consider farther, that, by shewing the *different Acceptation* of the Words and Expressions, in these seemingly *interfering* Places; by settling the *Chronological Accounts*, and comparing them with other Parts of Scripture, which have an *Analogy* with them; and by using, in short, those several Rules of *Interpretation* and *Criticism*, which are wont to be employ'd in the Explication of all other Authors, all these *Incongruities* are sufficiently clear'd up by learned Men; we shall be induc'd to think, that they are so far from *invalidating* the Authority of the Holy Scriptures, that they do, in a great Measure, confirm it. For if the Scriptures had been written by a *Cabal* of Men, designing to *impose* upon the World, undoubtedly these Men wou'd have us'd all *Circumspection* and *Caution*, that no Sign of Contradiction shou'd have appear'd in their Writings, because nothing is so exact as a *studied Cheat*; whereas, it is no small Argument of the *Veracity* of these Writers, that they agree with one another in all *material* Points, and only neglect an *Exactness* in some little *Punètilios*, wherein nothing but a *Confederacy* cou'd have made them *uniform*.

BUT, after all, we talk of *Contradictions*, and other *Ab-* Though no real ones, when en-
surdities; of *Digressions*, *Repetitions*, *false Reasonings*, *im-*
pertinent, and sometimes *ridiculous Relations* in Scripture, quir'd into.
which, upon better Examination, will be found reconcile-
able to *good Sense*, and, in some Respect, prove it's very
Perfection and *Ornament*. We may think it a little strange,
for Instance, that *Cain*, upon the Murther of his Brother,
shou'd be introduc'd, as saying (*k*) *every one, that findeth*
me, shall slay me; and, presently after, as (*l*) *going into the*
Land of Nod, and *there building him a City*; whereas, ac-
cording to the common Notion, there were but (besides
himself) three Persons, his Father, Mother, and his Wife,
upon the Face of the whole Earth: But now, if the Word
Kol, which we render *every one*, may as well be translated
every Thing, every Creature (*m*), every wild Beast of the
E 4 Field,

(*k*) Gen. iv. 14. (*l*) Ver. 17. (*m*) He was afraid (says
Josephus) lest, while he wander'd up and down in the Earth
(which was Part of his Punishment) he shou'd fall among some
Beasts, and be slain by them. *Antiq. Lib. 1. Cap. 3.*

Field, (the Man's Conscience forboding, that God might possibly let loose the *Brute-Creation* upon him) and if, upon a moderate *Computation*, the other *Descendants* of *Adam* (for *Moses* takes Notice only of the two Lines of *Cain* and *Seth*) might be numerous enough to stock whole Countries with Inhabitants, (as some have calculated even to a Demonstration) where will the Absurdity be then?

Digressions
in Scripture.

It may look perhaps like a careless *Ramble* of Thought, to see a Prophet (for it is only in the *prophetical* Works, that this happens) after he has begun a plain and methodical Discourse, upon an *incidental* Word or Expression, break out, all at once, into a long *Digression*, which seems not so suitable to his main Purpose; but, if we attend to the Matter of that *Digression*, we shall generally find it a Prediction of the *glad Tidings of the Gospel*, the most important Subject, that *inspir'd* Authors can employ their Thoughts upon, and what the *Holy Ghost* took every Occasion to suggest to their Minds. Nor can we be ignorant, that in the best *Heathen Writers*, who pretended to Inspiration (as most of their *Poets* did) these very *Digressions* (which were styled *Episodes*) were thought their greatest *Beauties*; and that, in some of their loftiest Compositions (such as those of *Pindar*, and of *Horace*, (n) where he imitates *Pindar*) these wild *Excursions* were held *essential* to the *Poem*, the only Indications of the *Divine Enthusiasm*, and some of the daring *Flights* of a bold aspiring *Muse*, which despis'd all Rules, and disdain'd to be controul'd.

Repetitions
in Scripture
are not
unavoidable.

THE *Repetitions* in *Scripture* we perhaps may take Offence at, and think them more frequent in the *Bible*, than in any other Book. But when it is considered, that the several *Traacts* of the *Bible* were written by different Persons, and at different Times, it can be no more Fault or Blemish in it, that its *different* Writers shou'd sometimes happen to say the *same* Things, than that the same History shou'd be written by *Appian* and *Curtius*, or the same Arguments made use of by *Aristotle* and *Cicero*.

THIS is a Case, without a Combination, unavoidable: But, (*) when we consider withal, that the Things, which are said to be so often repeated, are generally such, as relate to *moral* Duties, which can never be sufficiently enforced, and that, in inculcating these, the *sacred* Writers have us'd all the *Variety*, that can be expected; in some Places exhorting Men to Goodness, from the *Reward*, in others, from

(n) Vid. *Carm.* L. 3. Ode 3. where the *Digression* begins, Line 18. * *Boyle* of the Style of the Scriptures.

from the *Beauty* of Virtue; in some exhibiting the *Danger*, in some the *Turpitude*, and in others the *Folly* of Sin; here commending *Sobriety* from its *temporal*, and there from its *eternal* Recompence; here representing *Pride* as *contemptible* to Men, and there as *hateful* to God; and every where *diversifying* their Arguments, to make them work upon the *Love*, the *Hope*, or the *Fear* of their Readers, from the Consideration of the *Goodness*, the *Promises*, or the *Justice* of God: When we observe the *Prophets* denouncing Judgments, sometimes against the *People*, sometimes against the *Priests*, and at other Times against the *Kings*; some reprehending them for their *Pride*, some for their *Idolatry*, and others for their *Profanation of the Sabbath*; one bringing them the joyful News of a *Restoration* from their Captivity, and another of their *Redemption* by the *Messias*; one weeping over the *Old Jerusalem*, and another ravish'd with the Thoughts of the *New*: When we consider, I say, this wonderful *Variety* of fresh Matter in the sacred Writers, both *moral* and *prophetical*, we cannot but adore the Goodness of God, in giving us *Line upon Line, and Precept upon Precept*; in condescending so graciously to our Infirmities, that, in almost every Page of his Holy Word, he has supply'd us with fresh Motives and Exhortations to those great and momentous Duties, we are so apt to transgress; and must needs be very grossly prejudic'd, if we can suppose, that the Writings either of *Seneca* (who usually feeds his Reader with nothing but *whipt Cream*, or a very little Sense, froth'd out into a Multitude of Words) or even of the *Divine Plato* himself (who, stript of his *unintelligible Rant*, makes but a poor Figure in point of *solid Sense*) any Way comparable to the *Holy Bible*, wherein God seems to have provided for our *Entertainment*, as well as our *Edification*; and to have overspread it with a pleasing *Diversity* of *Subjects* and *Arguments*, in the same Manner, that he has adorn'd the *Creation* with a curious Variety of *Plants* and *Animals*.

It must not be dissembled indeed, that, what with *misrendering* the *connective Particles*, which have many *different* Significations, and now and then (o) *misplacing* *Parenthesis* in the *Hebrew Tongue*, the *Thread* of the Discourse comes often to be interrupted; and those, who overlook the *figurative*, and sometimes *abrupt* Way of *arguing* usual among the *Eastern Nations* (where the Reader is often left to make the *Deduction* for himself) will meet with some Perplexities: But, where either this is not the Case,

And its Method of Reasoning vindicated.

(o) Parentheses were not originally in the *Hebrew Tongue*.

or where these Difficulties are surmounted, a Man of a competent Understanding may see the *Force* and *Tendency* of any Scripture-Argument, as clearly as if it were drawn up in *Mood* and *Figure*. The Art of *Logic* is a novel Invention, compar'd with the *Date* of the Authors we are now speaking of: And therefore they are not blameable for not being perfect in all the Niceties of the *Greek Schools*; especially considering, that, if even they had been Masters of this Art, since they were to address themselves to *popular* Auditories, Prudence wou'd have directed them to make use of *popular* Arguments (as we find they did) which, in such a Case, the greatest Heathen Orators have always employ'd, and thence found, that they carry'd their Point with better Success, than in the most irrefragable *Syllogisms*.

(p) THE *Heathen Moralists*, we find, urge Virtue from the rational Topics of *Conveniency* and *Inconveniency*, by displaying the *Amiability* and *Advantages* of Good, and *Deformity* and *Mischiefs* of Evil: And are not the Arguments, which *Moses* uses to engage the *Jews* to a Compliance with the *Laws*, which God enjoin'd them, drawn from the Obligation they owed him for his *creating* them; from his *delivering* them from Bondage, and making them his *chosen* People; from the *Prosperity*, which their Obedience wou'd procure, and the certain *Calamities*, which their Disobedience wou'd bring upon them? Are not the Arguments, which the *Prophets* use, when they denounce such terrible *Judgments* against them, and tax them with such vile *Ingratitude*, such stupid *Idolatry*, and such other awakening Motives to Repentance; are not these Arguments, I say, as powerful to persuade a Nation to abandon their Sins, and adhere to the Service of God, as the most pompous *Harangues* concerning the *Wretchedness* of Vice, and the *Beatitudes* of *Philosophic Virtue*? (q) Especially considering, that what these *scriptural* Writers have left us, comes back'd with the *Authority* of *Almighty God*, which is *instead* of a thousand Arguments and Reasonings.

And its Relations neither imperfect,

I mention but one *Objection* more, and that is, the *Impertinence* of some Relations, occurring in the *historical*, and the *Ridiculousness* of some Actions, mention'd in the *prophetical* Books of Scripture: But, before we pass that *Censure*, we shou'd do well to consider, whether the Sacred Writers might not possibly have some farther Prospect in recording these Matters, than we, at this Distance of Time, are

(p) *Young's Sermons.*
the Scripture.

(q) *Edwards* of the Excellency of

are aware of. The Book of *Ruth*, the History of *Isaac* and *Rebecca*, of *Joseph* and his Brethren, &c. (which some are pleased to call little *simple Family-Stories*) deserve a better Name, even though they were no more than short *Memoirs* of the *Jewish* History, giving us an Account of the Lives of some considerable *Personages* of that Nation: But, when we consider the whole *Scheme* of God's providential Dispensation in sending the *Messias* into the World, and the Method, which he was pleas'd to take, in preparing the Way for it, by separating one Man's Family (from whose Loins the design'd Saviour of the World was to descend) from his *idolatrous* Relations and Countrymen, and making his Offspring the *Standard* of true religious Worship for many Ages; it is but reasonable to suppose, that some particular Account shou'd be given of the *Origin* of this extraordinary Family, by which all the World has received such a wonderful Benefit, and *all the Kingdoms of the Earth have been blessed*, in the *Birth* of Jesus Christ. And when we consider farther, that many Things relating to *Abraham* and *Sarah*, the Sacrifice of *Isaac*, and the Captivity and Exaltation of *Joseph*, &c. are so particularly related, because God design'd that these Occurrences shou'd be *Types* and *Shadows* of some Things remarkable under the Gospel, viz. of the *Incarnation*, *Passion*, *Resurrection*, and *Ascension* of our Lord and Saviour; we cannot but perceive, that, if the *Historian* had omitted the Relation of these ancient Facts, *Christianity* had wanted some considerable Evidences of its Truth, and the wise *Scheme* of God's *Providence*, in the *Salvation* of the World, had not been so amply *display'd*.

THERE is more Difficulty indeed, in accounting for some *Passages* in the Behaviour of the *Prophets*, in whom any *Indiscretion* may be held more inexcusable, because they are all along suppos'd to be guided by the *Holy Ghost*, and, in those very Actions, which are thought liable to Censure, had the immediate Order and Injunctions of God: and yet, when we read of *Isaiah's* (r) *walking naked, and barefoot three Years*; of *Jeremiah's* taking a long Journey, only (s) *to carry a Linen-Girdle, and hide it in the Hole of the Rock of the River Euphrates*; of *Ezekiel's* (t) *taking his Household-Stuff, and digging a Hole through the Wall of the City, to carry it out*; and of *Hosea's* (u) *going, and taking unto him a Wife of Whoredoms, and Children of Whoredoms, &c.*

When

(r) Isa. xx. 3.
(u) Hof. i. 2.

(s) Jer. xiii. 4.

(t) Ezek. xii. 7.

When we read these extravagant Actions, I say, if we were to understand them in a *literal* Sense, we shou'd be apt to account the *Doers* of them *distracted*, rather than *inspired*; and under some Temptation to think, that, by putting them upon such unaccountable Offices, God was minded to make his Servants *ridiculous*. The Scripture, however, has taken Care to inform us, that (x) *the Spirits of the Prophets are subject to the Prophets*, i. e. (y) they are not hurried on by a mad *Enthusiasm*, but are always left in a Composure of Mind fit to comport themselves, and to speak to the People, as the *Ministers* of a rational and all-wise God.

Now there are three Ways, whereby learned Men have undertaken to account for these seemingly strange and whimsical Actions of the Prophets. (z) Some suppose, that what, in these and several other Places, is told, was *really* and *literally* perform'd: others, that it was transacted in *Vision*; and others again, that it is all no more than a *Parable*, dictated by God to the Prophet, and by the Prophet recited to the People. However, to make these and such like Actions of the several Prophets all of a Piece and uniform, we are to observe, that whereas some of them are only *parabolical*, and others *impossible* to be transacted in *Reality* (for tho' *Jeremiah*, for Instance, might take two long *Journies* to *Euphrates* about the Affair of a *Girdle*, without demurring to the Authority of him who sent him; yet we can hardly think, that he really sent *Bonds and Yokes* to the several Princes that are mentioned, *Ch. xxvii. ver. 2, 3.* much less, that he took the *Wine-Cup from the Hand of God*, and made *the Kings of all Nations*, as is related, *Ch. xxv. ver. 15, &c. drink thereof*) whereas, I say, the Nature of the Thing wou'd not permit these, and the like Actions to be perform'd in *Reality*, we have abundant Reason to suppose, that they were perform'd in an *imaginary* Sense only; i. e. that these Actions of the Prophets were, by a Divine Impulse, represented to them (a) in a *Dream* or *Trance*, which left in their Minds a lively Idea, and occasion'd their publishing to the People, not only the *Representations* themselves, but what

(x) Vid. *Lowth* on Inspiration. (y) 1 Cor. xiv. 32. (z) *Waterland's Scripture Vindication*, Part. 3.

(a) That these Actions of the *Prophets* were not *real*, but merely *imaginary*, and such as were represented upon the *Stage of their Fancies*, when in a *Dream* or a *Trance*, must be plain to every one, who considers the *Circumstances* of them. *Smith's select Discourses*.

what they were likewise design'd to *typify*, with more *Force* and *Energy*. And, accordingly, we may observe, that, even in the *Christian Church*, when the Spirit of *Prophecy* came to revive, these Kind of *emblematical* Representations were likewise introduc'd; as is evident, not only from *Agabus's taking St. Paul's Girdle (b) and binding his own Hands and Feet*, to signify what shou'd befall the Owner thereof, as soon as he came to *Jerusalem*, but, more particularly, from *St. Peter's Vision (c) of the Sheet let down from Heaven, wherein were all Manner of four-footed Beasts of the Earth, and wild Beasts, and creeping Things, and Fowls of the Air*: Which Vision we find him, in his Vindication (d) soon after, recounting to the *Jews* with all Boldness, and explaining likewise the *symbolical* Intent of it, viz. his Commission, and Delegation to preach to these *Gentiles* in order to their Conversion.

THUS we have taken a Survey of the Scriptures of the *Old Testament*; found out their *Authors*, and the *Nature* and *Degree* of their *Inspiration*; enquir'd into the *Number* and *Order* of their Books, and by whose Care and Superintendency they were all digested into one *Code*; trac'd down their *Descent*, even to our own Times, without any *Loss* or considerable Alteration; and (what we chiefly intended) endeavour'd to satisfy the most popular *Objections*, that are usually made against them. And indeed the Objections against them wou'd be far from being so many, if we had a little more Skill and Knowledge in them; but the Misfortune is, we live at a great Distance from the *Apostolic Age*, and much more from the latest Times of the inspir'd Writers of the *Old Testament*, and so must needs be under some Difficulties, from our Unacquaintance with the *Style*, and Way of Writing, as well as the *Manners* and *Customs* of those Ages. There will, of necessity, therefore be some *Spots* and dark Places in them, as there are in the *Sun*, not for want of *Light* and Elegance *originally* in them (any more than for want of Light in the Sun) but by Reason of some *Deficiency* in ourselves, who are at a Distance, and under such Circumstances, as intercept our Sight, and hinder us from making true and exact Observations. But if we cou'd stand (as we are to judge of *Pictures*) in the same Light, in which they were *drawn*, and had liv'd in the same Ages, in which these Books were written, we shou'd be able to make a much truer Judgment, and penetrate much farther into the Meaning of them, than we now can do. And, even in

But, taken all together, very beautiful and excellent,

our

(b) Acts xxi. 11.

(c) Acts x. 11.

(d) Ch. xi. 5.

our present Situation, if we wou'd make any tolerable Judgment of them, we must not consider them *separately*, but as they all together make up a compleat *System* of Religion: And therefore (to conclude this Argument in the Words of a pious Vindicator of the Style of the Holy Scriptures), (e)
 " I conceive, *says he*, that, as in a lovely Face, tho' the
 " Eye, the Nose, the Lips, and the other Parts, singly
 " look'd on, may beget Delight, and deserve Praise; yet
 " the *whole Face* must necessarily lose much, by not being
 " all seen together: So, tho' the several Portions of Scrip-
 " ture do, *irrelatively*, and in themselves, sufficiently evi-
 " dence their heavenly Extraction, yet he, who shall atten-
 " tively survey that whole Book of Canonical Writings,
 " which we now call the *Bible*, and shall judiciously,
 " in their *System*, compare and confer them together,
 " may discern, upon the whole Matter, so admirable a
 " *Contexture* and *Disposition*, as may manifest that Book
 " to be the Work of the same Wisdom, which so accurate-
 " ly compos'd the *Book of Nature*, and so divinely contriv'd
 " this vast *Fabric* of the World." And therefore to proceed to other Considerations.

The Bible is the best and most ancient History in the World. The Pretensions of the Egyptians and Chaldeans, ONE Commendation of that Part of the BIBLE, which is called the *Old Testament*, is, that it is the *best*, as well as most *antient* History in the World. The *Egyptians* of old, we read, contended with the *Babylonians* and *Chaldeans*, for the Glory of *Antiquity*; and, as the *Babylonians* divide the State of Mankind into three Governments, *viz.* the first under *Gods*, which (according to them) contains *ten Generations*, the second under *Demi-Gods* or *Hero's*, and the third under *Kings* or *Men*, and, during the Course of these three States, reckon up above 30,000 Years; so *Manetho*, the *Egyptian* Historian, to display the Antiquity of his Nation, and throw the Balance on their Side, divides, in like Manner, his *Chronological* Account into the same Forms of Government, of *Gods*, *Demi Gods*, and *Kings*; and, from the pretended Pillars of *Hermes*, (whence he compil'd his History) makes the Whole amount to upwards of 36,525 Years. There is good Reason however, why we shou'd despise such *monstrous* Accounts as have only bare Words for their Foundation, and are plainly contrary to all Observations on the *Progress* of Mankind, the *Improvement* of Husbandry, and the *Advancement* of Arts and Sciences.

WE acknowledge indeed, that the most ancient Way of preserving any Monuments of Learning, in those elder Times,
 and

and especially among the *Egyptians*, was by Inscriptions on *Pillars*; but, besides the Difficulties of conceiving how *Pillars* of any Kind shou'd be able to withstand the Violence of the *Deluge*, without being defac'd besides, that no other Historian, who has wrote of the Affairs of *Egypt*, has once made mention of these *Pillars*, and that *Diodorus* (who liv'd since the Time of *Manetho*) never once quotes him as an Author of any Credit; there is, in Truth, very little in his *Dynasties*, besides Names and Numbers, except it be now and then a Story of the *Nile's* overflowing with Honey, of the *Moon's* growing bigger, of a *speaking Lamb*, and *seven Kings*, who successively reign'd as many Days, one King only a Day; and such other strange and *Romantic* Accounts, as are enough to invalidate the Authority of any Writer.

THE *Chinese* at present are very ambitious to be thought an ancient People, and wou'd make us believe, that they *of the Chinese* can reckon up Successions of Kings and their Reigns, for several thousand Years, before the Beginning of the World, assign'd by *Moses*; but besides that (*f*) the Character, which Writers (who have liv'd among them) do generally give that Nation, *viz.* That they are Men of a trifling and credulous *Curiosity*, addicted to search after the *Philosopher's-Stone*, and a Medicine to make them *immortal*; and, whatever Advantage their Situation and *political* Maxims have given them, are far from being so learned, or so accurate in Point of any Science, as the *Europeans*: It is plain from all Accounts, that their Antiquities reach no higher than the Times of *Fohi*; for *Fohi* was their first King, and his Age coincides with that of *Noah*. So that upon the whole, we have good Reason to question the *Authentickness* of those *Annals*, which relate such fabulous Things, as the Sun's not *setting* for ten Days, and the Clouds *raining Gold* for three Days together. But of what Antiquity soever their *first* Writers might be, 'tis certain, that, since the Time of *Homan-ti*, their XIth Emperor, who, about 200 Years before *Christ*, order'd (upon Pain of Death) all the Monuments of *Antiquity*, whether *Historical* or *Philosophical*, to be destroy'd; there is little or no Credit to be given to the Books, which they produce: And though they make mighty Boasts of the *Date* and Perfection of such Volumes, as they pretend escaped the common *Wreck*; yet, if we may credit the *Testimony* of Persons, who made it their particular Business (when a-
mong

(*f*) Vid. *Le Compté's* Memoirs, and *Bianchini's* Hist. Univers.

mong them) to enquire, they have not any Copy, in an *intelligible* Character, above 2000 Years old.

And Grecians refuted.

THE *Grecians* of old were so very great Pretenders to Antiquity, that they scorn'd to have any *Father* or *Founder* of their Nation assign'd them; and therefore they affected to be called *Aborigines*, & *Genuini Terræ*, the eldest Sons of the Earth, if not *coëval* with it: And yet, if we look into the *Date* of their *Historians*, we shall find, that none of them exceed the Times of *Cyrus* and *Cambyfes* (g), about 550 Years before Christ; that several of their ancient Writers have left nothing behind them, but barely their Names; and that even from those, whose Works have descended to us, we have no Account of any *historical* Facts, older than the *Persian War*. *Herodotus* (who wrote a little more than 400 Years before Christ) is called by *Cicero* the *Father of History*, as being the eldest *Greek* Historian that we have extant; and yet, when he pretends to relate the *Origin* of any Nation, or *Transactions* of any considerable Distance, he is forc'd to intersperse many *fabulous Reports*, which himself seems not to believe; and for this Reason, some imagine it a Point of *Modesty* and *Ingenuity* in him, that he calls the Books of his History by the Names of the *Muses*, on purpose to let his Readers know, that they were not to look for mere *History* in them, but a Mixture of such *Revelations*, as (tho' not strictly true) wou'd nevertheless please and entertain them. However this be, 'tis certain, that *Thucydides*, in the very Entrance of his History, not only confesses, but largely asserts the *Impossibility* of giving any competent Account of the Times, which preceded the *Peloponnesian War*; and therefore we find *Plutarch*, who ventur'd no farther back, than the Times of (h) *Theseus* (a little before the Ministry of *Samuel*) justly observing, that, “ as Historians, in their *Geographical Descriptions* of Countries, croud into the farthest Parts of “ their *Maps*, those Places, which they know nothing of, “ with some such Remarks as these, on the Margin; *all beyond is nothing but dry Deserts, impassable Mountains, frozen Seas, and the like*: So I may well say of the “ Facts of History, that are farther off than the Times of “ *Theseus*; *all beyond is nothing but monstrous, and tragical Fiction*. There the Poets and there the Inventors of “ Fables dwell: Nor is there any Thing to be expected “ worthy

(g) Vid. *Stillingfleet's* Orig. Sac. Chap. IV. (h) Vid. *The Life of Theseus*.

“ worthy of Credit, or what carries the least Appearance of
“ Certainty.”

BUT now, whoever reads the *Bible* with Care and Impartiality, in the *historical* Part of it, will find nothing *fabulous* or *romantic*; no *Computations* of an immoderate Size; no *Excursions* into Ages infinite and innumerable; no *Successions* of *Monarchs*, *Heroes*, and *Demi-Gods*, for thousands of thousand Generations. On the contrary, he will perceive, (i) that *Moses*, who was above a thousand Years older than any *Historian* we know of, (and, upon that Account, deserves the greater Credit) has fix'd the *Beginning* of Time at a proper *Period*, about 2433 Years before his own Birth; has given us a *fair* and *authentic* History of the *Origin* and *Formation* of the World, of the *Creation* and *Introduction* of the Parents of all Mankind, of the *peopling* the Earth with Inhabitants, and of the first Institution of *civil* Government; that he has given us the *earliest* Account, not only of all useful Callings and Employments, such as *Gardening*, *Husbandry*, *Pasturage* of Cattle, &c. but of all the politer Arts and Sciences, such as *Poetry*, and *Musick*, *History*, *Geography*, *Physic*, *Anatomy*, and *Philosophy* of all Kinds. In a Word, he will perceive, that the sacred *Bible* is not only a *Record* of all the most ancient Learning, but a *Magazine* of all Learning whatever; and, consequently that he, who desires to appear in the Capacity of a *Scholar*, either as a *Critic*, a *Chronologer*, an *Historian*, an *Orator*, a *Disputant*, a *Lawyer*, a *Statesman*, a *Pleader*, or a *Preacher*, must not be unacquainted with this inexhaustible Fund.

ANOTHER Commendation of this most excellent Book, The Bible wrote in the first and original Language. is, that the *Language*, in which a great Part of it is written, was the *first* and *original* Language in the World, but then the Question is, which is the Original? The Writers, who have handled this Subject, have produc'd the several Claims of the *Hebrew*, the *Chaldean*, the *Syrian*, the *Arabian*: But, as the Arguments for the *Syrian* and *Arabian* are but few and trifling, the chief Competition seems to lie between the *Hebrew* and *Chaldean*.

Now it is natural to suppose, that a *primitive* Language shou'd be *plain* and *easy*; shou'd consist of *simple* and uncompounded Sounds; of as few Parts of *Speech*, and as few *Terminations* in those Parts, as possible. (k) *Moods* and *Tenses*,

(i) *Edwards* on the Perfection of the Scriptures. (k) *Shuckford's* Connection of Sacred and Profane History. Vol. I. Lib. 2.

Tenses, Numbers and Persons in Verbs, and the different Cases in Nouns, we may well imagine were the Improvements of Art, and Study, and not any first Essay, or original Production; and in this Respect, we cannot but conceive that the Hebrew Tongue (I mean as it stands in our Bible, and not as the Rabbins have enlarg'd it) bids fair for the Precedency. Its radical Words (which are (l) not many) consist generally of three Letters, or two Syllables at the most. Its Nouns are not declined by different Cases, nor are its Numbers distinguish'd by different Terminations (as the Latin or Greek are) but by (m) the Addition of a short Syllable in the dual and plural, which at the same Time denominates the Gender. The Gender is likewise included in the Verb, which prevents the Necessity of having many Pronouns; and, by varying its Conjugations (which are seldom irregular) it has the less Use for auxiliary Verbs. Add to this, that the Hebrews use seldom any Vowels in writing; have no compound Nouns or Verbs; few Prepositions, few Adjectives; no Comparatives, or Superlatives; no great Number of Conjugations; but two Moods, two Tenses; no Gerunds, no Supines; and of Particles of all Kinds far from many; and then we can hardly conceive a Language more simple and easy, more short and expressive, than theirs.

The Pretensions of the Chinese and Chaldee.

UPON this Account some of late have imagin'd, that the *Chinese* might possibly be the first original Language of Mankind: For, besides that *Noah* very probably settled in these Parts, its Words are, even now, very few, not above twelve Hundred; its Nouns are but three Hundred and twenty-six, and all its Words confessedly *Monosyllables*; so that, whatever the Original of this Tongue was, it seems very likely to have been the first that was planted in the Country. For, tho' it is natural to think, that Mankind might begin to form *single Sounds* at first, and afterwards come to enlarge their Speech by doubling and redoubling them; yet it is not to be imagin'd, that, if Men had first known the *Copiousness of Expression* arising from Words of more Syllables than one, they wou'd ever have reduc'd their Language to its primitive *Monosyllables*. But, since we have not a sufficient Knowledge of this Language to make a competent Judgment of it, we must wave its Pretensions for the present.

THE *Chaldee*, it must be own'd, has a great many Marks of this *original Simplicity* in it: But then, what gives the *Hebrew*

(l) About five Hundred. (m) *Im* is added to the Plural in Nouns *Masculine*; and *oth*, in such as are *Feminine*,

Hebrew a farther Claim to *Priority*, are certain *proper Names* of Persons mention'd before the *Flood*, such as (n) *Adam*, *Eve*, *Cain*, *Abel*, *Seth*, &c. of antient *Countries*, such as (o) *Lydia*, *Assyria*, &c. of antient *Heathen Gods*, such as (p) *Saturn*, *Jupiter*, *Belus*, *Vulcan*, &c. of several *Kinds of Animals*, and *musical Instruments* ; and, in short, of *Mountains*, *Rivers*, *Cities* and *Places*, which derive their *Etymology*, or right *Signification*, from this *Tongue* only ; as *Bochart*, with an immense deal of *oriental Learning*, has abundantly proved.

THERE are other learned Men however, who, being ^{The Hebrew and Chaldean} willing to compromise the Matter between the two Lan- ^{and Chaldean} guages (the *Hebrew* and *Chaldee*) are apt to fancy, (q) that, ^{perhaps originally the same.} if any one would be at the Pains to examine them strictly, and to take from each what may reasonably be suppos'd to be *Improvements*, made since their *Original*, he will find the *Chaldee* and *Hebrew* *Tongues* to have been at first the same. However that be, 'tis certain, that those who maintain the *Perpetuity* of the same *Tongue* from *Adam* to *Moses*, do assert, that, before the *Confusion* of *Babel*, there was but one *universal Language* among all the *Nations* upon *Earth* ; that this very *Language* (even after the *Confusion*) was continued, in its *Purity*, in the *Family* of *Seth* and *Heber*, from whom it had its *Name*, and from whom *Abraham*, the *Father of the Faithful*, descended ; That *Abraham*, notwithstanding his *Intercourse* with other *Nations*, still preserv'd this *primitive Tongue* ; and his *Descendants*, notwithstanding their sojourning in the *Land of Egypt*, were under no *Temptation* to corrupt it, because they liv'd *separately*, and by themselves in the *Land of Goshen*, until the *Ministry* of *Moses*. And, if this be a true *Descent* of the *Tongue*, then we are sure, that the *Pentateuch*, and other *Books* of the *Old Testament*, were all wrote (except some *Portions* after the *Babylonish Captivity*) in the same sacred *primæval Language*, which *God* himself spake, which he taught our first *Parents*, and wherein all the *Patriarchs*, and *Worthies* of old among his *chosen People* were known to converse.

F 2

IN

(n) Thus the Word *Adam* comes from the *Hebrew Adamah*, which signifies *Earth* ; *Eve*, or *Cheva* from *Chiab*, *Life* ; *Cain* from *Canah*, to *possess* ; *Abel* signifies *Vanity* ; and *Seth* from *Scath*, to *substitute*.

(o) Thus *Lydia* from *Lud* ; *Assyria* from *Assur*.

(p) Thus *Saturn* from *Satar*, to *hide* one's self ; *Jupiter* from *Jehova* ; *Belus* from *Baal* ; and *Vulcan* from *Tubal-Cain*.

(q) Vid. *Shuckford's Connection*, Vol. I. Lib. 2.

IN a Word, (*r*) the Conciseness, Simplicity, Energy, and Fertility of the *Hebrew Tongue*; the *Relation* it has to the most antient *oriental* Languages, which seem to derive their Origin from it; the *Etymology* of the Names, whereby the first of Mankind were called, and the Names of Animals, which are all significant in the *Hebrew Tongue*, and describe the Nature and Property of these very Animals; *Characters* not to be found in any other Language, and yet all meeting together in *this*, do raise a Prejudice very much in favour of its *Primacy*; and this certainly is no small Commendation of the *Bible*, that it comprizes the *Compass* of a Language, which is the most *antient*, and (as some think) the most *excellent* in the World, and no where else to be found. If any *Critics* or *Grammarians* cou'd say the like concerning the *Greek* or *Latin Tongue*, *viz.* that there is a certain Book, wherein either of these, in its first Purity, is wholly contain'd, they wou'd be very lavish in their *Encumiums* of it, and the *Prelation* of it to all other Volumes whatever would not want a proper *Display*.

The great
Respect
shewn to the
Bible.

AND indeed, whatever the merry *Scoffers* of this Age, or the graver *Lovers of Sin* and Singularity may think, 'tis certain, that, in former Days, Men of all Orders and Degrees, of the highest *Station* in Life, as well as *Capacity* in Knowledge, of *polite* Parts, as well as *solid* Judgments, and conversant in all *human*, as well as *divine* Literature, have, all along, held the Scriptures in singular Veneration; have employ'd their *Wit* and *Eloquence* in setting forth their Praise; and not only thought their *Pens*, but *Poetry* itself, ennobled by the Dignity of such a Subject.

By Persons of
the highest
Rank.

DAVID, in his Time, was a considerable Prince, a mighty Warrior, and Subduer of the Nations that were round him; and yet his living in a *military* Way made him no Despiser of the Scriptures: For observe what a beautiful *Panegyrick* he has given us barely of that Part, which we call the *Pentateuch*, (*s*) *The Law of the Lord is an undefiled Law, converting the Soul; the Testimony of the Lord is sure, and giveth Wisdom unto the Simple; the Statutes of the Lord are right, and rejoice the Heart; the Commandment of the Lord is pure, and giveth Light unto the Eyes; the Judgments of the Lord are true, and righteous altogether: More to be desir'd are they than Gold, yea, than much fine Gold; sweeter also than the Honey and the Honey Comb.* Moreover,

(*r*) *Calmet's Dictionary.*

(*s*) *Psal. xix. 7, &c.*

ver, by them is thy Servant taught, and in keeping of them there is great Reward.

PTOLEMY Philadelphus was one of the greatest Monarchs in his Age: He had large Armies, fine Fleets, vast Magazines of warlike Stores, and (what was peculiar in his Character) he was a Person of extensive Learning himself, a generous Encourager of all liberal Sciences, and so great a Collector of Books, that in one Library at *Alexandria* he had four hundred thousand Volumes; and yet, as if he cou'd not be at Ease, nor think his Collection compleat, without the Bible (t), he sent for an authentic Copy from *Jerusalem*, and for a Number of learned Men to make a Translation of it in the *Greek* Tongue, for which he plentifully rewarded them: Which puts me in mind of Mr. *Selden*, one of the greatest Scholars and Antiquaries of his Age, and who, in like Manner, made vast Amassments of Books and Manuscripts from all Parts of the World (a Library perhaps not to be equall'd, on all Accounts, in the Universe) as he was holding a serious Conference with Archbishop *Usher*, a little before he died, he profess'd to him, that (u) notwithstanding he had possess'd himself of such a vast Treasure of Books and Manuscripts on all antient Subjects, yet he cou'd rest his Soul on none but the Scriptures.

St. *PAUL* was doubtless a good Scholar, as well as a good Christian, and his Knowledge in polite Literature is distinguishable by the several Citations, which he makes of the antient Heathen Poets; and yet he is not ashamed to give us this Character of the Bible: (x) All Scripture is given by the Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished unto all good Works. Which calls to my Remembrance what (y) another great Man of our Nation, in a Letter to one of his Sons, declares. "I have been acquainted somewhat, says he, with Men and Books: I have had long Experience in Learning and in the World: There is no Book like the Bible for excellent Learning, Wisdom, and Use; and it is want of Understanding in them, who think or speak otherwise."

LONGINUS, the World must own, was a competent Judge of all Kind of Eloquence. His little Book on the Subject, tho' impair'd by the Injury of Time, has given us

(t) Vid. *Prideaux's Connection*, Part II. L. 2. p. 110. (u) In his Life.

(x) 2 Tim. iii. 16.

(y) Judge *Hale*.

Specimen enough of his exquisite Taste that Way ; and yet, tho' he was an Heathen, he *gives Honour where Honour is due*, and seems to praise and admire the true Sublime of *Moses*, more than that of any other Author he quotes.

TERTULLIAN (if we will think no worse of him for being one of the *Fathers* of the Church) was an excellent *Orator*, a great *Philologist*, and an acute *Reasoner* ; and yet we find him (z) *adoring the Plenitude of the Scripture*. The noble *Picus Mirandula* was the best *Linguist* and Scholar of his Age ; and yet, after he had run through innumerable Volumes, *he rested in the Bible* (as he tells us) *as the only Book, wherein he had found out the true Eloquence and Wisdom* : And therefore it was no wild *Rant*, but a Sentence proceeding from mature Judgment, that of *Robert*, King of *Sicily*, to *Fran. Petrarcha* : *I tell thee, my Petrarcha, those holy Letters are dearer to me than my Kingdom, and, were I under Necessity of quitting one, it should be my Diadem*.

WE need less wonder then, that we find our profound *Logician*, Mr. *Locke*, declaring that (a) “ the little Satisfaction and Consistency he found in most of the *Systems* of Divinity, made him betake himself to the sole Reading of the Scripture, which he thought worthy of a diligent and unbiass'd Search.” That we find our religious *Philosopher*, Mr. *Boyle*, (as well as the learned *Grotius*) asserting the Propriety and Elegance of the sacred Style ; and our incomparable *Newton* (b) giving the Preference to *Scripture Chronology*, above that of the *Egyptians*, *Greeks*, *Chaldeans*, or any other Nation whatever. That we find, I say, some Persons of the most sparkling Wit and Fancy discanting, either on the sacred History of the Bible, or on some Divine Matters contain'd in it ; a *Milton*, taking the whole *Plan*, and a great Part of the very *Diction* of his lofty *Poem* thence ; a *Cowley*, embellishing the Story of King *David* ; a *Buchanan*, rendering his *Psalms* in *Latin Verse*, and in *English*, a *Prior*, paraphrasing on the *Ecclesiastes* of his Son. Which manifestly shews, that some of the greatest *Personages* in the World, the most noble and refin'd *Wits*, the most knowing and judicious *Heads*, have bore the greatest Esteem for the Holy Scriptures, and not thought their Learning or Ingenuity misemploy'd in their Service. And this will give us Occasion to enquire a little into some of the principal *Versions* and *Expositions* that have been made of them.

Now

(z) Lib. adver. Hermogenem,
his Reasonableness of Christianity.
of ancient Kingdoms amended, passim.

(a) Jenkins's Preface to
(b) Vid. His Chronology

Now the (c) *first* and principal *Version* we have of the Holy Scriptures, is that which we call the *Septuagint*, from the 70, or 72 Interpreters, which *Ptolemy Philadelphus* (as we said before) employ'd in the Work. For, about the Year of the World 3727, he being very intent on making a great Library at *Alexandria*, committed the Care of that Matter to *Demetrius Phalerius*, a Nobleman of *Athens*, and who, at that Time, was his *Librarian*. *Demetrius*, pursuant to the King's Order, made diligent Search every where; and, being inform'd, that among the *Jews*, there was a Book of great Note, call'd *The Law of Moses*, he acquainted the King with it; hereupon the King sent to *Eleazar* the High-Priest, requesting him to send an *authentic* Copy thereof, and (because he was ignorant of the *Hebrew* Tongue) to send withal some Men of sufficient Capacity to translate it into *Greek*. The Messengers, who went upon this Errand, and carried with them many rich Presents for the Temple, when they came to *Jerusalem*, were received with great Honour and Respect both by the High-Priest, and all the People; and having received a Copy of *The Law of Moses*, and six *Elders* out of each Tribe (i. e. *Seventy-two* in all) to translate it, return'd to *Alexandria*. Upon their Arrival, the Elders, by the King's Appointment, betook themselves to the Work, and first translated the *Pentateuch*, and (not long after) the rest of the *Old Testament* into *Greek*. This is the Substance of *Aristeas's* History; but herein he has intermix'd so many strange and incredible Things, that (d) many learned Men have been inclined to think the whole

F 4

of

(c) The other *Greek* Translations by *Aquila*, *Symmachus*, and *Theodocian* are now lost, except only some Fragments of them, which still remain.

(d) *Vid.* Du Pin's *History of the Canon*, &c. F. Simon's *Critical History of the Old Testament*. Dr. Hoddy DE BIBLIORUM TEXTIBUS ORIGINALIBUS. Dr. Prideaux's *Connexion of the Old and New Testament*, &c. and the Reasons they give for their supposing the whole to be a Fiction, are such as these. 1. That *Aristeas*, who pretends to be an *Heathen* Greek, speaks all along as a *Jew*, and (what is more) makes all the Parties concern'd speak in the same Manner. 2. That by the *Seventy-two* Elders, sent for from *Alexandria* to *Jerusalem*, it looks like a *Jewish* Invention, fram'd with Respect to their *Sanhedrim*, which consisted of that Number. 3. That the Disuse of the *Hebrew* Tongue, and the little Acquaintance the *Jews* had with the *Greek* make it incredible, that there should be found six Men in each Tribe

of it a mere Fiction, contriv'd by the *Hellenistical Jews of Alexandria*, on purpose to give the more Sanction and Authority to this Translation, whose true *Original* they relate to be thus.—Upon the Building of *Alexandria*, and Encouragement given to other Nations (as well as *Greeks* and *Macedonians*) to come and inhabit it, great Multitudes of *Jews* resorted thither. In Process of Time, they made a considerable Part of the City ; and by Degrees so accusom'd themselves to speak the *Greek* Language, that they forgot their own ; and were thereupon obliged to have the Scriptures translated into *Greek*, both for their private Use and publick Service. It was the Custom, at that Time, to read the Pentateuch only in the Synagogues ; and therefore, this was the first Part of the Scriptures, which they translated. In the Days of *Antiochus Epiphanes*, the Prophets were introduced, and then they were under a Necessity of translating them likewise ; (e) and in a short Time after, some private Men might turn the rest of the Books (which they call the *Hagiographa*) into the *Greek* Language, and thus the whole Version, which, from the Fable of *Aristeas*, goes under the Name of the Septuagint, came to be compleated. However this be, 'tis certain, that this Translation, as soon as it was finish'd, was held in Esteem and Veneration, almost equal to

Tribe capable of this Performance. 4. That the Questions which *Ptolemy* put to the Interpreters, and the Answers, which they return'd him, carry with them an Air of Fiction. 5. That the Letters of Gold, in which the Law was written, the Island *Pharos*, and the Cells, appointed for the Interpreters, their marvellous Agreement in every Point, and their wonderful Dispatch in finishing the whole in Seventy-two Days, are much of the same Cast. And 6. That the prodigious Sum, which *Ptolemy* is said to advance, in order to procure this Version, in Money, in Plate, in precious Stones, and Presents, &c. to the Amount of about two Millions Sterling, together with many more Absurdities, and Contradictions occurring in the History, is enough to prove it an idle Story and Romance, without any other Foundation, except, that in the Reign of *Ptolemy Philadelphus*, such a Version of the Law of *Moses* into the *Greek* Language was made by the *Jews of Alexandria*. Prideaux's Connection, Part II. L. 1.

(e) That this Translation was made at different Times, and by different Persons, the various Styles, in which the several Books are found written, the many Ways in which the same *Hebrew* Words, and the same *Hebrew* Things are translated, in different Places, and the greater Accuracy to be observed in the Translation of some Books, than of others, are a full Demonstration. *Prideaux, ib.*

to the Original, and was not only used by the *Jews* in their Dispersion through the *Grecian* Cities, but approv'd by the Grand *Sanhedrim* at *Jerusalem*, and always quoted and referred to by our *Saviour* and his *Apostles*, whenever they made an Appeal to the Holy Scriptures.

'Tis true indeed, (and what every common Reader may observe) that there is frequently a manifest Difference between this *Version* and the *Hebrew* Text: But the Difference may well enough be accounted for, if we will but allow, that the *Vowels*, or Points in the *Hebrew* Tongue, might possibly then not be in Use; that the same Words in *Hebrew* are known to have different Significations, which may give the Translation a Sense different to the Original; that the *Translators* themselves sometimes take a greater *Latitude*, and render a Passage not *literally*, but *paraphrastically*; that, at other Times, they insert a Word or two by Way of Explanation, which are not directly in the Text, and perhaps now and then omit a Word in the *Original*, which they thought was sufficiently supplied by the *Emphasis* of their *Greek* Expression. These Considerations, together with the known Ignorance and Negligence of *Transcribers*, will account for the *Difference*, if not for the *Errors* and *Mistakes*, which occur in the Translation. For, that the *Translators* themselves did wilfully misinterpret the *Hebrew* Text, is a Notion, that cannot, with any Justice, be admitted, considering that they had no Manner of Temptation so to do. I shou'd rather think, that, if there shou'd be any dangerous Corruptions in the *Greek* Copies, (*f*) they were made *after* the Coming of our *Saviour*, and when the *Jews* had utterly rejected him as an *Impostor*; that the *Jewish* Doctors, having got together a sufficient Number of these Copies, might make in them (what they cou'd not so well do in the *Hebrew* Text) such *Alterations*, as they thought proper, in order to justify their *Infidelity*; and that, in all Probability, they did then curtail some *Prophecies* (*g*)

The Reasons of its differing from the Hebrew Text.

(as

(*f*) Mr. *Whiston*, in his *Literal Accomplishment of Scripture Prophecy*, and *Collection of authentic Records belonging to the Old and New Testament*, has abundantly shewn, that several Texts have been alter'd, and *Prophecies* dislocated, by the *Jews*, in the *Old Testament*.

(*g*) Thus Dr. *Lightfoot* observes, that, in *Isa.* ix. 6. instead of these five Names of Christ, *Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace*, there is only inserted, *the Angel of the great Counsel*, in *Proëm.* super *Quæst.* in *Gen.*

(as we find they are curtail'd in the *Greek* Version) relating to the Divinity of the *Messias*; and having chang'd the *Chronology* of the LXX, by adding 1400 Years to the Account, cunningly dispers'd them among the long Lives of the *antediluvian* Patriarchs, in order to make it believ'd, that *Jesus of Nazareth*, whom they crucified, was not the true *Messias*, but that the Time of his Appearance was past and gone (as some of them still assert) a long Tract of Years before the Christian *Æra*.

And how
we ought to
receive it.

THE Result then of all this is—that we ought to have that Respect and Esteem for the LXX's Version, which it deserves; not wholly *reject* it, because most of its Errors and Faults proceed from the mere *mistaking* of Vowels; from the *Ambiguity* of Words; from the *Liberty*, which the Translators took of *Paraphrasing*; and from the *Neglect* of Transcribers: But, on the other Hand, not wholly *embrace* it, but rather read it with Candor and Caution; with *Caution*, because it has fallen into *ill Hands*, and has met with some *designing* Men, who have done their utmost to corrupt it: And with *Candor*, because it is the *oldest* *Greek* Translation of the Bible; has been made use of by the sacred Penmen of the *New Testament*; is conduceable to our better understanding the Sense of the *Hebrew*; and, as to its Disagreement therewith, may, in a great Measure, admit of a *Reconciliation*.

The Chaldee
Paraphrases,
and why
made.

OF all the Translations, which are in the *Oriental* Languages, (*b*) the *Chaldee* is of the greatest Esteem and Reputation among the Learned. It is call'd, by Way of Eminence, the *Targum*: For, as the Word *Targum*, in *Chaldee*, signifies in general an Interpretation, or Version of one Language into another; so by the *Jews* it is appropriated to those *Paraphrases*, which go under the Name of *Onkelos*, *Jonathan*, *Joseph*, &c. The Use of these *Targums* was to instruct the vulgar *Jews*, after their Return from the *Babylonish* Captivity: For, (*i*) tho' many of the better Sort retain'd the Knowledge of the *Hebrew* Tongue during that Captivity, and taught it their Children; and the Holy Scriptures, which were deliver'd after that Time (excepting only some Parts of *Daniel*, and *Ezra*, and one Verse in *Jeremiah*)

(*b*) Besides this, there are other *Oriental* Versions, *viz.* the *Syriac*, which is look'd upon as genuine and faithful; the *Arabic*, which is neither of any great Antiquity or Authority; and several others. (*i*) Vid. *Prideaux's* Connection, and *Edwards* on the Excellence of Scripture.

miah) were all written therein; yet the common People, by having so long convers'd with the *Babylonians*, learned their Language, and forgot their own: And therefore, that they might have the *Bible* in a Language which they understood, there were several *Targums*, at several Times, made by different Persons, and on different Parts of Scripture.

THE *Targum* of *Onkelos*, because it comes up nearest to the *Standard* of the *Ghaldee* (which is only perfect in the Books of *Daniel* and *Ezra*) is thought by some the most antient; but others give the Preference, in Point of Antiquity, to that of *Jonathan*, whom they place about thirty Years before *Christ*, under the Reign of *Herod the Great*. Its Author is reputed to have liv'd much about our *Saviour's* Time; and, as he undertook to translate the *Pentateuch* only, so has he render'd it Word for Word, and, for the most Part, very accurately and exactly. That of Onkelos.

THAT of *Jonathan*, Son of *Uzziel*, which takes in the Books of *Joshua*, *Judges*, *Samuel*, *Kings*, *Isaiah*, *Jeremiah*, *Ezekiel*, and the minor *Prophets*, has the like Purity of Style, but then it is quite different in the Manner of its Composition: For, instead of being a strict Version, it is, in many Places, very lax and paraphrastical, and, especially in the *Prophets*, full of such *Comments*, *Glosses*, and *Alle-gories*, as do not at all commend the Work. Jonathan.

THAT, which goes under the Name of *Joseph*, sur-nam'd the *Blind*, comprehends the other Parts of Scrip-ture, call'd the *Hagiographa*; such as the Book of *Psalms*, of *Job*, *Esther*, *Proverbs*, &c. but this, and the rest of the *Targums*, are so barbarous in their Style, so full of Mi-stakes, and so loaded with *Fables*, that (*k*) they seem to be the Composition of some later *Talmudists*, rather than of any antient *Paraphrast*. To mention but one more, that of *Jerusalem* is only upon the *Pentateuch*, and (*l*) yet it is far from being perfect; For in it whole Verses are frequently wanting; some are transpos'd, and others are mutilated, which has made many of Opinion, that it is no more than a Fragment of some antient *Paraphrase*, which is now lost. And Joseph.

THE Truth is, the only Writings of this Kind, which the *Jews* have Reason to value themselves upon, are those of *Onkelos* and *Jonathan*, and with these they are so infatu-ated, that they hold them to be of the same Authority with the sacred Text; and, for the Support of this Opinion, pre-tend And of what Use they are,

(*k*) Vid. *Prideaux's* Connect. Part II. Lib. 8. p. 771.

(*l*) Vid. *Calmet's* Dictionary on the Word *Targum*.

tend to derive them from the same Fountain. For they say,
 “ That, when God deliver’d the written Law to *Moses* upon
 “ on Mount *Sinai*, he deliver’d with it, at the same Time,
 “ the *Chaldee* Paraphrase of *Onkelos*; and that, when, by
 “ his Holy Spirit, he dictated to the Prophets the Scriptures
 “ of the *prophetical* Books, he deliver’d severally to them
 “ the *Targum* of *Jonathan* upon each Book, at the same
 “ Time; and that both these *Targums* were deliver’d down
 “ by Tradition through such faithful Hands, as God, by his
 “ Providence, had appointed; the first from *Moses*, and the
 “ other from the *Prophets* themselves; till at last, thro’
 “ this Chain of *traditional* Descent, they came down to the
 “ Hands of *Onkelos* and *Jonathan*, who did nothing more
 “ to them, than only put them into Writing.”

How *Romantic* soever this Account may be, yet we are
 not to run into a contrary Extream, and think that these
Paraphrases are of no Significance to us; since it is obvious,
 that they cannot fail of explaining many Words and Phrases
 in the *Hebrew* Original, which will conduce to our better
 Understanding of those Scriptures, on which they are wrote;
 and to hand down to us many of the Customs and Usages
 of the *Jews* in Vogue in our Saviour’s Days, and thereby
 help us to illustrate many obscure Passages, which occur in
 the *New Testament*, as well as the *Old*.

Of the an-
 cient Latin
 and vulgar
 Transla-
 tions.

THE *Latin* Translations of the *Bible*, (*m*) even in St.
Austin’s Time, were almost innumerable; but these were
 all made from the *Septuagint*, and not from the *Hebrew*,
 until St. *Jerom* (who was well vers’d in that Language) ob-
 serving the Errors of the many *Latin* Translations, and
 their frequent Disagreement with the *Original*, undertook
 a new one; and, with great Care and Exactness, translated
 from the *Hebrew* all the *Old Testament*, except the *Psalms*,
 which being sung in the Church in the old *Latin*, or *Italian*
 Version, cou’d not be chang’d without giving the People
 some Offence. St. *Jerom*’s Translation, however, was not
 so universally receiv’d, but that some Bishops (who were
 not so well acquainted with the *Hebrew*) absolutely reject-
 ed it; whilst others, who were better Judges, and saw its
 Conformity to the *Original*, readily embraced it. During
 the Time of this Division, both Translations were read in
 public, *i. e.* some Books in St. *Jerom*’s Version, and some
 in

(*m*) Qui enim Scripturas ex Hebræâ Linguâ in Græcam ver-
 terunt, numerari possunt; Latini autem interpretes nullo modo.
Aug. de Doct. Christi, Lib. 2. Cap. 11.

in the *Italian*, till at length another, which was compos'd of both, and is call'd by the *Romanists*, *Vetus & Vulgata*, was thought more correct than either, and accordingly gain'd the Ascendant.

THE *Romanists* wou'd make us believe, that this Translation, which they so highly extol, is the very same with St. *Jerom's*, and that, whatever Variations may be perceiv'd in it, they were occasion'd by the Force of Time, and the Negligence of Transcribers. However this be, it cannot be denied, but that it has several considerable Faults; that it leaves the *Original* very often, and sometimes runs contrary to it; that it frequently follows the *Septuagint*, or the *Chaldee* Paraphrase; that it abounds with barbarous Words; with many Places, where its Sense is corrupted, and, in some, quite lost: And yet (n) the Council of *Trent* thought fit to ordain and declare, "That the same ancient and vulgar Version, which has been approv'd of, and us'd in the Church for many Ages past, shall be consider'd as the *authentic* Version in all publick Lectures, Disputes, Sermons, and Expositions, which no Body shall presume to reject, under what Pretence soever." A Decree, which (o) the Authors of that Communion are forc'd to apologize for, by saying, that the Council did not intend thereby to restrain Interpreters from consulting the *Hebrew*, and, upon all Occasions, from rectifying that very Translation by the *original* Text; did not intend to compare that Translation with the *Originals*, either *Hebrew* or *Greek*, but only with the other Translations that were then extant; did not intend to pronounce it *absolutely perfect*, and free from all Errors, but only *preferable* to any other, and proper enough to be declared *authentic*, if it was but *morally* consonant to its *Original*.

BUT whatever the Merit, or Authority of this Translation formerly was, not long after the Year 1500, there arose several learned Men, well skill'd in Languages, who, seeing the Corruptions that were in *this*, as well as other *Latin* Versions, and comparing them with the *Originals*, endeavour'd to correct them from these *Fountains*. In the *Roman Communion*, those of the best Note, were *Ximenius*, Archbishop of *Toledo*, who gave us the first *Polyglot Bible*; *Sanct. Pagninus*, a *Dominican* Monk, who, in his Translation, is a rigid Observer of the *original* Text, but somewhat

And the Sentiments of the Romanists thereupon.

Of modern Latin Translations.

(n) Sess. 4. (o) *Du Pin* on the Canon, and Father *Simon's* Critical History.

what *obscure*; *Malvenda*, another *Dominican*, who is *Grammatical* enough, but both *obscure* and *barbarous*; *Cardinal Cajetan*, who is *literal*, without *Obscurity*; the renowned *Erasmus*, whose *Version* of the *New Testament*, in all *Respects*, is justly commended; And, of the *reformed Religion*, the most remarkable, are *Sebastian Munster*, a *German*, who renders the *Hebrew Text* very closely and exactly; *Leo Juda*, a *Zuinglian*, who indulges a *Kind of Paraphrase*, to make the *Sense* more obvious; *Castalio*, who wrote in a *neat* and *elegant*, but, as some think, too *florid* and *affected* a *Style*; *Theodore Beza*, who has translated the *New Testament* with good *Success*; and *Junius* and *Tremellius*, who, with a true and natural *Simplicity*, did both of them jointly translate the *Old Testament* out of the *Hebrew*, and *Tremellius* alone, the *New Testament*, out of the *Syriac*.

And their
Use.

THESE are most of the later *Versions* of the *Bible*, which, more or less, have amended the *Faults* of the *vulgar Latin*, and brought us nearer to the *Original*. Upon the *Whole* therefore we may conclude, that these several learned *Translators* are all of them, in their *Kinds*, very useful; some by keeping close to the *Original*, and others by using a *Latitude*. In the main, they have presented us (tho' in a different *Style* and *Manner*) with the true and genuine *Meaning* of the *Text*; "But wheresoever the *Latin Translators* disagree, (says a great Man (p) of the *Roman Communion*, and himself an able *Translator*) or a *Reading* is thought to be corrupted, we must repair to the *Original*, in which the *Scriptures* were wrote: So that the *Truth* and *Sincerity* of the *Translators* of the *Old Testament* must be examin'd by the *Hebrew Copies*, and of the *New*, by the *Greek* ones."

The English
Translations.

As soon as the *Reformation* began to appear in *England*, several *Editions* of the *Old* and *New Testament* were publish'd in our *Tongue*. In the Year 1527, *Tindal* translated the *Pentateuch*, and the *New Testament*, and afterwards, both he and *Coverdale* join'd in the *Work*, and finish'd the *Translation* of the whole *Bible*; which being revis'd by *Matthews*, about ten Years after, was reprinted. But it had not long been reprinted, before *Henry VIII*, forbade the *Sale* of that, and every other *English Translation*; and, at the same Time, ordered *Tunstal*, Bishop of *Durham*, and *Heath*, Bishop of *Rocheſter*, to make a new one, which was publish'd in the Year 1541: When, being displeas'd with

(p) Cardinal *Ximenius* in his *Preface* to Pope *Leo*.

with *that* likewise, he forbad all *English Translations* whatever; so that, during his Reign, no one was permitted to read the Scriptures in the *vulgar Tongue*, without a proper *Licence*. In the Reign of *Edward VI*, the Editions of *Tindal* and *Tunstal* were reviv'd: But, as the Life of that Prince was but short, upon *Queen Mary's* Succession to the Throne, a violent Persecution arose, and all *English Translations* (as being done by *Protestants*, and thought injurious to the *Roman Cause*) were utterly suppress'd. During this Reign, some *Calvinists*, who had fled for Shelter to *Geneva*, made a new *English Translation* of the Bible, according to the *Geneva-Form*, which was published in that City, as soon as finished, but not in *London*, until the Year 1598. Many Passages in this Version were made to favour the *Presbyterian Cause*; and therefore those of the *Episcopal Party*, in the Beginning of *Queen Elizabeth's* Reign, endeavour'd to get it suppress'd: But not being able to accomplish their Design, Archbishop *Parker*, in Conjunction with several other Bishops, made another Translation in Opposition to it. This is usually called the Bishops Bible, or Translation. It was made according to the *Hebrew* of the *Old*, and the *Greek* of the *New Testament*; but, because in many Places it receded from the *Hebrew Original*, to come nearer to the *Septuagint*, it was not so well approv'd by King *James I*, and therefore he order'd a new one to be made, which might be more conformable to the *Hebrew Text*.

THIS is the Translation which we read in our Churches at this Day; only the old Version of the *Psalms* (as 'tis call'd) which was made by Bishop *Tunstal*, is still retain'd in our publick Liturgy: And tho' it cannot be denied, that this Translation, especially taking along with it the *marginal Notes* (which are oftentimes of great Service to explain difficult Passages) is one of the most perfect in its Kind; yet I hope it will be no Detraction to its Merit, nor any Diminution of the Authority of the Holy Scriptures, to wish, that such, as are invest'd with a proper *Authority*, wou'd appoint a *regular Revision* of it, that, where it is faulty, it may be amended; where difficult, render'd more plain; where obscure, clear'd up; and, in all Points, made as obvious, as possible, to the Apprehension of the *meanest Reader*.

THE *Learned* indeed may better dispense with a less perfect Version. They know that there are *Faults* in some Copies, which must be rectify'd; sometimes a *Transposition* of

*The Trans-
lation in
present Use*

*Rules for in-
terpreting
Scriptures.*

of Terms, which must be *re-placed* in their proper Order; and many Times various Readings, some of which, for several Reasons, are to be *preferr'd* before others. They know that there is a *literal* Sense and a *figurative*, which must not be confounded; some *Propositions*, which seem *negative*, and yet are to be taken *interrogatively* or *affirmatively*; and some *Parentheses*, which darken the Sense, unless they are more *distinctly mark'd*, than they commonly are in most Translations. They know, that the different *Pointing* of the same *Hebrew* Words gives them quite different Senses; that the *Signification* of the *Hebrew Verb* changes according to its *Conjugation*; that there are certain *Allusions* to such *Customs* and *Usages*, as explain many Difficulties; and several *Ways of Speaking* among the *Jews*, and other *Eastern Nations*, which must be adjusted to our *Ideas*. They know, that there are *general Expressions*, which must be restrain'd to the *particular Subject* in Hand, and that the different *Circumstances* of the Subject, the *Connection* with what goes before and after, and *Design* of the Author, must often determine the *Meaning*.

The Defects
of our present
Translation.

THESE, and many more *Rules* of Interpretation, are not unknown to the Learned: But the common People, who are no less concern'd to know the Will of God, are entirely ignorant in this Respect; and therefore, if a Version be defective in several of these Particulars (as those, who have examin'd *ours* with Observation, are forced to acknowledge that it is) if, when the *Original* is *figurative*, our *Translators*, in several Places, have express'd it in a Way not accommodated to our present Notions of Things, when they might have done it with the same *Propriety*: If, when there is an *Ambiguity* in any Word or Phrase, they have frequently taken it in a *wrong* Sense, and, for Want of attending to the *Transposition* or *Context*, have run into some *Errors*, and many Times unintelligible *Diction*: If they have committed palpable Mistakes in the Names of *Cities* and *Countries*, of *Weights* and *Measures*, of *Fruits* and *Trees*, and several of the *Animals*, which the Scripture mentions: And, lastly, if, by misapprehending the Nature of a *Proposition*, whether it be *Negative* or *Affirmative*, or the Tense of a Verb, whether *past* or *future*, they have fallen upon a Sense, in a Manner, quite *opposite* to the *Original*; and, by not attending to some *Oriental* Customs, or Forms of Speech, have represented Matters in a Dress quite foreign to the *English Dialect*: If in these, and such like Instances, I say, our *Translators* have made such Mistakes, the People,

who

who know not how to rectify them, must be misled; and therefore, to prevent the Danger of this, we will instance a little in one or two of the most obvious of them.

FEW or none, I hope, are so grossly ignorant, as to think that God has a Body, like unto ours, though the Scripture attributes *Eyes, Hands, Mouth, Bowels, &c.* to him; but yet, since People are ready to receive wrong Notions by these, and such like *figurative* Expressions, and since our Language has Words in Abundance, whereby to express them in a proper Sense, it seems more reasonable, that, when the *Original* speaks of God's *Hand*, it shou'd be translated God's *Power*; his *Eyes*, his *Care* and *Providence*; his *Mouth*, his *Order* and *Commandments*; his *Bowels*, his most *tender Compassions, &c.*

THE Scriptures, we may observe, frequently call *Cities, Kingdoms*, and their Inhabitants, by the same Names with their *Kings* or *Founders*: But certainly a Version (if it is design'd to be understood) shou'd distinguish them exactly. Thus, the Name of *Asher*, when it signifies the Son of *Shem*, shou'd be kept in the Translation; but when it signifies his *Country*, it shou'd be render'd *Affyria*; and when the *Inhabitants* of the Country, it shou'd be translated *Affyrians*: But this Rule of Distinction our *Interpreters*, to the great Confusion of the Reader, have not observ'd.

PRODIGALS divert themselves much with that *quaint* Advice of *Solomon*, (as they call it) (*q*) *Cast thy Bread upon the Waters, and thou shalt find it after many Days*: But wou'd they only observe, that the *Hebrew* Word *Lechem* not only signifies *Bread*, but likewise *Wheat*, whereof it is made; and that the Word *Majim* not only denotes *Waters*, but also *Ground that is moist*, or lies near the Waters; they might easily perceive, that the Sense of the Text is, — *Throw thy Grain into moist Ground, and, in Process of Time, thou shalt find it again.*

THE Profane do likewise abuse another wholesome Precept of *Solomon*, (*r*) *Be not righteous over much, neither make thyself over wise*, as if a Man can be too righteous, or too wise: Whereas, wou'd they but consider, that *Solomon* is here speaking of that *Justice*, which a Man is to exercise towards others (as the Context plainly shews) they cou'd not but perceive the *Propriety* of this Interpretation; — *Do not exercise Justice too rigorously, neither set up for a Man of too great Wisdom.*

SOME

(*q*) Ecclef. xi. 1.

(*r*) Chap. vii. 16.

SOME Parents are so very severe and cruel to their Children, as to observe no Bounds in their correcting them; and they may possibly ground their Severity upon this Text, (s) *Chasten thy Son, while there is Hope, and let not thy Soul spare for his crying*: But had they any tolerable Skill in the Hebrew Tongue, they wou'd soon see that the latter Part of the Verse shou'd be thus render'd;—*But suffer not thyself to be transported so, as to cause him to die.*

'Tis a strange Kind of Blessing that, which God gives to the Tribe of *Asher*, as our Translators have order'd it; (t) *Thy Shoes shall be Iron and Brasses, and as thy Days, so shall thy Strength be*: But had they consider'd, that the Hebrew Word *Mineal* never signifies a *Shoe* in Scripture, but only a *Bolt* or *Bar*; and that the Word, which they render *Strength*, equally denotes *Peace* or *Rest*; they wou'd have made better Sense of the Blessing thus,—*Thy Bolts shall be of Iron and Brasses, and thou shalt have Peace in thy Days.*

'Tis a Text of much Obscurity, and hardly consistent with Decency, to say, (u) *Moab is my Wash-Pot, over Edom will I cast out my Shoe, Philistia be thou glad of me*: But now, (x) considering that the Word, which is render'd *Wash-Pot*, is employ'd to express the lowest Degree of Servitude; and what is render'd a *Shoe*, signifies often a *Chain*, and so implies a State of *Slavery* and *Bondage*; there is a Spirit and Dignity in the Words thus render'd,—*I will reduce the Moabites to the vilest Servitude, I will also triumph over the Edomites, and make them my Slaves, and the Philistines shall add to my Triumph.*

To name but one more, it wou'd seem, at this Day, not very decent, to see a Man go *naked*, and especially if he pretended to a Divine Mission, most sober People wou'd conclude him *lunatic*: And therefore when *Isaiah* is said to have (y) *walked three Years naked and barefoot, for a Sign and a Wonder upon Egypt, and upon Ethiopia*, we must either suppose that this was (z) only *acted in Vision* (as several other Things recorded of the Prophets were) or that all the while he went only without his upper Garment, (enough to denominate him *naked*) but wore his other Cloaths as usual; “For far be it from God (says (a) *Maimonides*) to make his Prophets *ridiculous*, or to prescribe
“ them

(s) Prov. xix. 18. (t) Deut. xxxiii. 25. (u) Psal. lx. 8.

(x) Essay for a new Translation. (y) Isa. xx. 3. (z) Vid.

Smith's Select Discourses. (a) More Nev. Part II. Chap. xlvii.

“ them such Actions, as must of Course denote them Fools
“ and Madmen.”

THESE are some of the Places, wherein our *Transla-* How to make
a New or
better
Translation,
tors have been manifestly faulty ; and, I mention it again,
that I have produced these, not with any *sinister* Delign,
but purely to clear the *sacred Oracles* from a Censure,
which the Negligence of their *Interpreters* may have possi-
bly brought upon them ; and to shew the World, that the
Call for a *new*, at least a more perfect Translation, is nei-
ther *groundless* nor *unreasonable* : But then, the Question is,
how must this *Project* be put in Execution ? or, who is the
Person sufficient for such a Work ? My Reply to those,
who make this Enquiry, must be in the Sense of such, (b)
as have made it the Subject of their most mature Delibera-
tion, and have thereupon thought, that a new *English* Ver-
sion might be compos'd out of our *last Edition*, if im-
prov'd with such *Alterations* and *Amendments*, as might
make the Style and Sense, in many Places, more accurate,
and accommodate the *Whole* to the Taste of the most cu-
rious Reader : But then they assert, that the Person, who is
to attempt *this*, or another Translation *perfectly new*, must
have a competent Knowledge of the *Hebrew* and *Greek*
Tongues, and be daily conversant in reading the Scriptures,
in order to make their Phrase and Style, and Manner of
arguing, familiar to him : Must be sufficiently acquainted
with the *Jewish*, and other *oriental* Rites and Customs,
their *Manners* and *Schemes* of Diction, to which Passages,
almost in every *Page*, do allude : Must be sufficiently skill'd
in *History*, *Chronology*, *Geography*, &c. in the Proportion
of *Weights* and *Measures* ; in the Names of *Plants* and
Animals ; and indeed of all *Arts* and *Sciences*, either ex-
press'd or referr'd to in the Scriptures : Must be well vers'd
in *critical* Learning, in the best *Commentators*, both ancient
and modern ; and especially in such Writers, as have given
us Rules and Directions *preparatory* to their right Interpre-
tation : That, being thus qualified, he must take abundant
Care to have the *Text* of the *Bible* (from whence he trans-
lates) duly *establish'd*, by an exact Collation of it with di-
vers ancient *Copies*, and ancient *Translations* made from the
original Language : That he must be a perfect Master of the

G 2

Purity

(b) *Vid.* Father Simon's Critical History, L. 3. Du Pin's Hi-
story of the Canon, L. I. C. 10. Dissert. de S. Script. Interpret.
per D. Whitby. An Essay for a new Translation of the Bible ;
and Edward's Excellency of the Holy Scripture.

Purity and Elegance, the Strength and whole Compass of the Language, whereinto he translates; (because, in the Course of the Work, he will have frequent Occasion to try it all :) That, in the Main, he must keep close to the *original* Text; but, when the Terms of the two Languages are found incompatible, must consider the *Sense*, rather than the *Words* of the *Original*, if he would either do *that*, or his own Translation Justice: That he must decline making use of *Hebrew*, or other *exotic* Words, which, in a Translation, design'd for common Use, must needs be improper, as well as barbarous and unintelligible: Must *modernize* a little (to make them more familiar) those Words, and Forms of Speech, which allude to ancient *Nations* and *Customs*; and (as some wou'd have it) reduce the old *Geography*, as well as *Weights* and *Measures*, and *Computations* of all Kinds, to the *Names* and *Standards* that are now in Use: That, when any *Equivocal* Word or Phrase occurs, he must examine every Sense, wherein it may be taken, and make Choice of that, which is most consonant to the Author's *Design*, and agrees best with the *preceding* and *following* Discourse: That, when any dark Passage presents itself, he must consult those of the like Import that are plainer; or (if none such there be) advise with the best *Commentators*, and so determine; laying down this for a certain Rule, that whenever Scripture seems to express any Thing contrary to *right Reason*, it must admit of another Meaning: And therefore, lastly, he must attend diligently to the different Senses of Scripture, *figurative* and *literal*; watch narrowly when *Transpositions* of Words or Phrases occur; when *Parentheses* are wanting or redundant; and in what Manner each *Chapter* and *Verse* is divided; because, upon a wrong Disposition of these, much Obscurity is known oftentimes to arise.

The Division
of the
Scriptures
into Sections,
Chapters and
Verses.

THE Division of the *Pentateuch* into *Sections* was of so early a Date, that the ancient *Jews* accounted it one of those *Constitutions*, which *Moses* received from God on Mount *Sinai*. The whole was divided into 54 Sections, according to the Number of their *Sabbaths* in a Year, and on each Sabbath-Day a different Section was read, until the whole Number was concluded. After the *Babylonish* Captivity, (c) the common People had almost forgot their Mother-Tongue, and were therefore forc'd to have the Scriptures, when read to them on the Sabbath-Day, interpreted in *Chaldee*; and, that the *Reader* and *Interpreter* might keep their proper

proper Periods, every Pause was mark'd with two great *Points*, which the *Jews* called *Soph Pasuck*, i. e. *the End of the Verse*. In this Manner the *Jews* divided their Scriptures into Sections and Verses; but the Division of them into *Chapters*, and *numerical Verses* (as we have them now) is of a much later Date.

HUGO de Sancto Caro (commonly called *Hugo Cardinalis*) about the Year 1240, being minded to write a *Commentary* upon the *Old Testament*, found it necessary for his Design to invent a *Concordance*; and, to make the *Concordance* more useful, he divided the Books into shorter *Sections*, than were in the *Hebrew Bible*, and these Sections into *Subdivisions*, the better to make his *References*. These Sections are the *Chapters*, into which the Bible has ever since been divided; but the *Subdivisions* were not mark'd by *Figures*, (as are the Verses with us) but by the *Capital Letters*, A, B, C, D, E, F, G, plac'd on the *Margin*, in equal Distances from each other. In this State the Scriptures continu'd, till, about the Year 1438, *Rabbi Nathan*, being, in like Manner, to make a *Concordance* in *Hebrew*, imitated *Hugo* in the Division of the *scriptural Books* into *Chapters*; but, instead of his *capital Letters*, he took the old Way of *Periods* or *Verses*, and distinguish'd them by *Numbers*; a Method, which *Vatablus* first follow'd in his Edition of the *Latin Bible*, and *Robert Stephens* in his of the *Greek New Testament*; which has ever since been of common Use in every Edition of the Holy Scriptures, whether in the *learned*, or *vulgar* Languages.

THUS we have taken a sufficient View, both of the *in-* The Design of the following Work. *ternal* and *external* Parts of the Holy Scriptures, of those of the *Old Testament* more especially; and the proper Result of all our Enquiry is, the putting in Practice that wholesome Advice, which our blessed Saviour gives the *Jews*; (d) *Search the Scriptures, for in them you think* (and think with very great Justice) *that you have eternal Life*: And, to facilitate that Search, the Design of the following Sheets is,—by the Help of *analytick* Writers, to give the Reader a plain and easy *Narrative* of the *Historical* Parts of the Bible; by the Assistance of the best *Critics* and *Commentators*, to explain difficult Passages, and reconcile seeming Contradictions; by the Strength of *Reason* and *Argument*, to silence the *Cavils* and *Objections*, which have given Umbrage to *Prophaneness* and *Infidelity*; and by these several Means (if possible)

ble) to retrieve the Credit of the sacred Writings; to reclaim the Heart of the *Unbeliever*, and stop the Mouth of the *noisy Scoffer*; to instruct the *Ignorant*, confirm the *Weak* and *Wavering*, satisfy the *Curious* and *Inquisitive*, and, in short, convince every sober and impartial Enquirer of the Truth and Justice of the *Psalmist's* Prayer and Sentiment, (e) *Teach us, O Lord, the Way of thy Statutes, and we shall keep it unto the End. Give us Understanding, and we shall keep thy Law, yea, we shall keep it with our whole Heart; for great is the Peace, which they have, who love thy Law, and are not offended at it. Amen.*

(e) Psal. cxix. 33, 34, 165.

T H E

T H E

P R E F A C E.

AFTER so long an *Apparatus*, there will be less Occasion to say much in the *Preface*; and yet I thought it not improper to give the Reader a little Notice, from what Motives it was, that I have undertaken this Work, and in what Method I intend, with the Blessing of God, to pursue it.

The *Holy Bible* itself, I readily grant, is, in a great Measure, *Historical*, and an History of an History may seem a Solecism to those, who do not sufficiently attend to the Nature of these sacred Writings, whose Scope, and Method, and Form of Diction are vastly different from any modern Composition: Wherein the *Idiom* of the Tongue, in which it was penn'd, and the *oriental* Customs, to which it alludes, occasion much Obscurity; the *Difference* of Time, wherein it was wrote, and *Variety* of Authors concern'd therein, a *Diversity* of Style, and frequent *Repetitions*; the Intermixture of other Matters, with what is properly Historical, a seeming Perplexity; the Malice of *Foes*, and Negligence of *Scribes*, frequent *Dislocations*; and the Defect of publick Records (in the Times of Persecution) a long Interruption of about four hundred Years; to say nothing that this History relates to one Nation only, and concerns itself no farther with the rest of Mankind, than as they had some Dealings and Intercourse with them. Whoever, I say, will give himself the Liberty to consider a little the *Form*, and Composition of the *Holy Bible*, and the weighty Concerns which it contains, must needs be of Opinion, that *this*, of all other Books, requires to be *explained* where it is obscure; *methodiz'd* where it seems confus'd; *abridg'd* where it seems prolix; *supply'd* where it is defective; and *analyz'd*, where its *Historical* Matters lie blended and involved with other quite different Subjects. This I call writing an *History of the Bible*: And hereupon I thought with myself, that if I cou'd but give the Reader a plain and succinct *Narrative* of what is purely *Historical* in this sacred Book, without the Interposition of any other Matter; if I cou'd but settle

settle the *Chronology*, and restore the *Order* of Things, by reducing every Passage and Fact to its proper Place, and *Period* of Time; if I cou'd but (by Way of *Notes*, and without breaking in upon the Series of the narrative Part) explain difficult Texts, rectify Mistranslations, and reconcile seeming Contradictions, as they occurred in my Way; if I cou'd but supply the Defect of the *Jewish* Story, by continuing the Account of their Affairs, under the Rule and Conduct of the *Maccabees*; if I cou'd but introduce profane History, as I went along, and, at proper Distances of Time, sum up to my Reader what was transacting in other Parts of the then known World, while he was perusing the Records of the *Hebrew* Worthies; and, at the same Time, if I cou'd but answer such *Questions* and *Objections*, as Infidelity, in all Ages, has been too ready to suggest against the Truth and Authority of the Scriptures; and, withal, discuss such Passages, and illustrate such *Facts* and *Events*, as make the most considerable Figure in Holy Writ: If I cou'd but do this, I say, I thought I had undertaken a Work, which might possibly be of publick Use and Benefit; seasonable at all Times, but more especially in the Age wherein we live, and (if I may be permitted to apply to myself the Apostle's Words) such, as might make me (a) unto God a sweet Savour in Christ, in them that are saved, and in them that perish; to the one the Savour of Death unto Death, and to the other the Savour of Life unto Life.

I am very well aware, that several have gone before me in works of the like Denomination; but I may boldly venture to say, that none of them have taken in half that Compass of View, which I here propose to myself. Blome has given us a very pompous Book; but besides that it is no more than a bare Translation of *Sieur de Royamont's History of the Old and New Testament*, it omits many material Facts, observes no exact Series in its Narration, but is frequently interrupted by Insertions of the Sentiments of the Fathers, which prove not always so very pertinent; and, in short, is remarkable for little or nothing else, but the Number of its Sculptures, which are badly design'd, and worse executed. Elwood, in some Respects, has acquitted himself much better: he has made a pretty just Collection of the Scripture-Account of Things; but then, when any Difficulty occurs, he usually gives us the sacred Text itself, without any explanatory Note or Comment upon it, and so not only leaves his Reader's Understanding as ignorant as he found it, but his Mind in some Danger of being tainted by the

the unlawful Parallels he makes between the Acts of former and later Times, and by a certain Levity, which he discovers (b) upon several Occasions, not so becoming the *Sacredness* of his Subject. *Howel* has certainly excelled all that went before him, both in his Design and Execution of it. He has given us a continu'd Relation of Scripture-Transaction; has fill'd up the *Chasm* between *Malachi* and *Christ*; has annex'd some Notes, which help to explain the Difficulties that are chiefly occasion'd by the Mistakes of our Translators: But, in my Opinion, he has been a little too sparing in his Notes, and (as some will have it) too pompous in his *Diction*. He has omitted many Things, that might justly deserve his Notice, and taken notice of others, that seem not so considerable. Some very remarkable Events he has thought fit to pass by without any Comment; nor has he attempted to vindicate such Passages, as the Lovers of Infidelity are apt to lay hold on, in order to entrench themselves the safer.

WHATEVER other Men's Sentiments might be, these Things I thought in some Measure *essential*, and at this Time (more especially) extremely *necessary* in an *History of the Bible*; and, to encourage my Pursuit of this Method, I have several Helps and Assistances, which those, who went before me, were not perhaps so well accommodated with.

THE Foundation of a *Lecture* by the Honourable *Mr. Boyle* has given Occasion for the Principles of *natural* and *revealed* Religion to be fairly stated, and the Objections and Cavils of Infidelity of all Kinds to be fully answer'd. The Institution of *another* by the Lady *Moyer* has furnished us with several Tracts, wherein the great Articles of our Christian Faith are strenuously vindicated, and, as far as the Nature of *Mysteries* will allow, accurately explain'd.

THE uncommon Licence, which, of late Years, has been taken, to decry all *Prophecies* and *Miracles*, and to expose several Portions of Scripture, as absurd and ridiculous, has rais'd up some learned Men (God grant that the Number of them may every Day increase!) to *contend earnestly for the Faith*, and, by the Help of critical Knowledge in ancient Customs, and sacred Languages, to rescue from their Hands such Texts and Passages, as the Wicked and *Unstable* were endeavouring to *wrest*, to the Perversion of other Men's Faith, as well as *their own Destruction*. The *Commentaries* and *Annotations* we have upon the Scriptures, both from

(b) *Vid.* his Account of the Plague of Lice of *Pharaoh* and his People; the Story of *Sampson's* Foxes, and that of *Esther*.

from our own Countrymen, and from Foreigners, have of late Years been very solid and elaborate; the *Dissertations*, or particular Treatises on the most remarkable Facts and Events, extremely learned and judicious; the *Harmonists*, or Writers, who endeavour to reconcile seeming Contradictions, very accurate and inquisitive; such, as have wrote in an *Analytical* Way, clear and perspicuous enough; and (to pass by several others) sacred *Geography* has been fully handled by the great *Bochart*; sacred *Chronology* sufficiently ascertain'd by our renowned *Usher*; and the *Chasm* in the sacred Story abundantly supply'd by our learned *Prideaux*; so that there are no Materials wanting, to furnish out *A New and Compleat History of the Bible*, even according to the Compass and Extent of my *Scheme*. That therefore the Reader may be appriz'd of the Method, I propose to myself, and what he may reasonably expect from me, I must desire him to observe, that, according to the several *Periods* of Time, from the Creation of the World, to the full Establishment of Christianity, my Design is, to divide the whole Work into Eight Books. Whereof

The I. Will extend from the Creation, to the Deluge.

The II. From the Deluge, to the Call of *Abraham*.

The III. From the Call of *Abraham*, to the Departure of the *Israelites* out of *Egypt*.

The IV. From the Departure of the *Israelites*, to their Entrance into the Land of *Canaan*.

The V. From their Entrance into *Canaan*, to the Building of *Solomon's* Temple.

The VI. From the Building of the Temple, to the *Babylonish* Captivity.

The VII. From the Captivity, to the Birth of Christ. And

The VIII. From the Birth of Christ, to the Completion of the Canon of the New Testament.

Each of these *Books* I purpose to divide into several *Chapters*, and each Chapter into three *Parts*. The Number of Chapters will vary, according as the Matter in each *Period* arises, but the *Parts* in each Chapter will be constantly the same, viz.

1st, A *Narrative* Part, which, in plain and easy Diction, will contain the Substance of the Scripture-History for such a determinate Time.

2^{dly}, An *Argumentative* Part, which will contain an Answer to such Objections, as may possibly be made against any Passage in the History compriz'd in that Time. And

3^{dly}, A

3dly, A *Philological* Part, which will contain the Sentiments of the Learned, both *ancient* and *modern*, concerning such remarkable Events or Transactions, as shall happen in that Time : or perhaps a *summary* Account of what is most considerable in *profane* History, towards the Conclusion of each *Period*.

That the Reader may perceive how I *gradually* advance in the *Sacred History*, and, by turning to his *Bible*, may compare the *Narrative* with the *Text*, and find a proper *Solution* to any Difficulty that shall occur in the Course of his Reading, I shall, at the Top of the Page, in each Section, set down the Book, and Chapter, or Chapters, I have then under Consideration, and the *Date* of the Year, both from the Creation, and before and after the Coming of Christ, wherein each remarkable Event happen'd. And, that all Things may be made as easy as possible to the Reader, I shall take Care not to trouble him with any *exotic* Words in the Text ; but, where there is Occasion to insert any *Hebrew Expressions*, for his Sake, I shall chuse to do it in *English* Characters, and to reduce every Thing, that I conceive may be above his Capacity, to the *Notes* and Quotations, at the Bottom of the Page.

The Notes (besides the common References) will be only of four Kinds.

1st, *Additional* ; when a Passage is borrow'd from any other Author, whether Foreign or Domestick, to confirm, or illustrate the Matter, we are then upon ; mark'd thus [*].

2dly, *Explanatory* ; when, by producing the right Signification of the *Original*, or enquiring into some ancient *Custom*, and the like, we make the Passage under Consideration more intelligible ; mark'd thus [†].

3dly, *Reconciliatory* ; when, by the Help of a parallel Place, or some *logical* Distinction, we shew the Consistency of two, or more Passages in Scripture, which, at first View, seem to be contradictory ; mark'd [‖].

4thly, What we may call *Emendatory* ; when, by considering the various Senses of the original Word, and selecting what is most proper, or, by having a due Attention to the Design of our Author, and the Context, the Mistakes in our Translations are set right ; mark'd [‡].

So that, when the Reader sees any of these *Characteristics*, he may be assur'd what Manner of Note he is to expect. The *Chronological*, and other Tables must be reserv'd to the Conclusion of the Work.

An Account of the Years, Months, and Kalendar of the Jews ; together with a Reduction of the Money, Weights, and Measures, to the present Standard, and Manner of Computation, to which the Reader, in the Course of the History, will have frequent Occasion to refer.

THE JEWISH YEARS.

THE *Hebrews* did originally (even as the *Syrians* and *Phœnicians*) begin their Year from the *autumnal* Equinox ; but, upon their coming up out of the Land of *Egypt*, (which happen'd in the Month *Nisan*) they, in Commemoration of that Deliverance, made their Year commence at the Beginning of that Month, which usually happen'd about the Time of the *vernal* Equinox. (c) This Form they ever after made use of in the Calculation of the Times of their *Fasts*, *Festivals*, and all other *Ecclesiastical* Concerns ; but, in all *civil* Matters, as *Contracts*, *Obligations*, and all other Affairs, that were of a *secular* Nature, they still made use of the old Form, and began their Year, as formerly, from the first of *Tisri*, which happen'd about the Time of the *autumnal* Equinox : So that the *Jews* had two Ways of beginning their Year ; their sacred Year (as they call'd it) with the Month *Nisan*, and the *civil* Year, with the Month *Tisri*.

THE Form of the Year, which they anciently made use of, was wholly *inartificial* : For it was not settled by any *Astronomical* Rules, or Calculations, but was made of *Lunar* Months, set out by the *Phasis* or Appearance of the Moon. When they saw the new Moon, they began their Months, which sometimes consisted of 29, and sometimes of 30 Days, according as the new Moon did, sooner or later, appear. The Reason of this was, because the *synodical* Course of the Moon (*i. e.* from new Moon to new Moon) being 29 Days and a half, the half Day, (which a Month of 29 Days fell short of) was made up, by adding it to the next Month, which made it consist of 30 Days : So that their Months were made up of 29 Days, or 30 Days, successively, and alternately ; with this certain Rule, that the first or initial Month (whether of their *sacred* or *civil* Year) always consisted of 30 Days, and the first Day of each Month was called

(c) *Prideaux's* Connection, in the Preface.

called the *New Moon*. Of twelve of these Months did their common Year consist : But as twelve *Lunar* Months fell eleven Days short of a *solar* Year ; so every one of these common Years began eleven Days sooner, which, in thirty Years Time, wou'd carry back the Beginning of the Year through all the four Seasons, to the same Point again, and get a whole Year from the *solar* Reckoning. To remedy therefore the Confusion that might from hence arise, their Custom was, sometimes in the *third* Year, and sometimes in the *second*, to cast in another Month (which they call'd *Veader*, or the second *Adar*) and make their Year then consist of thirteen Months ; so that, by the Help of this *Intercalation*, they reduc'd their *Lunar* Year, in some Measure, to that of the Sun, and never suffer'd the one, for any more than a Month at any Time, to vary from the other.

THIS *Intercalation* of a Month however, every second or third Year, makes it impracticable to fix the Beginnings of the *Jewish* Months to any certain Day in the *Julian* Kalendar ; but, as they therein always fell within the Compass of 30 Days, sooner or later, I have given the Reader the best View I cou'd, of their Co-incidence, and Correspondency, in the following *Scheme*, wherein the first *Column* gives the several Names, and Order of the *Jewish* Months, and the second of the *Julian* ; within the Compass of which the said *Jewish* Months have always, sooner or later, their Beginning and Ending.

J E W I S H M O N T H S .

1 <i>Nisan</i>	{ March and April	7 <i>Tisri</i>	{ September and October
2 <i>Jyar</i>	{ April and May	8 <i>Marchesvan</i>	{ October and November
3 <i>Sivan</i>	{ May and June	9 <i>Cisleu</i>	{ November and December
4 <i>Tamuz</i>	{ June and July	10 <i>Tebeth</i>	{ December and January
5 <i>Ab</i>	{ July and August	11 <i>Shebat</i>	{ January and February
6 <i>Elul</i>	{ August and September	12 <i>Adar</i>	{ February and March

THE thirteenth Month (*Veader*) is then only *intercalated*, or cast in, when the Beginning of *Nisan* wou'd otherwise be carried back into the End of *February*.

The Jewish Account of Time, Money, and Weights.

THE *Jews* of old had very exact *Kalenders*, wherein were set down their several *Fasts* and *Festivals*, and all those Days, wherein they celebrated the Memory of any great Event, that had happen'd to their Nation; but these are no longer extant. All they have, that favours of any Antiquity, is their *Megillah Thaanith*, or *Volume of Affliction*, which contains the Days of Fasting and Feasting, that were heretofore in Use among them, but are now laid aside, and therefore no longer to be found in their *common Kalenders*. Out of this Volume however, as well as some of their other *Kalenders*, I thought it not improper to set down some of their *historical Events*, in order to let the Reader see, on what particular Day of each Month, their Memorial (whether by Fasting or Feasting) was observ'd.

THE JEWISH KALENDER.

Months.	Days.
1. N I S A N or A B I B.	I. New Moon. Beginning of the <i>sacred</i> , or ecclesiastical Year, a Fast for the Death of the Children of <i>Aaron</i> , Lev. x. 1, 2. X. A Fast for the Death of <i>Miriam</i> , the Sister of <i>Moses</i> , Numb. xx. 1. XIV. The Paschal Lamb slain on the Evening of this Day. XV. The great and solemn Feast of the <i>Pas-sover</i> . XVI. The Oblation of the first Fruits of the <i>Harvest</i> . XXI. The Conclusion of the <i>Pas-sover</i> , or End of <i>unleavened Bread</i> . XXIV. A Fast for the Death of <i>Joshua</i> .
2. J Y A R or J I A R.	VII. The Dedication of the Temple, when the <i>Asmoneans</i> consecrated it again, after the Persecutions of the <i>Greeks</i> . X. A Fast for the Death of the High-Priest <i>Eli</i> , and for the taking of the Ark by the <i>Philistines</i> . XXIII. A Feast for the Taking of the City <i>Gaza</i> by <i>Simon Maccabeus</i> , 1 Mac. xiii. 43, 44. XXVIII. Fast for the Death of the Prophet <i>Samuel</i> , 1 Sam. xxv. 1.

Months. Days.

3. SIVAN. VI. *Pentecost*, or the fiftieth Day after the *Passover*, called likewise the *Feast of Weeks*, because it happen'd seven Weeks after the *Passover*.
 XV. A Feast for the Victory of the *Macabees* over the People of *Bethsan*, 1 *Mac.* v. 52.
 XVII. A Feast for the taking of *Cæsarea* by the *Asmoneans*.
 XXV. A Feast in Memory of the solemn Judgment given by *Alexander the Great*, in Favour of the *Jews*, against the *Ishmaelites* and *Egyptians*.
 XXVII. A Fast in Remembrance of *Jeroboam's* forbidding his Subjects to carry their first Fruits to *Jerusalem*, 1 *Kings* xii. 27.
4. TAMUZ or THAMMUZ. IX. A Fast for the taking of *Jerusalem* on that Day, but whether by *Nebuchadnezzar*, *Antiochus Epiphanes*, or the *Romans*, it is not said.
 XVII. A Fast in Memory of the *Tables of the Law* that were broken by *Moses*, *Exod.* xxxii. 15.
5. AB. IX. A Fast in Memory of God's declaring to *Moses* (as on this Day) that none of the murmuring *Israelites* should enter into the Land of *Canaan*, *Numb.* xiv. 29, 31.
 X. A Fast, because, on this same Day, the City and Temple were taken, and burnt, first by the *Chaldeans*, and afterwards by the *Romans*.
 XVIII. A Fast, because that, in the Time of *Ahab*, the Evening-Lamp went out.
6. ELUL. VII. A Feast in Memory of the Dedication of the Walls of *Jerusalem* by *Nehemiah*, *Ezra* vi. 16.
 XVII. A Fast for the Death of the *Spies*, who brought an ill Report of the Land of *Promise*, *Numb.* xiv. 36, 37.

7. TISRI.

- Months. Days.
7. **TISRI.** I. *The Feast of Trumpets*, Lev. xxiii. 34. Numb. xxix. 1, 2.
 III. A Fast for the Death of *Gedaliah*, whereupon the Expulsion of the People, and the utter Destruction of the Land ensued, *Jer.* xli. 2.
 VII. A Fast for the *Israelites* worshipping the Golden Calf, and the Sentence, which God pronounc'd against them in Consequence of that Crime, *Exod.* xxxii. 6, &c.
 X. The Fast of Expiation, as some think, in Memory of Man's Fall, and Expulsion out of Paradise, *Lev.* xxiii. 19.
 XV. The Feast of *Tabernacles*, in Memory of their dwelling in Tents, in their Passage through the Wilderness, *Lev.* xxiii. 34.
 XXIII. *The Rejoycing for the Law*; or, a Feast instituted in Memory of the Law, which God gave them by the Hand of *Moses*.
8. **MARCHES-VAN.** VI. A Fast upon the Occasion of *Nebuchadnezzar's* putting out *Zedekiah's* Eyes, after that he had slain his Children in his Sight, *2 Kings* xxv. 7. *Jer.* lii. 11.
9. **CISLEU.** VI. A Fast in Memory of the Book of *Jeremiah*, torn and burnt by King *Jeboiachim*, *Jer.* xxxvi. 23.
 VII. A Feast in Memory of the Death of *Herod the Great*, a bitter Enemy to the *Sages*.
 XXI. The Feast of *Mount Gerizim*, upon their obtaining Leave of *Alexander the Great*, to destroy the Temple of *Samaria*, which was situate there.
 XXV. The Feast of *Dedication*, viz. of the Temple, profan'd by the Order of *Antiochus Epiphanes*, and repair'd and purify'd by the Care of *Judas Maccabeus*. This Festival Christ honoured with his Presence at *Jerusalem*. It is likewise called the *Feast of Lights*, because, during the
 Time

Months. Days.

Time of it's Celebration, the People were us'd to illuminate their Houses, by setting up Candles at every one's Door. *Vid. 1 Macc. iv. 52. 2 Macc. ii. 16. John x. 22.*

10. **TEBETH. X.** A Fast in Memory of the Siege of *Jerusalem*, by *Nebuchadnezzar*, *2 Kings xxv. 1.*

XXVIII. A Feast for the Exclusion of the *Sadducees* out of the *Sanhedrim*, where they had once all the Power.

11. **SHEBETH. IV.** A Fast in Memory of the Death of the Elders, who succeeded *Joshua*, *Judg. ii. 10.*

XV. *The Beginning of the Years of Trees*, when they were first allow'd to eat the Fruit thereof, after they were four Years planted, *Lev. xix. 23, &c.*

XXIII. A Fast for the War of the Ten Tribes against that of *Benjamin*, for the Outrage committed upon the Body of the *Levite's Wife*, *Judg. xx.*

XXIX. A Memorial of the Death of *Antiochus Epiphanes*, a cruel Enemy to the *Jews*, *1 Mac. vi.*

12. **ADAR. VII.** A Fast in Remembrance of the Death of *Moses*, *Deut. xxxiv. 5.*

XIII. *Esther's Fast*, probably in Memory of that, which is mention'd in *Esther iv. 16.*

XV. A Feast in Memory of the Death of *Nicanor*, a bitter Enemy to the *Jews*, *2 Mac. xv. 30.*

The Feast of *Purim* or *Lots*; because, when *Haman* purpos'd to destroy all the *Jews* that were in *Persia*, according to the Superstition of the Country, he first drew *Lots*, to know on what Day of the Year it wou'd be best to put his Design in Execution, from whence the Feast, in Com-

Months.	Days.
	memoration of their Escape, took its Name.
	XIII. The Dedication of the Temple of Zerubbabel, Ezra vi. 16.
	XXVIII. A Feast in Commemoration of the Repeal of the Decree, whereby the Kings of Greece had forbidden the Jews to circumcise their Children, to observe the Sabbath, and to reject foreign Worship.

WHEN the Year consists of thirteen Months, *here* is the Place where the *second* Month of *Adar*, or *Veadar*, by Way of Intercalation, comes in.

JEWISH MONEY.

THE Custom of making Money, of such a Form, such an Allay, and such a determinate Value, is not so antient, as some may imagine. (*d*) The *original* Way of Commerce was certainly by Way of *Barter*, or exchanging one Kind of Merchandize for another, as it is the Custom, in some Places, even to this Day. In Process of Time, such Metals, as were generally esteemed to be most valuable, were received into Traffick, but then the Custom was to weigh them out to one another; till, finding the Delays and other Inconveniencies of this Method, they agreed to give each Metal a certain Mark, a certain Weight, and a certain Degree of Allay, in Order to fix its Value; but it was a long while, before Men came into this Agreement. The Coinage of Money among the *Persians*, *Greeks*, and *Romans*, was but of late Date: Among the *Persians*, no older than the Times of *Darius*, Son of *Hystaspes*; and among the *Grecians*, (from whom the *Romans* very probably took it) of the same Date with *Alexander*. We have no Traces of this Practice among the antient *Egyptians*, before the Time of the *Ptolemy's*; nor had the *Hebrews* this Custom among them, (*e*) until the Government of *Simon*

(*d*) *Calmet's Dissertations*, Vol. I. (*e*) And yet the *Jews* have a Tradition, that not only *Josbua*, *David*, and *Mordecai*, but even *Abraham* himself had found out the Way of coining. It is said of *Abraham* indeed, that *he was very rich in Silver and Gold*, Gen. xiii. 2. But we nowhere read that this Money

mon Maccabeus, to whom Antiochus Sidetes, King of Syria, granted the Privilege of coining his own Mooney in Judea.

BEFORE that Time, they made all their Payments by Weight: and therefore the Reader need less wonder, that one and the same Word shou'd denote, both a certain Weight of any Commodity, and such a (f) determinate Sum of Money; what he has to remark is this—(g) that, among the *Antients*, the Proportion of Gold to Silver was most commonly as ten to one; sometimes it raised to be as eleven to one, sometimes as twelve, and sometimes as thirteen: That though, in the Time of King Edward the First, it was here in *England* at so low an Estimate as ten to one, yet is it now advanced to the Value of sixteen to one, and in all the Reductions of this Kind, that we make, is to be so computed.

				<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>q.</i>
The Gerah	—	—	—	000	00	01	3
The Hebrew Drachm	—	—	—	000	00	09	
Two Drachms made a Bekah	—	—	—	000	01	06	
Two Bekahs made a Shekel	—	—	—	000	03	00	
Sixty Shekels made a Mina	—	—	—	009	00	00	
Fifty Minas made a Talent	—	—	—	450	00	00	
A Talent of Gold, sixteen to one				7200	00	00	

JEWISH WEIGHTS.

				<i>lb.</i>	<i>oz.</i>	<i>gr.</i>	<i>dec.</i>
The Gerah	—	—	—	000	00	10	95
The Hebrew Drachm or Zuza	—	—	—	000	00	54	75
Two Zuzas made a Bekath	—	—	—	000	00	109	$\frac{1}{2}$
Two Bekaths made a Shekel	—	—	—	000	00	219	
An hundred Shekels made a Mineth				050	00	00	
Thirty Mineths made a Talent				1500	00	00	

Money was stampd with any Impression; and yet the *Jewish* Tradition runs thus, viz. That on Abraham's Money were stampd on one Side an old Man and an old Woman, on the other, a young Man and a young Maid; on Joshua's Money, on one Side an Ox, on the other a Monoceros; on David's Money, on one Side a Staff and a Scrip, on the other a Tower; and on Mordecai's Money, on one Side Sackcloth and Ashes, on the other a Crown. But this seems to have the Air of a Rabbinical Fiction. Lewis's *Antiq. Heb. Lib. VI.* (f) For so the Word *Shekel* comes from *shakal*, to weigh; and may properly be interpreted the Weight. Lewis, *Ibid.* (g) *Prideaux's* Connection, in the Preface.

MEASURES OF LENGTH.

		Eng.	
		Feet.	Inch.
The <i>Hebrew Cubit</i> , somewhat more than	—	0	21
The <i>Zerith</i> , or <i>Span</i> , a little more than	—	0	10
The <i>Span</i> of a <i>Cubit</i> , a little above	— —	0	7
The <i>Palm</i> , or <i>Hand's-breadth</i> , somewhat above	—	0	3
The <i>Fathom</i> , which makes 4 <i>Cubits</i> , above	—	7	0
<i>Ezekiel's Reed</i> , which was 6 <i>Cubits</i> , above	—	10	0
The antient <i>Measuring-Line</i> , or <i>Chain</i> , which	}	145	0
was 80 <i>Cubits</i> , above			
A <i>Sabbath-Day's Journey</i> , 2000 <i>Cubits</i>	—	3648	0

		Miles.	Paces.	Feet.
An Eastern <i>Mile</i> , 4000 <i>Cubits</i> ,	— —	1	10	0
A <i>Day's Journey</i> generally computed much about	33	0	0	0

MEASURES OF CAPACITY.

Dry Measures.

The *Cab* contained a *Quarter* of a *Peck*.

The *Omer*, or *Gnomer* in the *Hebrew*, was the *tenth Part* of an *Ephah*.

The *Ephah* is computed to be about our *Bushel*; and

The *Homer* is supposed to be *ten*,

Liquid Measures.

The *Log* came near to our *Pint*.

12 *Logs* made an *Hin*, which answered our *Gallon*.

6 *Hins* made a *Bath*, which was about six *Gallons*; and

10 *Baths* made an *Homer*, which was 60.

THE Reader will be pleas'd to observe, that, in the Valuation of Money, I have chiefly followed Dean *Prideaux*, in his Preface to the first Part of his *Connection of Sacred and Profane History*; and, in the Reduction of Weights and Measures, our learned *Cumberland*: But whoever desires a fuller Account of these Matters, may consult the said Bishop *Cumberland*, of the *Jewish Weights, Measures, and Monies*; Mr. *Brerewood*, de ponderibus & pretiis veterum Nummorum; Dr. *Bernard*, de mensuris & ponderibus antiquis; and others that have written on this Argument, which is not a little difficult and perplexing.

65 70 75 80 85 90

45

45

40

40

35

35

30

30

25

25

A MAP
of the
TERRESTRIAL PARADISE
according to M. HUET's
draught of it.



To the Right Reverend
Father in God
THOMAS Lord Bishop of ELY
this Plate is most humbly Inscrib'd
by his Lordship's
most Obliged
humble Servant
Tho Stackhouse

THE ARABIAN GULF

ARABIA
FELIX

T H E
H I S T O R Y
O F T H E
B I B L E.
B O O K I.

*Containing an Account of Things from the Creation
to the Flood, in all, 1656 Years.*

C H A P. I.
Of the CREATION of the WORLD.

The INTRODUCTION.

THE chief Design of the Author of the *Pentateuch* A. M. 1.
Ant. Chris. 4004.
Gen. Ch. i.
and Part of
the iid. is, to give us a short Account of the *Formation* of the Earth, and the *Origin* of Mankind; of the most remarkable *Events*, that attended them in the Infancy of the World; and of the Transactions of one *particular* Nation more especially, from whence the *Messias* was to spring: And therefore it cannot well be expected, that he should extend his History to the Creation of the supreme *Empyrean* Heaven, which God might make the Place of his own *Residence*, and the *Mansions* of those celestial Beings, whom he constituted the Ministers of his Court, and Attendants on his Throne, * an immense Space of Time perhaps,

* This is no *novel* Notion of our own, but what has been confirmed by many great Authorities, as the learned and ingenious Dr. Burnet testifies. For, speaking of some, who supposed that the whole Universe was created at one and the same Time, and

A. M. 1.
Ant. Chriſt.
4004.
Gen. Ch. 1.
and Part of
the iid.

perhaps, before the *Mosaic* Account of the Origination of this *planetary* World begins.

IN the Introduction of the History indeed we are told, that *God created † the Heaven and the Earth*: But when it is considered, that Heaven, in Scripture-Language, is very commonly set to signify no more, than the upper Region of the Air; that we frequently read of (*a*) the Firmament of Heaven, (*b*) the Windows of Heaven, (*c*) the Bottles of Heaven, and (*d*) the hoary Frost of Heaven, &c. none of which extend beyond our *Atmosphere*, we have no Grounds to conclude, that, at one and the same Time, God created every Thing that is contained in the vast *extra-mundane* Spaces of the Universe. On the contrary, when we find him recounting to *Job*, that at the Time, (*e*) *when he laid the Foundations of the Earth, the Morning Stars sang together,* and

the highest Heaven and Angels included in the first Day's Work; Hieronymi Verba, *says he*, libet hic opponere. *Sex mille necdum nostri orbis implentur anni, & quantas prius Æternitates, quanta Tempora, quantas seculorum Origines fuisse arbitrandum est, in quibus Angeli, Throni, Dominiones, cæteræque virtutes servierint Deo.* In libro de Trinitate (five Novitiani, five Tertulliani sit) tam mundus angelicus, quam Super-firmamentarius conditus dicitur ante Mundum Mosaicum his verbis, *Quam etiam superioribus, i. e. super. ipsum quoque Solidamentum partibus, angelos prius instituerit Deus, spirituales Virtutes digesserit, Thronos Potestatesque præfecerit, & alia multa cælorum immensa spatia condiderit, &c. ut hic Mundus novissimum magis Dei opus esse appareat, quam solum & unicum.* Denique Catholicorum communem hanc fuisse Sententiam notat *Cassianus* suo tempore, nempe seculo quinto ineunte; *Ante illud Genesew's temporale principium, omnes illas Potestates cælestes Deum creâsse, non dubium est.* Burnet's Archæolog. Philosph. c. viii.

† By *Heaven* some understand, in this Place, the highest *super-firmamentary* Heaven, and by the *Earth*, that pre-existent Matter whereof the Earth was originally made; and so the Sense of the Words will be ——— “ that God at first created the Matter, whereof the whole Universe was compos'd, all at once, in an Instant, and by a Word's speaking; but it was the *superpre* Heaven only, which he then finish'd, and formed into a most excellent Order, for the Place of his own Residence, and the Habitation of his holy Angels; the Earth was left *rude* and indigested, in the Manner that *Moses* has describ'd it, until there should be a fit Occasion for it's being revised, and set in Order likewise.”

(a) Gen. i. 20. (b) Gen. vii. 11. (c) Job xxxviii.
37. (d) Ibid. ver. 29. (e) Ibid. ver. 4, 7.

and all the Sons of God shouted for Joy, we cannot but infer, that these Stars, and these Sons of God were pre-existent, and, consequently, no Part of the *Mosaic* Creation.

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. i.
and Part of
the iid.

By the *Heaven* therefore we are to understand no more, than that Part of the World, which we behold above us: But then I imagine, we have very good Reason to extend our Conceptions of this World above us so far, as to include in it the whole *planetary* System. † The Truth is, the several Planets, that are contain'd within the *Magnus Orbis*

H 4

(as

† The better to understand this, and some other Matters, in our Explication of the Formation of celestial Bodies, it is proper to observe, that there are three more remarkable Systems of the World, the *Ptolemaic*, *Copernican*, and what is called the *new System*, which Astronomers have devised.

1st, In the *Ptolemaic*, the *Earth* and *Waters* are supposed to be in the Center of the Universe, next to which is the Element of *Air*, and next above that, the Element of *Fire*; then the Orb of *Mercury*, then that of *Venus*, and then that of the *Sun*; above the *Sun's* Orb, those of *Mars*, *Jupiter*, and *Saturn*; and, above them all, the Orb of the fix'd Stars, then the *Chrystalline* Orbs, and, lastly, the *Cælum Empyreum*, or Heaven of Heavens. All these massy Orbs, and vast Bodies borne by them, are, in this System, supposed to move round the terraqueous Globe once in twenty-four Hours; and besides that, to perform other *Revolutions* in certain *periodical* Times, according to their Distance from the suppos'd Center, and the different Circumference they take.

2^{dly}, In the *Copernican* System, the *Sun* is supposed to be in the Center, and the Heavens and *Earth* to revolve round about it, according to their several *Periods*; first *Mercury*, then *Venus*, then the *Earth* with its *Satellite*, the *Moon*; then *Mars*, then *Jupiter* with its four Moons; lastly, *Saturn* with its five, or more Moons revolving round it; and beyond, or above all these, is the *Firmament*, or Region of *fixed Stars*, which are all supposed to be at equal Distances from their Center the *Sun*.

3^{dly}, In the *new* System, the *Sun* and Planets have the same Site and Position, as in the *Copernican*; but then, whereas the *Copernican* supposes the *Firmament* of the fixed Stars to be the Bounds of the Universe, and placed at equal Distance from its Center the *Sun*; this new Hypothesis supposes, that there are many more Systems of Suns and Planets, besides that, in which we have our Habitation; that every fixed Star, in short, is a *Sun*, encompassed with its Complement of Planets, both *primary* and *secondary*, as well as ours; and, that these Stars, with their Planets, are placed at regular Distances from each other, and, according to their Distances from us, seem to vary in their respective Magnitudes. *Durham's Astro-Theology*, in the preliminary Discourse.

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. i.
and Part of
the iid.

(as 'tis call'd) or the *Circle*, which *Saturn* describes about the Sun, have so near a Similitude and Relation, the same Form, the same Centre, and the same common Luminary with one another, that it can hardly be imagin'd, but that they were the Production of one and the same Creation. And therefore, tho' the Historian seems chiefly to regard the *Earth* in his whole Narration; yet there is Reason to presume, that the other Parts of the *planetary* World went, all along, on in the same Degrees of Formation with it.

That this
World was
formed out of
a pre-exist-
ing Chaos.

2dly, IT is to be observ'd farther, that this *planetary* World, or System of Things, was not immediately created out of nothing (as very probably the supreme Heavens were, but out of some such pre-existent Matter, as the antient Heathens were wont to call *Chaos*. And accordingly we may observe, that in the History, which *Moses* gives us of the Creation, he does not say, that God at once made all Things in their full Perfection, but that * *in the Beginning he created the Earth*, i. e. the Matter, whereof the *Chaos* was compos'd, which *was without Form*, without any Shape or Order, *and void*, without any Thing living, or growing in it; and *Darkness was upon the Face of the Waters*, nothing was seen for want of Light, which lay bury'd in the vast *Abyss*.

ACCORD-

* What our Translators render [*in the Beginning*] some learned Men have made [*in Wisdom*] *God created the Heaven and the Earth*; not only because the *Jerusalem Targum* has it so, but because the Psalmist, paraphrasing upon the Works of the Creation, breaks forth into this Admiration, *O Lord! how wonderful are thy Works, in Wisdom hast thou made them all*, Psal. civ. 24. And again, exhorting us to give Thanks unto the Lord for his manifold Mercies, he adds, *who by Wisdom made the Heavens*, ibid. cxxxvi. 5. where, by *Wisdom*, as some imagine, he means the *Son of God*, by whom (says the Evangelist, *John* i. 3.) *all Things were made*, or *all Things created* (says the Apostle, *Col.* i. 16.) *that are in Heaven, and that are in the Earth*; and therefore the Meaning of the Phrase must be, that God, in creating the World, made use of the Agency of his Son. *Fuit hæc apud antiquos* [says *Peta-vius*, *de Officio sex Dierum*, l. i. c. 1.] *pervagata, multumque communis opinio, Principii nomine verbum significari, seu filium*. And to this Interpretation, the Word *Elohim* in the plural Number, joined with *bara* a Verb singular, seems to give some Countenance; though others are of Opinion, that a Noun plural, governing a Verb singular, is no more than the common Idiom of the Hebrew Tongue; and for this Idiom a very considerable Com-
mentator

ACCORDING to *Tradition* then, and the Representation, A. M. 1. Ant. Chif. 4004. Gen. Ch. i. and Part of the iid. which this inspir'd Author seems to give us, * this *Chaos* was a fluid *Mafs*, wherein were the Materials and Ingredients of all Bodies, but mingled in Confusion with one another, so that heavy and light, dense and rare, fluid and solid Particles were jumbled together, and the *Atoms*, or small constituent Parts of Fire, Air, Water, and Earth (which have since obtain'd the Name of Elements) were every one in every Place, and *all* in a wild Confusion and Disorder. This seems to be a Part of God's *original* Creation : But why he suffer'd it to continue so long, before he transform'd it into an habitable World, is a Question only resolvable into the Divine Pleasure ; since, according to the Ideas we have of his *moral* Perfections, there is nothing to fix the Creation of any Thing sooner or later, than his own *arbitrary* Will determined. Only we may imagine, that, after the Revolt of so many Angels, God, intending to make a new Race of Creatures, in order to supply their Place, and fill up (as it were) the Vacancy in Heaven ; and withal, resolving to make Trial of their Obedience, before he admitted them into his beatific Presence, singled out *one* (as perhaps * there might be many *Chaotic* Bodies in the Universe) plac'd at a proper Distance from his own *Empyrean* Seat, to be the Habitation

mentator assigns this Reason : — That the *Hebrew* Language was originally that of the *Canaanites*, a People strangely addict-ed to *Idolatry*, and *Polytheism*, and who therefore made more use of the Plural *Elohim*, than of the Singular *Eloah* ; which Usage the *Jews* continued, though they were zealous Asserters of the Unity of the Godhead, and thereupon, most commonly joined a Verb of the singular Number with it, pursuant to their Notions of the Divine Unity. *Le Clerc's* Dissert. de Ling. Hebraicâ.

* To mention one Author out of the many which *Grotius* has cited, *Ovid*, in the Beginning of his *Metamorphoses*, has given us this Description of it :

*Ante mare, & Terras, & quod tegit omnia, Cælum,
Unus erat toto Naturæ vultus in Orbe,
Quem dixere Chaos : rudis, indigestaque Moles,
Nec quicquam, nisi pondus iners, congestaque eodem
Non bene junctarum discordia semina rerum, &c,*

* Si materia Chaos extitit ante mundi *Mosaici* Principium, quid fuit, quem in finem extitit, aut ubinam Loci ante illud tempus ? Respondeo, hæc non esse nimis sollicitè quærenda, cum magnâ parte notitiam nostram fugiant. Sed vidimus quandoque novas Stellas in Cœlo oriri, quæ nunquam antea apparuerant, quas ta-
men

A. M. 1. bitation of the Creatures, he was about to form, and might
 Ant. Chris. delay the fitting it up for them, until the Time, which his
 4004. Gen. Ch. i. infinite Wisdom had determin'd for their Creation, was ful-
 and Part of ly come.

the iid.

The Wisdom
 of Moses's
 Account of
 Things.

3dly, It is to be observ'd farther, that, tho' *Moses* might have in his View the whole *planetary System*, and know very well, that every Day each Planet advanced in the same Proportion, as the Earth did, in its Formation; yet what he principally chose to insist on (as a Specimen of all the rest) was this *sublunary Creation*. He, who was vers'd in all the *Learning of the Egyptians*, cou'd not be unacquainted with the *Vulgar*, or what is usually call'd the *Ptolemaic Hypothesis*, which came originally from *Egypt* into *Greece*; and yet, instead of expressing his Notions according to *this*, or any other *System*, we find him giving us a plain *Narrative*, how Matters were transacted, without asserting or denying any *philosophic Truth*. Had he indeed talk'd a great deal of *globular* and *angular Particles*, of *centrical Motion*, *planetary Vortices*, *Atmospheres* of Comets, the Earth's *Rotation*, and the Sun's *Rest*, he might possibly have pleas'd the Taste of some *Theorists* better; but Theories we know are Things of uncertain Mode. They depend, in a great Measure, upon the Humour and Caprice of an Age, which is sometimes in Love with one, and sometimes with another. But this Account of *Moses* was to last for ever, as being the Ground-Work which God design'd for all his future Revelations; and therefore it was requisite to have it fram'd in such a Manner, as that it might *condescend* to the meanest Capacity, and yet not *contradict* any receiv'd Notions of *Philosophy*.

THE *Jews*, it must be own'd, were a Nation of no great Genius for Learning; and therefore, if *Moses* had given them a *false System* of the Creation, such as a simple People might be apt to fancy, he had both made himself an *Impostor*, and expos'd his Writings to the Contempt and Derision of every Man of Understanding: And yet, to have given them a particular Explication of the *true* one, must have

men præextitisse, sub aliquâ formâ, & alicubi locorum, æquum est, credamus. Præterea, Cometas sæpe in Cælo advertimus, quorum Origo, & primæ sedes nos latent. Denique neutiquam fingendum est, cælos incorruptibiles: Corpora cœlestia, proinde ac Terrestria, suas habent vicissitudines & Transmutationes; atque ipsæ Fixæ in Planetas, mediante Chao, converti possunt, & vicissim Planetæ, excussis fordibus, in fixas reviviscere, &c. *Burnet's Archæol. Philosoph. cap. 9.*

have made the Illiterate look upon him as a *wild Romancer*. A. M. 1.
 By God's Direction therefore, he took the middle and wisest Ant. Chris.
 Way, which was to speak exact Truth, but *cautiously*, and 4004.
 in such general Terms, as might neither confound the Minds Gen. Ch. i.
 of the *ignorant Jews*, nor expose him to the Censure of and Part of
Philosophizing Christians: And we may well account it an the iid.
 evident Token of a particular Providence of God over-ruling
 this inspir'd *Penman*, that he has drawn up the *Cosmogony* in
 such a Manner, as makes it of perpetual Use and Application;
 forasmuch as it contains no peculiar Notions of his own, no
 Principles borrow'd from the ancient *exploded* Philosophy,
 nor *any* repugnant to the various Discoveries of the *New*.

4thly, IT is to be observ'd farther, in relation to this Ac- *The Creation*
 count of *Moses*, that, when God is said to give the Word, *not left to*
 and every Thing thereupon proceeded to its Formation, he *Matter and*
 did not leave Matter and Motion to do their best, whilst *Motion.*
 he stood by (according to Dr. *Cudworth's* Expression) as an
 idle Spectator of this *Lusus Atomorum*, and the various Re-
 sults of it; but himself interpos'd, and, conducting the
 whole Process, gave not only *Life* and *Being*, but *Form*
 and *Figure* to every Part of the Creation.

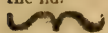
THE warmest Abettors of *mechanical* Principles do not
 deny, but that (a) a divine *Energy*, at least, must be ad-
 mitted in this Case, where a World was to be form'd, and
 a wild *Chaos* reduc'd to a fair, regular, and permanent Sy-
 stem. The immediate Hand of God, (they cannot but ac-
 knowledge) is apparent in a Miracle, which is an Infrac-
 tion upon the *standing* Laws of Nature; but certainly, of
 all Miracles, the Creation of the World is the greatest, not
 only as it signifies the Production of Matter and Motion
 out of nothing, but as it was likewise the ranging and put-
 ting Things into such Order, as might make them capable
 of the Laws of Motion, which were to be ordain'd for
 them. (b) For, whatever Notions we may have of the
 stated *Oeconomy* of Things now, 'tis certain, that the Laws
 of Motion (with which Philosophers make such Noise)
 cou'd not take Place, before every Part of the Creation was
 rang'd and settled in its proper Order.

IT may be allow'd however, since, even in the *Mosaic*
 Account, there are some Passages, (such as, *let the Earth*
bring forth Grass, let the Earth bring forth the living
Creature after his Kind, and it was so) that whatever
 comes

(a) Vid. *Whiston's* Theory.

(b) Vid. *Hale's* Origin of Mankind.

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. i.
and Part of
the iid.



comes under the Compass of *mechanical* Causes, might possibly be effected by *Matter* and *Motion*, only set on work by infinite Wisdom, and sustain'd in their Being and Operation by infinite Power; but whatever is above the Power of *second* Causes, such as the Production of Matter out of Nothing, the Formation of the Seeds of all Animals and Vegetables, the Creation of our first Parents, and inspiring them with immortal Souls, &c. these we affirm, and these we ought to believe, were the pure Result of God's *omnipotent* Power, and are ascrib'd to him alone.

To this Purpose we may observe, that, before our Author begins to acquaint us with what particular Creatures were, each Day successively, brought into Being, he takes Care to inform us, (as a Thing essential and preparatory to the Work) † *that the Spirit of God moved upon the Face of the Waters*. For, whether by the *Spirit of God*, we are to understand (a) his holy and essential Spirit, which is the *third* Person in the ever-blessed *Trinity*, whether (b) that *plastic* Nature, which (according to some) was made subservient to him upon this Occasion, or any other Emanation of the Divine Power and Energy, 'tis reasonable to suppose, that its moving, or *Incubation* upon the *chaotic* Mass, deriv'd into it a certain Fermentation, impregnated it with several Kinds of *motive* Influence, and so separated and digested its confused Parts, as to make it capable of the Disposition and Order, it was going to receive.

The

† The Word in the *Hebrew*, according to the Opinion of some both *ancient* and *modern* Interpreters, signifies literally a *brooding* upon the Waters, even as an Hen does upon her Eggs; but, as there are only two Places, wherein the Word occurs, [*Deut.* xxxii. 11. and *Jer.* xxxiii. 9.] Mr. *Le Clerc* contends, that in neither of these it will properly admit of this Sense; and therefore he rather thinks it (as our *Ainsworth* seems to do) to be a Metaphor taken from the hovering and fluttering of an Eagle, or any other Bird, over its Young, but not its sitting over, or brooding upon them. A Distinction of no great Moment in my Opinion.

(a) *Cudworth's* Intellectual System.

(b) *Gen.* i. 2. It is observ'd by some later *Jewish*, as well as *Christian* Interpreters, that the several Names of God are often given as Epithets to those Things, which are the greatest, the strongest, and the best of their Kind; and thereupon they think, that since the Word *Ruach* signifies the *Wind*, as well as the *Spirit*, *Ruach Elohim* should be translated a most *vehement Wind*, instead of

The HISTORY.

IN this Condition we may suppose the *Chaos* to have been, A. M. 1.
 when the † *Fiat* for *Light* was given; whereupon, all Ant. Chrif.
 the confus'd, stagnating Particles of Matter began to range 4004.
 into Form and Order. The dull, heavy, and terrene Parts, Gen. Ch. i.
 which over-clouded the *Expansum*, had their Summons to and Part of
 retire to their respective *Centers*. They presently obey'd the the iid.
 Almighty's Orders, and Part of them subsided to the Cen-
 ter of the *Earth*, some to *Jupiter*, some to *Saturn*, some
 to *Venus*, &c. till the Globes of these several Planets were
 compleated. And, as the grosser Parts subsided, the light-
 er, and more tenuous mounted up; and the lucid and fiery
 Particles, (being lighter than the rest) ascending higher,
 and, by the Divine Order, meeting together in a Body,
 were put in a *circular* Motion, and, in the Space of a *na-*
tural Day, made to visit the whole *Expansum* of the *Chaos*,
 which occasion'd a Separation of the *Light* from *Darkness*,
 and thereby a Distribution of Day and Night: † And this
 was the Work of the *first Day*. The Work of the first Day.

THE next Thing, which God Almighty commanded, The Second.
 was, that the Waters, which, as yet, were universally dis-
 pers'd over the Face of the *Chaos*, shou'd retire to their re-
 spective

of the *Spirit of God*; and that this Signification agrees very well
 with *Moses's* Account, which represents the *Earth* so mix'd with
 the Waters, that it cou'd not appear, and therefore stood in need
 of a Wind to dry it. But, besides that this Sense seems to be a
 sad debasing of the Text, 'tis certain, that the Wind (which is
 nothing but the moving of the Air) could not be spoken of now,
 because it was not created until the second Day.

† The Words are, *let there be Light*, which, as *Longinus* takes
 Notice, is a truly lofty Expression; and herein appears the Wis-
 dom of *Moses*, that he represents God like himself, commanding
 Things into Being by his Word, *i. e.* his *Will*: For, wherever
 we read the Words [*he said*] in the History of the Creation, the
 Meaning must be, that he willed *so*, and *so*. *Patrick's Comment.*

† If we rather approve the *Copernican Hypothesis*, we must
 say, that the *Earth*, having now received its *diurnal* and *annual*
 Motion, and having turn'd round about its *Axis*, for about the
 Space of 12 Hours, made this luminous Body, now fixed in a
 proper Place, appear in the *East*, which, in the Space of 12
 Hours more, seem'd to set in the *West*, and that this Revolution
 made a Distinction between Day and Night. *Bedford's Chro-*
nology.

A. M. 1.
Ant. Chriſt.
4004.
Gen. Ch. i.
and Part of
the iiii.

ſpective Planets, and be reſtrain'd within their proper Limits by ſeveral *Atmoſpheres*. Hereupon all the *Aqueous Parts* immediately ſubſided towards the Centers of the ſeveral Planets, and were circumfus'd about their Globes; by which Means the great *Expanſum* was again clear'd off, and the Region of the Air became more lucid and ſerene. And this is the Operation, which *Moses* calls *dividing the Waters under † the Firmament from the Waters, which are above † the Firmament*; for the Waters under the Firmament are the Waters of the Earth, the Waters above the Firmament are thoſe of the *Moon*, and other Planets, which, in the ſecond Day's Work, were diſmiſs'd to their ſeveral *Orbs*, but were confuſedly mix'd, and over-ſpread the whole Face of the *Expanſum* before.

The Third.

THUS, on the *ſecond Day*, the delightful Element of *Air* was diſ-entangled, and extracted from the *Chaos*: And one Part of the Buſineſs of the *Third*, was to ſeparate the other remaining Elements, *Water* and *Earth*. For the watry Particles, as we ſaid, clearing the *Expanſum*, and falling upon the *planetary Orbs*, muſt be ſuppoſed to cover the Face of the Earth, as well as other Planets, when the great Creator gave the Command for the *Waters to be gather'd into one Place, and the dry Land to appear*: Whereupon the mighty Mountains inſtantly rear'd up their Heads, and the Waters, falling every Way from their Sides, ran into thoſe large extended Vallies, which this Swelling of the Earth in *ſome* Places had made for their Reception in *others*. The Earth, being thus ſeparated from the Waters, and deſign'd for the Habitation of Man and Beaſt (which were afterwards to

† *Gen. i. 6.* The LXX Interpreters, in tranſlating the Word [*Rakiagh*] the *firm* or *ſolid*, ſeem to have followed the Philoſophy of the firſt Ages: For the *Ancients* fancy'd, that the Heavens were a ſolid Body, and that the Stars were faſtened therein, which might likewiſe be the Notion of *Elibu*, [*Job xxxvii. 18.*] ſince he repreſents the Heaven to be *ſtrong* or *ſolid, like a molten Looking-glaſs*; whereas the proper Senſe of the Word is ſomething *ſpread* or *ſtretched out*. And to this both the *Pſalmiſt* and *Prophet* allude, when they tell us, that God *ſpreadeth out the Heaven like a Curtain*, *Pſal. civ. 2.* and *ſtretcheth them out by his Diſcretion*, *Jer. x. 12.*

† Several Commentators ſuppoſe the *Waters above the Firmament* to be thoſe, which hang in the Clouds; but the Notion of their being *planetary Waters* ſeems more reaſonable, becauſe, at this Time, there were no Clouds, neither had it as yet rain'd on the Earth, *vid. Gen. ii. 6.*

to be created) was first to be furnished with such Things as were proper for their Support; Grass for Cattle, and Herbs, and Fruit-Trees for the Nourishment of Man. Immediately therefore, upon the Divine Command, it was cover'd with a beautiful Carpet of Flowers and Grass, Trees and Plants of all Kinds, which were produc'd in their full Proportion, laden with Fruit, and not subjected to the ordinary Course of *Maturation*. For how great soever the Fecundity of the *primogenial* Earth might be, yet it is scarce to be imagin'd, how, † Trees and Plants cou'd be ripen'd, into their full Growth and Burthen of Fruit, in the short Period of a Day, any other Way than by Virtue of a supernatural Power of God, which first collected the Parts of Matter fit to produce them; then form'd every one of them, and determin'd their Kinds; and, at last, provided for their Continuance, by a curious Inclosure of their *Seed*, in order to propagate their *Species*, even unto the End of the World: And this was the Work of the *third* Day.

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. i.
and Part of
the iid.

WHEN God had finish'd the lower World, and furnish'd it with all Manner of Store, that Mass of fiery Light, (which we suppose to have been extracted on the *first* Day, and to have mov'd about the *Expansum* for two Days after) was certainly of great Use, in the Production of the *Æther*, the Separation of the Waters, and the *Rarefaction* of the Land, which might possibly require a more violent Operation at first, than was necessary in those lesser Alterations, which were afterwards to be effected; and therefore, on the *fourth* Day, God took and *condensed* it, and, casting it into a proper *Orb*, placed it at a convenient Distance from the *Earth*, and other Planets; insomuch, that it became a *Sun*, and immediately shone out in the same glorious Manner, in which it has done ever since.

The Fourth.

AFTER this, God took another Part of the *Chaos*, an *opaque* Substance, which we call the *Moon*, and, having cast it into a proper Figure, placed it in another *Orb*, at a nearer

† There are two Things, wherein the Production of Plants, in the Beginning, differ'd from their Production ever since. 1st, That they have sprung, ever since, out of their seed, either sown by us, or falling from the Plants themselves; but, in the Beginning, were brought out of the Earth, with their Seed in them, to propagate them ever after. 2dly, That they need now, (as they have ever since the first Creation) the Influence of the *Sun*, to make them sprout; but then they came forth by the Power of God, before there was any Sun, which was not form'd till the next Day. *Patrick's Comment. in Loc.*

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. i.
and Part of
the iid.

nearer Distance from the Earth, that it might perpetually be moving round it, and that the Sun, by darting its Rays upon its solid Surface, might reflect Light to the *terrestrial* Globe, for the Benefit of its Inhabitants: And, at the same Time, that God thus made the Moon, he made, in like Manner, † the other five Planets of the *solar* System, and their *Satellites*. Nor was it only for the Dispensation of Light to this Earth of ours, that God appointed the two great *Luminaries* of the Sun and Moon to attend it, but for the Measure and Computation of Time likewise: That a speedy and swift Motion of the Sun, (according to the *Ptolemaic* System) in twenty-four Hours round the Earth, or, of the Earth (according to the *Copernican*) upon its own *Axis*, might make a *Day*; that the Time from one *Change* of the Moon to another, or thereabouts, might make a *Month*; and the apparent Revolution of the Sun, to the same Point of the *Ecliptic* Line, might not only make a *Year*, but occasion likewise a grateful Variety of Seasons in the several Parts of the Earth, which are thus *gradually*, and *successively* visited by the reviving Heat of the Sun-beams: And this was the Work of the *fourth* Day.

The Fifth.

AFTER the *inanimate* Creation, God, on the *fifth* Day, proceeded to form the *animate*; and, because *Fish* and *Fowl* are not so perfect in their Kind, neither so curious in their bodily *Texture*, nor so sagacious in their *Instinct*, as terrestrial Creatures are known to be, he therefore began with them, and || out of the *Waters*, i. e. out of such Matter,

as

† I am very sensible that the Words in the Text are, *he made the Stars also*, ver. 16. but the whole Sentence comes in so very abruptly, that one wou'd be apt to imagine, that, after *Moses's* Time, it was clapp'd in by Some-body, who had a Mind to be mending his *Hypothesis*, or else was added, by way of *Marginal Note*, at first, and, at length, crept into the Text itself (as *F. Simon* has evidenc'd in several other Instances). For the fix'd Stars do not seem to be comprehended in the *six* Days Work, which relates only to this *planetary* World, that has the Sun for its Center. *Patrick's* Comment. and *Nicholls's* Conference, Vol. I. *vid.* Answer to the subsequent Objection.

|| From the Words in *Gen.* [ch. i. ver. 20.] *let the Waters bring forth abundantly the moving Creature that hath Life, and Fowl, that may fly above the Earth, &c.* some have started an Opinion, that Fowl derive their Origin from the Water; and others, from the Words, *Out of the Ground* God formed every *Beast of the Field, and every Fowl of the Air, raise another, viz.* that

as was mix'd and concocted with the *Water*, he form'd several, of different Shapes and Sizes; some *vastly big*, † to shew the Wonders of his *creating* Power; and some *extremely small*, to shew the Goodness of his *indulgent* Providence. And (what is peculiar to this Day's Work) here we have the first Mention made of God's blessing his Creatures, and † *bidding them be fruitful and multiply*, i. e. giving them, at their first Creation, a *prolific* Virtue, and a natural Instinct for *Generation*, whereby they might not only preserve their *Species*, but multiply their *Individuals*: And this was the Work of the *fifth* Day.

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. i.
and Part of
the iid.

THUS every Thing being put in order; the *Earth* cover'd with Plants; the *Waters* stor'd with Fish; the *Air* replenish'd with Fowl; and the *Sun* plac'd at a proper Distance, to give a convenient Warmth and Nourishment to

that Fowl took their Beginning from *the Earth*: But these two Texts are easily reconcil'd, because neither denies what the other says, tho' they speak differently; as when *Moses* says, let the Waters bring forth Fowl, he does not by that say, that the Earth did not bring forth Fowl. It is most reasonable therefore to think, that they had their Original partly from the Waters, and partly from the Earth; and this might render the Flesh of Fowl less gross, than that of Beasts, and more firm, than that of Fishes. Hence *Philo* calls Fowl *the Kindred of Fish*; and that they are so, the great Congruity there is in their Natures (they being both *oviparous*, which makes them more fruitful, than other Animals, and both steering and directing their Course by their Tails) is a sufficient Indication.

† *Moses* instances in the *Whale*, because it is suppos'd to be the *principal*, and largest of all Fishes; but the original Word denotes several Kinds of great Fish, as *Bochart* [in his *Hierozom.* p. 1. l. 1. c. 7.] observes at large; and shews withal the prodigious Bigness of some of them; but he should have added, that the Word signifies a *Crocodile* likewise, as well as a *Whale*. *Patrick*, and *Le Clerc* in *Loc.*

† That Fish and Fowl shou'd here have a Blessing pronounced upon them, rather than the Beasts, which were made the sixth Day, some have suppos'd this to be the Reason;—that the Production of their *Young* requires the particular Care of Divine Providence, because they do not bring them forth *perfectly* form'd, as the Beasts do, but only lay their *Eggs*, in which the Young are hatch'd, and form'd, even when they are separate from their Bodies: And *what a wonderful Thing is this*, says one, *that when the Womb (as we may call it) is separated from the Genitor, a living Creature, like itself, shou'd be produc'd?* *Patrick's* Comment.

A. M. 1.
Ant. Chriſt.
4004.
Gen. Ch. i.
and Part of
the iid.

all; in order to make this ſublunary World a ſtill more comfortable Place of Abode, in the Beginning of the *ſixth*, and laſt Day, || God made the *terreſtrial* Animals, which the ſacred Hiſtorian diſtributes into three Kinds: *1ſt*, *Beaſts*, by which we underſtand all wild and *ſavage* Creatures, ſuch as Lions, Bears, Wolves, &c. *2dly*, *Cattle*, all tame and *domeſtic* Creatures, deſign'd for the Benefit and Uſe of Men, ſuch as Oxen, Sheep, Horſes, &c. And, *3dly*, *Creeping Things*, ſuch as Serpents, Worms, and other Kinds of Inſects.

THUS, when all Things, which cou'd be ſubſervient to Man's Felicity, were perfected; when the Light had, for ſome Time, been penetrating into, and clarifying the dark and thick *Atmoſphere*; when the *Air* was freed from its noiſome Vapours, and become pure, and clear, and fit for his *Reſpiration*; when the *Waters* were ſo diſpos'd, as to miniſter to his Neceſſities by Miſts and Dews from Heaven,

|| In the 24th Verſe of this Chapter it is ſaid, that God commanded the Earth to produce ſuch and ſuch Animals; *let the Earth bring forth the living Creature after his Kind*; and yet, in the very next Verſe, it follows, that *God made the Beaſt of the Earth, and every Thing that moveth, after his Kind*: But this ſeeming Contradiction is eaſily reconcil'd, by putting together the proper Meaning of both theſe Paſſages, which muſt certainly be this — that God himſelf effectually formed thoſe *terreſtrial* Animals, and made uſe of the Earth only as to the *Matter*, whereof he conſtituted their Parts. Some indeed have made it a Queſtion, whether theſe ſeveral Creatures were at firſt produced in their full State and Perfection, or God only created the Seeds of all Animals, (*i. e.* the Animals themſelves in Miniature) and diſperſed them over the Face of the Earth, giving Power to that Element, aſſiſted by the genial Heat of the Sun, to hatch and bring them forth; but for this there is no Manner of Occaſion, ſince it is much more rational to ſuppoſe, that God did not commit the Formation of Things to any intermediate Cauſes, but himſelf created the firſt Set of Animals in the full Proportion, and Perfection of their ſpecific Natures, and gave to each Species a Power afterwards, by Generation, to propagate their Kind; for that even *now*, and in the preſent Situation of Things, any perfect Species cannot, either naturally or accidentally, be produced by any Preparation of Matter, or by any Influence of the Heavens, without the Interpoſition of an Almighty Power, Phyſical Experiments do demonſtrate. *Patrick's Commentary*, and *Bentley's Sermons at Boyle's Lectures*.

ven, and by Springs and Rivers from the Earth; when the Surface of the *Earth* was become dry, and solid for his Support, and cover'd over with Grasse and Flowers, with Plants and Herbs; and Trees of all Kinds, for his Pleasure and Sustainance; when the glorious *Firmament* of Heaven, and the beautiful *System* of the Sun, Moon, and Stars, were laid open for his Contemplation, and, by their powerful Influences, appointed to distinguish the Seasons, and make the World a fruitful, and delicious Habitation for him; when, lastly, all Sorts of Animals in the Sea, in the Air, and on the Earth, were so order'd and dispos'd, as to contribute; in their several Capacities, to his Benefit and Delight: When all these Things, I say, were, by the Care and Providence of God, prepar'd for the Entertainment of this *principal* Guest, 'twas then that *Man* was created, and introduc'd into the World, in a Manner and Solemnity not unbecoming the Lord and Governor of it. To this Purpose we may observe, that God makes a manifest Distinction between him and other Creatures, and seems to undertake the Creation, even of his Body, with a Kind of mature Deliberation, if not Consultation with the other Persons of the ever-blessed *Trinity*; † *Let us make Man.*

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. i.
and Part of
the iid.

I 2

HOWEVER

† *Gen. i. 26.* The *Jewish* Doctors are of Opinion, that the Consultation was real, and held with such angelical Beings, as God might employ in the Work of Man's Creation; and they tell a Story, upon this Occasion, which seems a little *feñtitious*, viz. that, as *Moses* was writing his Book by God's Appointment, and these Words came to be dictated, he refus'd to set them down, crying out, *O Lord! would'st thou then plunge Men in Error, and make them doubt of the Doctrine of the Unity?* Whereupon it was answered by God, *I command thee to write, and if any will err, let him err.* Several modern Expositors account it only a majestic Form of Speech, as nothing is more common, than for Kings, and sovereign Princes to speak in the plural Number, especially when they are giving out any important Order or Command. It has been observ'd however, that, as there were no Men, and consequently no great Men, when this was spoken; so there was no such Manner of Speech in use, among Men of that Rank, for many Ages after *Moses*. Their common Custom was, in all their public Instruments and Letters (the better to enhance the Notion of Sovereignty) to speak in the *first* Person, as it was in our Nation not long ago, and is in the Kingdom of *Spain* to this very Day; and therefore, upon the Authority of almost all the Fathers of the Church (*nam hæc verba Deum patrem ad filium, & spiritum sanctum, aut saltem ad filium direxisse, omnes*

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. i.
and Part of
the iid.



HOWEVER this be, 'tis certain, that the Force and Energy of the Expression denotes thus much — that the Production of Mankind, at first, was so immediately the Work of Almighty God, that the Power of no subordinate Intelligence cou'd be capable of it: That the curious Structure of Man's Body, the Accommodation of it to *Faculties*, and the furnishing it with *Faculties*, that are accommodated to it (even as to its animal Life) imports a Wisdom and Efficacy, far above the Power of any created Nature to effect. And this may possibly suggest the Reason, why, in the Formation of his Body, God made choice of *the Dust of the Ground*, viz. that, from the Incongruity of the Matter, we might judge of the Difficulty, and learn to attribute the Glory of the Performance to him alone. And if the Creation of the Body of our great Progenitor was a Work of so much Divine Wisdom and Power, we cannot but expect, that the spiritual and immaterial Nature, the immortal Condition, active Powers, and free and rational Operations, which, in Resemblance of the Divine Being, the Soul of Man was to participate, shou'd require some peculiar and extraordinary Conduct in its Production at first, and Union with Matter afterward: All which is express'd by God's *breathing into the Man's † Nostrils the Breath of Life, i. e.* doing something analogous to breathing (for God has no Body to breathe with) whereby he infus'd a rational and immortal Spirit (for we must not suppose, that God gave any Part of his own *Essence*) into the Man's *Head*, as the principal Seat thereof; and || *Man became a living Soul*.

As soon as *Adam* found himself alive, and begun to cast his Eyes about him, he could not but perceive, that he was
in

omnes fere Patres, ab ipsis Apostolorum temporibus, fidenter pronunciant: *Whitby* structuræ patrūm). Others have thought, that this Language of *Moses* represents God speaking, as he is, *i. e.* in a Plurality of Persons.

† The original Word, which our Translators render *Nostrils*, signifies more *properly* the Face or Head.

|| It is not to be doubted, but that *Eve*, the *Mother of all Living*, was created by Almighty God, and inspired with a rational and immortal Soul, the same Day with her Husband; for so it is said; that in the *sixth* Day, *Male and Female created he them*, Ver. 27. and therefore the Historian only reassumes the Argument in the *second* Chapter, to give us a more full and particular Account of the Woman's Origin, which was but briefly deliver'd, or rather indeed but hinted at, in the *first*.

in no small Danger, as being furrounded with a Multitude A. M. 1. Ant. Chris. 4004. Gen. Ch. i. and Part of the iid. of *savage* Creatures, all gazing on him, and (for any Thing he knew) ready, and dispos'd to fall upon and devour him. And therefore, to satisfy his Mind in this Particular, God took Care to inform him, that all the Creatures upon Earth were submitted to his Authority; that on them he had impress'd an Awe and Dread of him; had invested him with an absolute Power and Dominion over them; and, to convince him of the full Possession of that Power, he immediately appointed every Creature to appear before him, which accordingly they did, and, * by their lowly Carriage, and Gestures of Respect, suitable to their several Species, evidenc'd their Submission; and, as they pass'd along, such Knowledge had *Adam* then of their several Proprieties and Destinations, that he assign'd them their Names, which, a small Skill in the *Hebrew* Tongue will convince us, were very proper, and significant of their Natures.

THIS Survey of the several Creatures might possibly occasion some uneasy Reflections in *Adam*, to see every one provided with its *Mate*, but himself left destitute of any Companion of a *similar* Nature; and therefore, to answer his Desires in this Particular likewise, (c) *God caused a deep Sleep to fall upon him*, which was intended, not only as an Expedient for the Performance of the wonderful Operation upon him without Sense of Pain *, but as a Trance, or

I 3

Extasy

* *Milton* has express'd himself upon this Occasion in the following Manner:

As thus he spake, each Bird, and Beast, behold
Approaching, two and two; these cower'd low
With Blandishment; each Bird stoop'd on his Wing.
I nam'd them, as they pass'd, and understood
Their Nature, with such Knowledge God endu'd
My sudden Apprehension.

BOOK VIII.

(c) *Gen. ii. 21.*

* In like Manner, he makes this Sleep, which fell upon *Adam*, to have been a Kind of *Trance*, or Extasy (for so the *LXX* translate it) and thus he relates the Occasion and Nature of it.

He ended, and I heard no more; for now
My *earthly*, by his *heavenly* over-power'd,
Which it had long stood under, strain'd to th' Height
In that celestial Colloquy sublime,
(As with an Object, that excels the Sense,
Dazled and spent) sunk down, and sought Relief
Of Sleep, which instantly fell on me, call'd
By Nature as in Aid, and clos'd my Eyes.
Mine Eyes he clos'd, but open left the Cell

Of

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. i.
and Part of
the iid.

Extasy likewise, wherein was represented to his Imagination, both what was done to him, and what was the mystical Meaning of it, and whereby he was prepared for the Reception of that Divine Oracle (*d*) concerning the sacred Institution of Marriage, which presently, upon his awaking, he utter'd.

WHILE *Adam* continu'd in this Sleep, God, who, with the same Facility, wherewith he made him, cou'd have form'd the Woman out of the *Dust of the Earth*, (being willing to signify that Equality and Partnership, that Love and Union, and Tenderneſs of Endearment, which ought to interfere between Husband and Wife) took Part of the Substance of the Man's Body, † near his Side, and, closing up the Orifice again, out of that Substance he † form'd the Body of *Eve*, and then *breathing into her the Breath of Life*, made her, in like Manner, *become a living Soul*.

THIS was the * conclusive Act of the whole Creation ; And upon a general Survey of such Harmony risen from Principles

Of *Fancy*, my internal Sight ; by which
(Abstract as in a *Trance*) methought I saw,
'Tho' sleeping, where I lay, and saw the Shape
Still glorious, before whom awake I stood ———
Under his forming Hands a Creature grew
Man-like, but different Sex ; so lovely fair,
That what seem'd fair in all the World, seem'd now
Mean, or in her summ'd up, in her contain'd,
And in her Looks, which from that Time infus'd
Sweetneſs into my Heart, unfelt before ;
And into all Things from her Air inspir'd
The Spirit of Love, and amorous Delight.

BOOK VIII.

(*d*) Gen. ii. 23.

† As the original Word does not strictly signify a *Rib*, and is all along render'd by the LXX *πλέυρα*, so I thought it not improper to give it that Construction, thereby to cut off from *Infidels* an Occasion for Raillery, and to spare them all their Wit about the redundant or defective Rib of *Adam*.

† The original Word signifies *building*, or *framing* any Thing with a singular Care, Contrivance, and Proportion, and hence our Bodies are in Scripture frequently call'd Houses, *Job* iv. 19. 2 *Cor.* v. 1. and sometimes Temples, *John* ii. 15. 1 *Cor.* iii. 16.

* It is not very necessary to determine, at what Season of the Year the World was made ; yet it seems most probable, that it was about the *Autumnal Equinox*, and that not only because the Trees were laden then with Fruit, as the History tells us our first Parents did eat of them ; but because the *Jews* did then begin their

civil

Principles so jarring and repugnant, and so beautiful a Variety and Composition of Things from a mere Mass of Confusion and Disorder, God was pleas'd with the Work of his Hands; and, having pronounc'd it *Good*, or properly adapted to the Uses, for which it was intended, *he rested from all his Work. i. e.* he ceased to produce any more Creatures, as having accomplish'd his Design, and answer'd his original Idea; and thereupon he * *sanctify'd*, and set apart the next

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. i.
and Part of
the iid.

I 4

ensuing

civil Year (*viz.* in the Month *Tisri*, which answers to Part of our *September* and *October*) from whence their *sabbatical* and *jubilee* Years did likewise commence, *Exod.* xxxiii. 16. xxxiv. 22. *Lev.* xxv. 9. The Month *Abib* (which answers to Part of our *March* and *April*) had indeed the Honour afterwards to be reckon'd among the *Jews* the Beginning of their Year in *Ecclesiastical* Matters, because the Children of *Israel*, on that Month, came out of the Land of *Egypt*; but, from the very Creation, the Month *Tisri* was always counted the first of their *civil Year*, because it was the general Opinion of the Antients, that the World was created at the Time of the *Autumnal Equinox*; and for this Reason, the *Jews* do still, in the *Æra* of the Creation, as well as in that of *Contracts*, and other *Instruments*, compute the Beginning of their Year from the first Day of *Tisri*. Herein, however, the *Jews* do differ from us; that, whereas they make the World only 3760, most of the Christian *Chronologers* will have it to be much about 4000 Years older than Christ; so that by them 5732 Years, or thereabouts, are thought a moderate Computation of the World's Antiquity. Vid. *Usher's Annals*, *Bedford's Chronology*, and *Shuckford's Connection*.

* Whether the Institution of the *Sabbath* was from the Beginning of the World, and one Day in seven always observ'd by the *Patriarchs*, before the Promulgation of the Law; or whether the *Sanctification* of the Seventh Day is related only by way of *Anticipation*, as an Ordinance not to take Place until the Introduction of the *Jewish* Oeconomy, is a Matter of some Debate among the Learned, but I think with little or no Reason; for when we consider, that as soon as the Sacred Penman had said, *God ended his Work, and rested*, he adds immediately, in the Words of the same Tenor, *he blessed the Seventh Day and sanctified it*; when we compare this Passage in *Genesis* with the Twentieth Chapter of *Exodus*, wherein *Moses* speaks of God's *blessing and sanctifying the Sabbath*, not as an act then first done, but as what he had formerly done upon the Creation of the World; when we remember, that all the *Patriarchs* from *Adam* to *Moses* had set Times for their solemn Assemblies, and that these Times were *weekly*, and of Divine Institution; that, upon the Return of these *Week-Sabbaths*,

A. M. 1.
Ant. Christ.
4004.
Gen. Ch. i.
and Part of
the iid.

ensuing Day, (which was the *Seventh* from the Beginning of the Creation, and the *first* of *Adam's* Life) as a Time of solemn Rest and Rejoicing for ever after, to be observ'd and expended in Acts of Praise and religious Worship, and in Commemoration of the infinite Wisdom, Power, and Goodness of God, in the World's Creation.

The OBJECTION.

Against Mo-
ses's Account
of the Crea-
tion,

BUT how great soever the Display of the Divine Attributes may seem in the glorious Works of the Creation, yet *Moses*, one wou'd think, is far from endeavouring to give us the most advantageous Representation of them. To speak the World into Being at once, and in an Instant, had been more agreeable to the Notions we have of an *Almighty* Power, than the spinning it out into so many Days Labour. But, allowing this Succession of Time to have been real, what a sad Blunder does the Historian make, even at his first setting out, when he talks of *Light*, before there was any such Thing as the Sun, and of the Moon's being a *great Light*, when every Body knows it to be an opaque Body; when he distributes the whole Work into such unequal Proportions, and accounts for some Parts of it, in a Manner inconsistent with the Wisdom of its Maker. For, on the *first* Day, to have no more to do than what might be dispatch'd in the twinkling of an Eye, but, on the *Third*, to have all the Waters of the Abyss drain'd off, and broad Channels dug for the Reception of the Sea; to have the Sun, Moon, and other Planets, together with the Stars (a vast Number of immense Bodies!) all made on the *Fourth*; and, when one Piece of Clay wou'd have done for both, to have two distinct Creations for our first Parents; and (what is worst of all) in the Hurry of the
“ Work

Sabbaths, very probably it was, that *Cain* and *Abel* offer'd their respective Sacrifices to God; and that *Noah*, the only righteous Person among the *Antediluvians*, *Abraham*, the most faithful Servant of God after the Flood, and *Job*, that *perfect and upright Man, who feared God, and eschewed Evil*, are all supposed to have observ'd it; we cannot but think, that the Day, whereon the Work of the Creation was concluded, from the very Beginning of Time, was, every Week, (until Men had corrupted their Ways) kept holy, as being the *Birth-Day of the World* (as *Philo de mundi Opificio* styles it) and the *Universal Festival of Mankind*. *Bedford's* Scripture Chronology, and *Patrick's* Commentary.

“ Work (for the *Sixth Day*, being the winding up of all, A. M. 1.
 “ was a Day of great Hurry) to forget the Creation of the Ant. Chris.
 “ poor Woman’s Soul, to say nothing of the strange Sub- 4004.
 “ *stratum* of her Body: These, and several other Particu- Gen. Ch. i.
 “ lars, are enough to make us suspect the *Physical Truth* and Part of
 “ of our Author’s *Cosmogony*, and to pronounce it not the iid.
 “ much better than what we meet with in the *Theology*, or
 “ Histories of other antient Nations.”

(e) *W H E R E* wast thou, when I laid the Foundations Answer’d,
 of the Earth? Declare, if thou hast Understanding. Where- by shewing
 upon are the Foundations thereof fasten’d, and who laid the that a gra-
 Corner Stone thereof? Is a Question very proper to be put to dual and
 those, who demand a Reason for the Actions of God: For, successive
 if they cannot comprehend the Works themselves, they are Creation
 certainly very culpable in enquiring too busily into the Time, comported
 and Manner of his doing them. But, (to gratify the Inqui- best with the
 sitive for once) though we do not deny, that all Things are Glory of
 equally easy to Almighty Power, yet it pleas’d the Divine God.
Architect to employ the Space of *six Days* in the gradual
 Formation of the World, because he foresaw, that such Pro-
 cedure wou’d be a Means conducive to the better Instru-
 ction both of *Men* and *Angels*. Angels (as we hinted before)
 were very probably created, when the *supreme* Heavens were
 made, at least some considerable Time before the Producti-
 on of this visible World. Now, tho’ they be great and
 glorious Beings, yet, still they are of a finite Nature, and
 unable to comprehend the wonderful Works of God. There
 are some Things (as (f) the Apostle tells us) that these Ce-
 lestial Creatures *desire to look into*; and the more they are
 let into the Knowledge and Wisdom of God, the more they
 are incited to praise him. (g) That therefore they might
 not want sufficient Matter for this heavenly Exercise, the
 whole Scene of the Creation, according to the several De-
 grees and Nature of Things, seems to have been laid open in
 Order before them, that thereby they might have a more
 full and comprehensive View of the Divine Attributes there-
 in exhibited, than they cou’d have had, in Case the World
 had started forth in an Instant, or jump’d (as it were) into
 this beautiful Frame and Order all at once; just as he, who
 sees the whole Texture and Contrivance of any curious
 Piece of Art, values and admires the Artist more, than he,
 who beholds it in the Gross only.

GOD

(e) Job xxxviii. 4, 6. (f) 1 Pet. i. 12. (g) *Jenkins’s*
 Reasonableness of the Christian Religion.

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. i.
and Part of
the iid.

GOD was therefore pleas'd to display his Glory before the Angels; and, by several Steps and Degrees, excite their Praise, and Love, and Admiration, which mov'd them to Songs and *Shouts of Joy*. By this Means his Glory, and their Happiness were advanc'd, far beyond what it wou'd have been, had all Things been created, and rang'd in their proper Order in a Moment. By this Means they had Time to look into the first *Principles* and *Seeds* of all Creatures, both *animate* and *inanimate*, and every Day presented them with a glorious Spectacle of new Wonders; so that the more they saw, the more they knew, and the more they know of the Works of God, the more they for ever love and adore him. But this is not all.

By this successive and gradual Creation of Things, in the Space of *six Days*, the Glory of God is likewise more manifest to *Man*, than it wou'd have been, had they been made by a sudden and instantaneous Production. The Heavens and *all the Host of them*, we may suppose, were made in an Instant, because there were then perhaps no other Creatures, to whom God might display the Glory of his Works; but, as they were made in an Instant, we have little or no Perception of the Manner, wherein they were made: But now, in this *leisurely* Procedure of the Earth's Formation, we see, as it were, every Thing arising out of the *primordial* Mass, first the simple Elements, and then the compounded, and more curious Creatures, and are led, Step by Step, full of Wonder and Admiration, until we see the Whole compleated. So that, in Condescension to our Capacity it was, that God divided the Creation into stated Periods, and prolong'd the Succession of what he cou'd have done in six Moments, to the Term of six Days, that we might have clearer Notions of his eternal Power and Godhead, and, every particular Day of the Week, admire new and particular Works, for which we are to praise him. And this, by the by, suggests another Argument, founded on the Institution of the *Sabbath-Day*: For if, *in six Days, the Lord made Heaven and Earth, and, resting on the seventh Day, did bless and sanctify it*, this seems to imply, that God oblig'd himself to continue the Work of the Creation for six Days, that, shewing himself (if I may so say) a Divine Example of *weekly* Labour, and *sabbatical* Rest, he might more effectually signify to Mankind, what Tribute of Duty he wou'd require of them, *viz.* that, one Day in seven, abstaining from Business and worldly Labour, they shou'd

thou'd devote and consecrate it to his Honour, and religious
Worship.

THERE is therefore no Necessity of departing from the
literal Sense of the Scripture in this Particular. The reite-
rated Acts, and the different Operations mention'd by *Moses*,
ought indeed to be explain'd in such a Manner, as is consist-
ent with the infinite Power, and perfect Simplicity of the
Acts of God, and in such a Manner, as may exclude all
Notions of Weakness, Weariness, or Imperfection in him;
but all this may be done without receding from a *successive*
Creation, which redounds so much to the Glory of God,
and affords the whole *intelligent Creation* so fair a Field for
Contemplation.

SOME of the *Jewish* Doctors are of Opinion, that in the
first Day, when God created *Light*, at the same Time, he
form'd and compacted it into a *Sun*; and that the *Sun* is
mention'd again on the *fourth* Day, merely by Way of *Re-*
petition; while others maintain, that this *Light* was a cer-
tain luminous Body (not unlike that, which conducted the
Children of *Israel* in the Wilderness) that mov'd round the
World, until the Day, wherein the *Sun* was created. But
there is no Occasion for such Conjectures as these: Every
one knows, that *Darkness* has, in all Ages, been the chief
Idea, which Men have had of a *Chaos*. (*b*) Both Poets
and Philosophers have made *Nox*, and *Erebus*, and *Tar-*
tarus, the principal Parts and Ingredients of its Description;
and therefore it seems very agreeable to the Reason of Man-
kind, that the first Remove from the *Chaos* shou'd be a
Tendency to *Light*. But then by *Light* (as it was produc'd
the *first* Day) we must not understand the darting of Rays
from a luminous Body, such as do now proceed from the
Sun, (*i*) but those Particles of Matter only, which we call
Fire (whose Properties we know are *Light* and *Heat*) which
the *Almighty* produc'd, as a proper Instrument for the Pre-
paration, and Digestion of all other Matter. For *Fire*, be-
ing naturally a strong and restless *Element*, when once it was
disentangled and set free, wou'd not cease to move, and
agitate from Top to Bottom the whole heavy and con-
fus'd *Mass*, until the purer and more shining Parts of it
being separated from the grosser, and so uniting together (as
Things of the same *Species* naturally do) did constitute that
Light, which, on the *fourth* Day, was more compress'd and
consolidated, and so became the Body of the *Sun*.

THE

(*b*) *Patrick's* Comment. in Locum. (*i*) *Nicholl's* Conference,
Vol. I.

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. i.
and Part of
the iid.

No Dispro-
portion in
the Work of
each Day.

THE Author of the Book of *Wisdom* tells us indeed, that (k) *God order'd all Things in Measure, and Number, and Weight*; but we cannot from hence infer, that, in the *Hexameron*, he was so nice and curious, as to weigh out to himself in gold Scales (as it were) his daily Work by Grains and Scruples. We indeed, who are finite Creatures, may talk of the *Heat and Burthen of the Day*, and, in a Weekly Task, are forc'd to proportion the Labour of each Day to the present Condition of our Strength; but this is the Case of human Infirmary, and no Way compatible to God. To *Omnipotence* nothing can be laborious, nor can there be more or less of Pains, where all Things are equally easy. But, in the mean Time, how does it appear, that, even in human Conception, the Work of the *third Day*, which consisted in draining the Earth, and stocking it with Plants; or even of the *fourth Day*, wherein the Sun, and Moon, and other Planets were made, was more difficult, than that of the *first*, which is accounted the simple Production of *Light*?

THE Compass of the *Chaos* (as we suppos'd) took up the whole *solar System*, or that Space, which *Saturn* circumscribes in his Circulation round the Sun: And if so, what a prodigious Thing was it, to give Motion to this vast unweildly Mass, and to direct that Motion in some Sort of Regularity; in the general Struggle and Combustion, to unite Things, that were no Ways akin, and to sort the promiscuous Elements into their proper Species; to give the Properties of *Rest* and *Gravitation* to one Kind, and of *Ascension* and *Elasticity* to another; to make some Parts subside and settle themselves, not in one continu'd *Solid*, but in several different *Centers*, at proper Distances from each other, and so lay the Foundation of the *Planets*; to make others aspire and mount on high, and, having obtain'd their Liberty by hard Conflict, join together, as it were, by Compact, and make up one Body, which, by the *Tenuity* of its Parts, and *Rapidity* of its Motion, might produce Light and Heat, and so lay the Foundation for the *Sun*; to place this luminous Body in a Situation, proper to influence the upper Parts of the *Chaos*, and to be the Instrument of *Rarefaction*, *Separation*, and all the rest of the Operations to ensue; to cause it, when thus plac'd, either to circulate round the whole *planetary System*, or to make the planetary Globes to turn round it, in order to produce the Vicissitudes of Day and Night: To do all this, and more than this, I say,

(k) *Wisd. xi. 20.*

say, as it is included in the single Article of creating *Light*,
 is enough to make the *first Day*, wherein Nature was ut-
 terly *impotent* (as having Motion then first impress'd upon
 her) a Day of more Labour, and curious Contrivance, than
 any subsequent one cou'd be, when Nature was become
 more *awake* and *active*, and some Assistance might possibly
 be expected from the *Instrumentality of second Causes*.

To *excavate* some Parts of the Earth, and raise others, in
 order to make the Waters subside into proper Channels, is
 thought a Work not so comporting with the Dignity and
 Majesty of God; and therefore * some have thought, that
 it possibly might have been effected, by the same Causes,
 that occasion *Earthquakes*, i. e. by *subterraneous Fires*, and
Flatus's. What incredible Effects the Accension of *Gun-*
powder has, we may see every Day; how it rends Rocks,
 and blows up the most ponderous and solid Walls, Towers,
 and Edifices, so that its Force is almost irresistible. And
 why then might not such a proportionable Quantity of the
 like Materials, set on Fire together, raise up the Mountains
 (how great and weighty soever) and the whole Superficies of
 the Earth above the Waters, and so make Receptacles for
 them to run into. (l) Thus we have a Channel for the
 Sea, even by the Intervention of second Causes: Nor are
 we destitute of good Authority to patronize this Notion;
 for, after that the Psalmist had said, *the Waters stand above*
the Mountains, immediately he subjoins, *at thy Rebuke they*
fled, at the Voice of thy Thunder (an Earthquake, we know,
 is but a subterraneous Thunder) *they hasted away, and went*
down to the Valley beneath, even unto the Place, which thou
hadst appointed to them.

HOWEVER this be, 'tis probable, and (if our *Hypothesis*
 be right) 'tis certain, that on the *fourth Day*, the Sun,
 Moon, and Planets, were pretty well advanc'd in their For-
 mation. The *luminous Matter*, extracted from the *Chaos* on
 the *first Day*, being a little more condens'd, and put into
 a proper *Orb*, became the Sun, and the Planets had all along
 been working off, in the same Degrees of Progression with
 the

* This we may conceive to have been effected by some Par-
 ticles of Fire, still left in the Bowels of the Earth, whereby such
Nitro-Sulphureous Vapours were kindled, as made an *Earthquake*,
 which both lifted up the Earth, and also made Receptacles for
 the Waters to run into. *Patrick's Comment.*

(l) Psal. civ, 6, 7, 8. (m) Ray's Wisdom of God in the
 Creation.

A. M. 1.
 Ant. Chris.
 4004.
 Gen. Ch. i.
 and Part of
 the iiii.

How Chan-
 nels for the
 Sea might
 easily be
 made.

The Work of
 the fourth
 Day not dis-
 proportion-
 ably great.

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. i.
and Part of
the iid.

Why the
Moon may be
called a
great Light.

the Earth; so that the Labour of this Day cou'd not be so disproportionably great, as is imagin'd. 'Tis true indeed, the Scripture tells us, that God, on this Day, *not only made the Sun, and the Moon, but that he made the Stars also*; and, considering the almost infinite Number of these heavenly Bodies, (which we may discern with our Eyes, and much more with *Glasses*) we cannot but say, that a Computation of this Kind wou'd swell the Work of the *fourth* Day to a prodigious Disproportion: But then we are to observe, that our *English* Translation has interpolated the Words [he made] which are not in the *Original*; for the simple Version of the *Hebrew* is this—and (n) *God made two great Lights, the greater Light to rule the Day, and the lesser Light to rule the Night, and the Stars*: Which last Words [and the Stars] are not to be refer'd to the Word [made] in the Beginning of the Verse, but to the Word [rule] which immediately goes before them: And so this Sentence, *the lesser Light to rule the Night, and the Stars*: will only denote the peculiar Usefulness and Predominancy of the Moon, above all other Stars or Planets, in respect of this Earth of ours; in which Sense it may not improperly be stiled (as * some of the most polite Authors are known to call it) the *Ruler of the Night*, and a *Queen*, or *Goddeß*, as it were, *among the Stars*. With regard to us therefore, who are the Inhabitants of the Earth, the *Moon*, though certainly an *opaque* Body, may not be improperly call'd a *great Light*; since, by reason of its Proximity, it communicates more Light (not of its own indeed, but what it borrows from the Sun) and is of more Use and Benefit to us, than all the other Planets put together. Nor must we forget (what indeed deserves a peculiar Observation) that the Moon (*o*), by its constant Deviations towards the Poles, affords a stronger and more lasting Light to the Inhabitants of those *forlorn* Regions, whose long and tedious Nights are of some Days, nay, of some Months Continuance, than if its Motion were truly *circular*, and the Rays, it reflects, consequently more *oblique*. A mighty Comfort and Refreshment this to *them*, and a singular Instance

* *Lucidum cæli Decus—Syderum Regina Bicornis. Hor. Astrorum Decus. Virg. Æn.—Obscure Dea clara mundi. Seneca Hip. Arcanæ moderatrix Cynthia noctis. Statius Theb.—Phœben imitantem Lumina Fratris*

Semper, & in proprio regnantem tempore noctis. Manil.

(n) *Gen. i. 16. (o) Derham's Astro-Theology, Ch. iv.*

stance of the great Creator's Wisdom in contriving, and Mercy in preserving, all his Works!

ST. Paul, in his Epistle to the *Romans*, makes all Mankind (as certainly our first Parent literally was) *Clay* in the Hands of the *Potter*, and thereupon he asks this Question; (p) *Nay but, O Man, who art thou, that repliest against God? Shall the Thing formed say to him that formed it, why hast thou formed me thus? Hath not the Potter Power over the Clay, of the same Lump to make one Vessel unto Honour, and another unto Dishonour?* It but badly becomes us therefore, to enquire into the Reason, that might induce God to make the Man and the Woman at different Times, and of different Materials; and 'tis an impertinent, as well as impious Banter, to pretend to be so *frugal* of his Pains. What if God, willing to shew a pleasing Variety in his Works, condescended to have the Matter, whereof the Woman was form'd, pass twice through his Hands, in order to * soften the Temper, and meliorate the Composition? Some peculiar Qualities, remarkable in the *female Sex*, might perhaps justify this Supposition: But the true Reason, as I take it, is couch'd in these Words of *Adam* (q), *This is now Bone of my Bones, and Flesh of my Flesh; she shall*
A. M. 1.
Ant. Christ.
4004.
Gen. Ch. i.
and Part of
the iid.
Why the
Woman was
made of a
Rib.
be

(p) *Rom. ix. 20, 21.* (q) *Gen. ii. 23, 24.*

* *Milton* has given us a very curious Description of *Eve's* Qualifications both in Body and Mind.

Tho' well I understand, in the prime End
 Of Nature, her th' inferior in the Mind,
 And inward Faculties, which most excel;
 In outward also her resembling less
 His Image, who made both, and less expressing
 The Character of that Dominion giv'n
 O'er other Creatures; yet when I approach
 Her Loveliness, so absolute she seems,
 So in herself compleat, so well to know
 Her own, that what she wills to do, or say,
 Seems wisest, virtuousest, discretest, best.
 All higher Knowledge in her Presence falls
 Degraded, Wisdom in Discourse with her
 Loses discountenanc'd, and like Folly shews.
 Authority and Reason on her wait,
 As one intended first, but after made
 Occasionally; and, to consummate all,
 Greatness of Mind, and Nobleness their Seat
 Build in her loveliest, and create an Awe
 About her, as a Guard angelic plac'd.

A. M. 1. be called † *Woman*, because she was taken out of *Man*, there-
 Ant. Chris. fore shall a *Man* leave his *Father* and his *Mother*, and
 4004. cleave to his *Wife*, and they shall be one *Flesh*.

Gen. Ch. i. and Part of the i^{id}. SINCE God was determin'd then to form the *Woman* out of some Part of the *Man's* Body, and might probably have a *mystical* Meaning in so doing; to have taken her (like the Poets *Minerva*) out of the Head, might have entitled her to a *Superiority*, which he never intended for her; to have made her of any inferior, or more dishonourable Part; wou'd not have agreed with that *Equality*, to which she was appointed; and therefore he took her out of the *Man's Side*, to denote the Obligations to the strictest Friendship and Society; to beget the strongest Love and Sympathy between him and her, as Parts of the same *Whole*; and to recommend *Marriage* to all Mankind, as founded in Nature, and as the *Re-union* of *Man* and *Woman*.

Why the Wo- 'TIS an easy Matter to be *sceptical*, but small Reason, I
 man's Soul is think, there is to wonder, why no Mention is made, in this
 not mention'd Place, of the Inspiration of the *Woman's* Soul. What the
 in the Works Historian means here, is only to represent a peculiar Circum-
 of Creation. stance in the *Woman's* Composition, viz. her Assumption from the *Man's* Side: And therefore what relates to the Creation of her Soul, must be presum'd to go before, and is indeed signified in the Preface, God makes before he begins the Work;
 (r) *It is not good that Man shou'd be alone, I will make him an help-Meet for him*, i. e. of the same (s) essential Qualities with himself. For we cannot conceive of what great Comfort this *Woman* wou'd have been to *Adam*, had she not been endow'd with a *rational* Part, capable of conversing with him; had she not had, I say, the same Understanding, Will, and Affections, tho' perhaps in a lower Degree, and with some Accommodation to the Weakness of her Sex, in order to recommend her Beauty, and to endear that Softness, wherein (as I hinted before) she had certainly the Pre-eminence.

The ridicu- SUCH is the History, which *Moses* gives us of the Origin
 lous Ac- of the World, and the Production of Mankind: And, if we
 counts, which shou'd now compare it with what we meet with in other
 other Nations recorded of these great Events, we shall soon per-
 give us of the ceive, that it is the only rational and philosophical Account
 Creation. extant; which, considering the low Ebb that Learning was
 at

† *Arius Montanus* renders the Hebrew Word *Virago*, in the Margin *Virissa*, i. e. *She-man*.

(r) Gen. ii. 18. (s) So the original Word means, and so the vulgar *Latin* has translated it.

at in the *Jewish* Nation, is no small Argument of its Divine Revelation. What a wretched Account was that of the *Egyptians* (from whence the *Epicureans* borrow'd their *Hypothesis*) that the World was made by *Chance*, and Mankind grew out of the Earth like *Pumkins*? What strange Stories does the *Grecian* Theology tell us of *Ὀυρανός* and *Γῆ*, *Jupiter* and *Saturn*; and what sad Work do their antient Writers make, when they come to form Men and Women out of projected Stones? How unaccountably does the *Phœnician* Historian make a dark and windy Air the Principle of the Universe; all intelligent Creatures to be form'd alike in the Shape of an *Egg*, and both Male and Female awaken'd into Life by a great Thunder-clap? The *Chinese* are accounted a wise People, and yet the Articles of their Creed are such as these——That one *Tayn*, who liv'd in Heaven, and was famous for his Wisdom, dispos'd the Parts of the World into the Order we find them; that he created out of nothing the first Man *Panfon* and his Wife *Pansone*; that this *Panfon*, by a Power from *Tayn*, created another Man call'd *Tanhom*, who was a great *Naturalist*, and thirteen Men more, by whom the World was peopled, till, after a while, the Sky fell upon the Earth, and destroy'd them all; but that the wise *Tayn* afterwards created another Man, call'd *Lotziram*, who had two Horns, and an odoriferous Body, and from whom proceeded several Men and Women, who stock'd the World with the present Inhabitants. But, of all others, the *Mahometan* Account is the most ridiculous; for it tells us, that the first Things, which were created, were the *Throne* of God, * *Adam*, *Paradise*, and a great *Pen*, wherewith God wrote his Decrees: that this Throne was

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. i.
and Part of
the iid.

(t) Vid. *Cumberland's Sanchoniatho*.

* As to the Formation of *Adam's* Body, the *Mahometans* tell us many strange Circumstances, viz. That after God, by long continued Rains, had prepar'd the Slime of the Earth, out of which he was to form it, he sent the Angel *Gabriel*, and commanded him, of seven *Lays* of Earth, to take out of each an Handful: That, upon *Gabriel's* Coming to the Earth, he told her, that God had determin'd to extract that out of her Bowels, whereof he propos'd to make Man, who was to be Sovereign over all, and his Vicegerent: That, surpriz'd at this News, the Earth desired *Gabriel* to represent her Fears to God, that this Creature, whom he was going to make in this Manner, wou'd one Day rebel against him, and draw down his Curse upon her: That *Gabriel* return'd, and made a Report to God of the Earth's Remonstrances; but God, resolving to execute his Design, dispatch'd *Michael*,

A. M. 1. was carry'd about upon Angels Necks, whose Heads were
 Ant. Chris. so big, that Birds cou'd not fly, in a thousand Years, from
 4004. Gen. Ch. i. one Ear to another ; that the Heavens were propped up by
 and Part of the Mountain *Koff* ; that the Stars were *Firebrands*, thrown
 the iid. against the Devils, when they invaded Heaven, and that the
 Earth stands upon the Top of a great *Cow's Horn* ; that this
 Cow stands upon a white Stone, this Stone upon a Mountain, and this Mountain upon *God knows what* ; with many more Absurdities of the like Nature.

And the Just-
 nefs of that
 of Moses.

THESE are some Accounts of the World's Creation, which Nations of great Sagacity, in other Respects, have at least pretended to believe. But alas ! how sordid and trifling are they, in Comparison of what we read in the Book of *Genesis*, where every Thing is easy and natural, comporting with God's Majesty, and not repugnant to the Principles of Philosophy ? Nay, where every Thing agrees with the Positions of the greatest Men in the Heathen World, * the Sentiments of their wisest Philosophers, and the *Descriptions* of their

and afterwards *Azraphel*, with the same Commission: That these two Angels return'd, in like Manner, to report the Earth's Excuses, and absolute Refusal to contribute to this Work ; whereupon he deputed *Azrael*, who, without saying any Thing to the Earth, took an Handful out of each of the seven different Lays, or Beds, and carry'd it to a Place in *Arabia*, between *Mecca* and *Taief*: That after the Angels had mix'd, and kneaded the Earth, which *Azrael* brought, God, with his own Hand, form'd out of it an human Statue, and having left it in the same Place for some Time to dry, not long after communicating his Spirit, or enlivening Breath, infus'd Life and Understanding into it ; and cloathing it in a wonderful Dress, suitable to its Dignity, commanded the Angels to fall prostrate before it, which *Eblis* (by whom they mean *Lucifer*) refusing to do, was immediately driven out of Paradise. N. B. The Difference of the Earth, employ'd in the Formation of *Adam*, is of great Service to the *Mahometans*, in explaining the different Colours, and Qualities of Mankind, who are deriv'd from it, some of whom are White, others Black, others Tawny, Yellow, Olive-colour'd, and Red ; some of one Humour, Inclination, and Complexion, and others of a quite different. *Calmet's Dictionary* on the Word *Adam*.

* *Thales*, quem primum Græci putant rerum naturalium Causas esse rimatum, mundum opus esse Dei, Deumque antiquissimum esse Rerum omnium, utpote Ortus expertem, asserit. *Pythagoras*, cùm Mundi hujus Fabricam & Ornatum contempleret, videri sibi, aiebat, audire vocem illam Dei, quâ existere jussus est. *Plato*

their most renowned Poets. So that were we to judge of *Moses* at the Bar of Reason, merely as an *Historian*; had we none of those *supernatural* Proofs of the Divinity of his Writings, which set them above the Sphere of all human Composition; had his Works none of that manifest Advantage of *Antiquity* above all others, we ever yet saw; and were we not allowed to presume, that his living near the Time, which he makes the *Æra* of the World's Creation, gave him great Assistances in Point of *Tradition*; were we, I say, to wave all this, that might be alledg'd in his Behalf; yet the very Manner of his treating the Subject gives him a Preference above all others. Nor can we, without Admiration, see a Person, who had none of the *Systems* before him, which we now so much value, giving us a clearer Idea of Things, in the Way of an easy *Narrative*, than any Philosopher, with all his *hard* Words, and new-invented Terms, has yet been able to do; and, in the Compass of two short *Chapters*, comprizing all, that has been advanced with Reason, even from his own Time to this very Day.

A. M. 1.
Ant. Chris.
4004.
Gen Ch. i.
and Part of
the iid.

DISSERTATION I.

The Wisdom of God in the Works of the Creation.

TH O' the Author of the *Pentateuch* (a) never once attempts to prove the *Being* of a God, as taking it all along for a Thing undeniable; yet it may not be improper for us, in this Place, to take a *cursor*y View of the Works of the Creation (as far at least as they come under the *Mosaic* Account) in order to shew the Existence, the Wisdom, the Greatness, and the Goodness of their Almighty Maker.

LET us then cast our Eyes up to the *Firmament*, where the rich *Handy-work* of God presents itself to our Sight, and

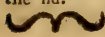
*The Being
and Wisdom
of God prov'd
ask from the
Make and
Motion of
heavenly
Bodies.*

K 2

non ex æternâ materiâ, sui que cœquali Deum mundum compẽgisse ratus est, sed eduxisse ex nihilo, solâque suâ voluntate ad id cõguisse, neque solum à Deo, sed ad Dei similitudinem factum esse hominem, & animos nostros Deo esse cognatos & similes, eidem *Platoni* notum fuit. Vocandi quoque ad Partes Poetæ: inter *Latinos* Virgilius, cùm canentem inducit *Silenum*, ut coactis Rerum seminibus mundi tener orbis concreverit; præcipuè *Ovidius*, cùm Cœli Terræque narrat ortum, hominisque ad Dei effigiem cõficti; &, inter *Græcos*, imprimis *Hesiodus*, qui Rerum omnium Machinationem, suavissimis Carminibus, *Mosaicæ* Doctrinæ consonis, in *Theogoniâ* celebravit. *Huetii* Alnetanæ Quæstiones.

(a) Vid. *Stillington's* Orig. Sac. l. 3. c. 1.

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. i.
and Part of
the iid.



ask ourselves some such Questions as these. What Power built, over our Heads, this vast and magnificent *Arch*, and *spread out the Heavens like a Curtain*? Who garnish'd these Heavens with such a Variety of shining Objects, a thousand, and ten thousand times ten thousand different Stars, new Suns, new Moons, new Worlds, in Comparifon of which, this Earth of ours is but a Point, all regular in their Motions, and swimming in their liquid *Æther*? Who painted the Clouds with such a Variety of Colours, and in such Diversity of Shades and Figures, as is not in the Power of the finest *Pencil* to emulate? Who form'd the Sun of such a determinate Size, and placed it at such a convenient Distance, as not to annoy, but only refresh us, and nourish the Ground with its kindly Warmth? If it were *larger*, it wou'd set the Earth on Fire; if *less*, it wou'd leave it frozen: If it were *nearer* us, we shou'd be scorch'd to Death; if *farther* from us, we shou'd not be able to live for want of Heat: Who then hath made it so commodious (*b*) a *Tabernacle* (I speak with the Scriptures, and according to the common Notion) *out of which it cometh forth*, every Morning, *like a Bridegroom out of his Chamber, and rejoiceth, as a Giant, to run his Course*? For so many Ages past, it never fail'd *rising* at its appointed Time, nor once miss'd sending out the *Dawn* to proclaim its Approach: But, at whose Voice does it arise, and by whose Hand is it directed in its *diurnal* and *annual* Course, to give us the blessed Vicissitudes of the Day and Night, and the regular Succession of different Seasons? That it shou'd always proceed in the same strait Path, and never once be known to step aside; that it shou'd turn at a certain determinate *Point*, and not go forward in a *Space*, where there is nothing to obstruct it; that it shou'd traverse the same Path back again, in the same constant and regular Pace, to bring on the Seasons by gradual Advances; that the *Moon* shou'd supply the Office of the Sun, and appear, at set Times, to illuminate the Air, and give a *vicarious* Light, when its Brother is gone to carry the Day to the other *Hemisphere*; (*c*) that it shou'd procure, or at least regulate the *Fluxes*, and *Refluxes* of the Sea, whereby the Water is kept in constant Motion, and so preserv'd from Putrefaction, and accommodated to Man's manifold Conveniences, besides the Business of Fishing, and the Use of Navigation: In a Word, that the rest of the *Planets*, and all the innumerable *Host* of heavenly

(*b*) Psal. xix. 4, 5.
tion.

(*c*) Ray's Wisdom of God in the Crea-

heavenly Bodies shou'd perform their Courses and *Revolutions*, with so much Certainty and Exactness, as never once to fail, but, for almost this 6000 Years, come constantly about in the same *Period*, to the hundredth Part of a Minute ; this is such a clear, and incontestable Proof of a divine *Architect*, and of that Counsel and Wisdom wherewith he rules and directs the Universe, as made the *Roman* Philosopher, with good Reason, conclude, “ That (*d*) whoever “ imagines, that the wonderful Order, and incredible “ Constancy of the heavenly Bodies, and their Motions “ (whereupon the Preservation, and Welfare of all Things “ do depend) is not govern'd by an *intelligent* Being, himself is destitute of Understanding. For, shall we, when “ we see an *artificial Engine*, a Sphere, a Dial, for Instance, acknowledge, at first Sight, that it is the Work “ of *Art* and Understanding ; and yet, when we behold the “ Heavens, mov'd and whirl'd about with an incredible Velocity, most constantly finishing their anniversary Vicissitudes, make any Doubt, that these are the Performances, “ not only of Reason, but of a certain excellent and divine “ Reason ?”

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. i.
and Part of
the iid.

AND if *Tully*, from the very imperfect Knowledge of *Astronomy*, which his Time afforded, could be so confident, that the heavenly Bodies were fram'd, and mov'd by a wise and understanding Mind, as to declare, that, in his Opinion, whoever asserted the contrary, was himself destitute of Understanding ; (*e*) what wou'd he have said, had he been acquainted with the modern Discoveries of *Astronomy* ; the immense *Greatness* of the World, that Part of it (I mean) which falls under our Observation ; the exquisite *Regularity* of the Motions of all the Planets, without any Deviation or Confusion ; the inexpressible Nicety of *Adjustment* in the *primary* Velocity of the Earth's *annual* Motion ; the wonderful Proportion of its *diurnal* Motion about its own *Center*, for the Distinction of Light and Darkness ; the exact Accommodation of the *Densities* of the Planets to their Distances from the Sun ; the admirable Order, Number, and Usefulness of the several *Satellites*, which move about their respective Planets ; the Motion of the *Comets*, which are now found to be as regular, and *periodical*, as that of other planetary Bodies ; and, lastly, the Preservation of the several *Systems*, and of the several Planets and *Comets* in the same

K 3

System,

(*d*) *Tully* de Nat. Deorum.
of a God,

(*e*) *Clarke's* Demonstration

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. i.
and Part of
the iid.

System, from falling upon each other: What, I say, wou'd *Tully*, that great Master of Reason, have thought and said, if these, and other newly discovered Instances of the inexpressible Accuracy and Wisdom of the Works of God, had been observ'd and consider'd in his Days? Certainly *Atheism*, which even *then* was unable to withstand the Arguments drawn from this Topic, must *now*, upon the additional Strength of these later *Observations*, be utterly asham'd to show its Head, and forc'd to acknowledge, that it was an Eternal and Almighty Being, God alone, who gave these celestial Bodies their proper *Mensuration* and Temperature of *Heat*, their Dueness of *Distance*, and Regularity of *Motion*, or, in the Phrase of the Prophet, *(f) who establish'd the World by his Wisdom, and stretched out the Heavens by his Understanding.*

The Air and
its Meteors.

IF, from the *Firmament*, we descend to the *Orb* whereon we live, what a glorious Proof of the divine Wisdom do we meet with in the *intermediate* Expansion of the *Air*, which is so wonderfully contriv'd, as, at one and the same Time, to support Clouds for Rain, and to afford Winds for Health and Traffick; to be proper for the Breath of Animals by its *Spring*, for causing Sounds by its *Motion*, and for conveying Light by its *Transparency*? But whose Power was it, that made so thin and fluid an *Element*, the safe Repository of Thunder and Lightning, of Winds and Tempests? By whose Command, and out of whose *Treasuries*, are these *Meteors* sent forth to purify the Air, which wou'd otherwise stagnate, and consume the Vapours, which wou'd otherwise annoy us? And by what skilful Hand is the *(g) Water*, which is drawn from the Sea, by a natural Distillation made fresh, and bottled up, as it were, in the Clouds, to be sent upon the *Wings of the Wind* into different Countries, and, in a Manner, equally dispers'd, and distributed over the *Face of the Earth*, in gentle Showers?

From the
Earth, and
its Animals.

WHOSE Power and Wisdom was it, that *hang'd the Earth upon Nothing*, and gave it a *sphærical* Figure, the most commodious, that cou'd be devis'd, both for the *Consistency* of its Parts, and the *Velocity* of its Motion? That *weighed the Mountains in Scales*, and the *Hills in a Balance*, and dispos'd of them in their most proper Places for Fruitfulness and Health? That diversify'd the *Climates* of the Earth into such an agreeable Variety, that, at the farthest Distance, each one has its proper Seasons, Day and Night,

(f) Jer. li. 15. (g) Ray's Wisdom of God in the Creation.

Night, Winter and Summer? That cloath'd the Face of it with Plants and Flowers, so exquisitely adorned with various and inimitable Beauties, that even Solomon, in all his Glory, was not arrayed like one of them? That plac'd the Plant in the Seed (as the Young is in the Womb of Animals) in such elegant Complications, as afford at once both a pleasing and astonishing Spectacle? That painted and perfum'd the Flowers, gave them the sweet *Odours*, which they diffuse in the Air for our Delight, and, with one and the same Water, dy'd them into different Colours, the Scarlet, the Purple, the Carnation, surpassing the Imitation, as well as Comprehension of Mankind? That has replenish'd it with such an infinite Variety of living Creatures, (*b*) so like, and, at the same Time, so unlike to each other, that of the innumerable Particulars, wherein each Creature differs from all others, every one is known to have its peculiar Beauty, and singular Use? Some walk, some creep, some fly, some swim; but every one has Members and Organs, (*i*) fitted to its peculiar Motions. In a Word, the Pride of the *Horse*, and the Feathers of the *Peacock*, the Largeness of the *Camel*, and the Smallness of the *Insect*, are equal Demonstrations of an infinite Wisdom and Power: Nay, * the

K 4

smaller

A. M. 1.
Ant. Ch. if.
4004.
Gen. Ch. i.
and Part of
the iid.

(*b*) Dr. Sam. Clarke's Serm. Vol. I.
God in the Creation.

(*i*) Ray's Wisdom of

* *Where has Nature dispos'd so many Senses, as in a Gnat?* (says Pliny in his *Natural History*, when considering the Body of that *Insect*) "Ubi Visum prætendit? Ubi Gustatum applicavit? Ubi Odoratum inseruit? Ubi vero truculentam illam, & portione maximam Vocem ingeneravit? Quâ subtilitate pennas adnexuit? Prælongavit pedum Crura, disposuit jejunam Caveam, uti alvum, avidam sanguinis, & potissimum humani accendit? Telum vero, perfodiendo Tergori, quo spiculavit Ingenio? Atque, ut in capaci, cùm cerni non possit Exilitas, ita recipro- câ geminavit arte, ut fodiendo acuminatum, pariter sorbendoque fistulosum esset?" And if Pliny made so many Queries concerning the Body of a *Gnat* (which, by his own Confession, is none of the least of *Insects*) what wou'd he, in all Likelihood, have done, had he seen the Bodies of these *Animalcula*, which are discernable by Glasses, to the Number of 10, 20, or 30 Thousand, in a Drop of Pepper-Water, not larger than a Grain of Millet? And if these Creatures be so very small, what must we think of their Muscles, and other Parts? Certain it is, that the *Mechanism*, by which Nature performs the muscular Motion, is exceedingly minute and curious, and to the Performance of every muscular Motion, in

greater

A. M. 1.
Ant. Christ.
4004.
Gen. Ch. i.
and Part of
the iij.



smaller the Creature is, the more amazing is the Workmanship; and when in a little *Mite*, we do (by the Help of Glasses) see Limbs perfectly well organiz'd, an Head, a Body, Legs, and Feet, all distinct, and as well proportion'd for their Size, as those of the vastest Elephants; and consider withal, that, in every Part of this living *Atom*, there are Muscles, Nerves, Veins, Arteries, and Blood; and in that Blood *ramous* Particles and Humours; and, in those *Humours*, some Drops, that are compos'd of other minute Particles: When we consider all this, I say, can we help being lost in Wonder and Astonishment, or refrain crying out, with the blessed Apostle, (*k*) *O the Depth of the Riches both of the Wisdom, and Knowledge of God! how unsearchable are his Works, and his Ways of Creation and Providence past finding out!*

BUT there is another Thing in Animals, both *terrestrial* and *aqueous*, no less wonderful than their Frame, and that is, their *natural Instinct*. In Compliance with the common Forms of Speech, I call it so, but, in Reality, it is the providential Direction of them by an all-wise, and all-powerful Mind. For what else has infus'd into *Birds* the Art of building their Nests, either hard or soft, according to the Constitution of their Young? What else makes them keep so constantly in their Nests, while they are hatching their Young, as if they knew the Philosophy of their own Warmth, and its Aptness for Animation? What else moves the *Swallow*, upon the Approach of Winter, to fly to a more temperate Climate, as if it understood the Celestial Signs, the Influence of the Stars, and the Change of Seasons? What else (*l*) causes the *Salmon*, every Year, to ascend from the Sea up a River, some four or five hundred Miles perhaps, only to cast its *Spawn*, and secure it in Banks of Sand, until the Young be hatch'd, or excluded, and then return to the Sea again? How these Creatures, when they have been wandering, a long Time, in the wide Ocean, shou'd again find out, and repair to the Mouth of the same Rivers, seems to me very strange, and hardly accountable, without having Recourse either to some Impression given at their first Creation, or the immediate and continual Direction of a superior Cause.

greater Animals at least, there are not fewer distinct Parts concern'd, than many Millions of Millions, and these visible thro' a Microscope. Ray's Wisdom of God in the Creation.

(*k*) Rom. xi. 33. (*l*) Ray's Wisdom of God.

Cause. In a Word, (*m*) can we behold the Spider's *Net*, A. M. 1. Ant. Chrif. 4004. the Silk-worm's *Webs*, the Bee's *Cells*, or the Ant's *Grana-* Gen. Ch. i. and Part of the iid. *ries*, without being lost in the Contemplation, and forc'd to acknowledge that infinite Wisdom of their Creator, who either directs their unerring Steps himself, or has given them a *Genius* (if I may so call it) fit to be an *Emblem*, and to shew Mankind the Pattern of Art, Industry, and Frugality?

If from the Earth, and the Creatures which live upon it, From the Water, and its Animals. we cast our Eye upon the Water, we soon perceive, that it is a liquid and transparent Body, and that, had it been more or less *rarify'd*, it had not been so proper for the Use of Man: But who gave it that just *Configuration* of Parts, and exact Degree of *Motion*, as to make it both so fluent, and, at the same Time, so *strong*, as to carry and waft away the most unweildy Burthens? Who hath taught the Rivers to run, in winding Streams, through vast Tracts of Land, in order to water them more plentifully; then throw themselves into the Ocean, to make it the common *Center* of Commerce; and so, by secret and imperceptible Channels, return to their Fountain-head, in one perpetual Circulation? Who stor'd and replenish'd these Rivers with Fish of all Kinds, which glide, and sport themselves in the limpid Streams, and run heedlessly into the Fisher's Net, or come greedily to the Angler's Hook, in order to be caught (as it were) for the Use and Entertainment of Man? *The great and wide Sea* is a very awful, and stupendous Work of God, and the Flux and Reflux of its Waters are not the easiest *Phænomena* in Nature. (*n*) All that we know of Certainty is this, that the Tide carries, and brings us back to certain Places, at precise Hours: But whose Hand is it, that makes it stop, and then return with such Regularity? A little more or less Motion in this *fluid Mass* wou'd disorder all Nature, and a small Incitement upon a Tide ruin whole Kingdoms: Who then was so *wise*, as to take such exact Measures in immense Bodies, and who so *strong*, as to rule the Rage of that proud Element at Discretion? Even He, (*o*) *who hath plac'd the Sand for the Bound thereof, by a perpetual Decree, that they cannot pass*; and plac'd the *Leviathan* (among other Animals of all Kinds) *therein to take his Pastime, out of whose Nostrils goeth a Smoke, and whose Breath kindleth Coals*; so that *he maketh the Deep to boil like a Pot, and maketh the Sea like a Pot of Ointment*,

as

(*m*) *Charnock's* Existence of a God.
 Illustration of a God. (*o*) Jer. v. 22.

(*n*) *Feuclon's* Demon-

A. M. 1. as the Author of the Book of (p) *Job* elegantly describes
 Ant. Chris. that most portentous Creature.

4004.
 Gen. Ch. i. If now, from the *World* itself, we turn our Eyes more
 and Part of particularly upon *Man*, the principal Inhabitant, that God
 the iij. has placed therein, no Understanding certainly can be so low
 and mean, no Heart so stupid and insensible, as not plainly
 And from to see, that nothing, but infinite Wisdom, cou'd, in so won-
 the Make derful a Manner, have fashion'd his Body, and inspir'd into
 Man's Body it a Being of superior Faculties, whereby he (q) *teacheth us*
 and Soul, more than the *Beasts of the Field*, and maketh us wiser than
 the *Fowls of Heaven*.

SHOULD any of us see a Lump of Clay rise immediately from the Ground into the compleat Figure of a Man, full of Beauty and Symmetry, and endow'd with all the Parts and Faculties, we perceive in ourselves, and possibly far more exquisite and beautiful: Shou'd we presently, after his Formation, observe him perform all the Operations of Life, Sense, and Reason; move as gracefully, talk as eloquently, reason as justly, and do every Thing as dexterously, as the most accomplish'd Man breathing; the same was the Case, and the same the Moment of Time, in God's Formation of our first Parent, But (to give the Thing a stronger Impression upon the Mind) we will suppose, (r) that this Figure rises by Degrees, and is finish'd Part by Part, in some Succession of Time; and that, when the Whole is compleated, the Veins and Arteries bor'd, the Sinews and Tendons laid, the Joints fitted, and the Liquor (transmutable into Blood and Juices) lodg'd in the *Ventricles* of the Heart, God infuses into it a vital Principle; whereupon the Liquor in the Heart begins to descend, and thrill along the Veins, and an heavenly Blush arises in the Countenance, such as scorns the Help of Art, and is above the Power of Imitation. The Image moves, it walks, it speaks; it moves with such a Majesty, as proclaims it the Lord of the Creation, and talks with such an Accent, and Sublimity of Sentiment, as makes every Ear attentive, and even its great Creator enter into Converse with it: Were we to see all this transacted before our Eyes, I say, we could not but stand astonish'd at the Thing; and yet this is an exact Emblem of every Man's Formation, and a Contemplation it is, that made holy *David* break out into this rapturous Acknowledgment, (s) *Lord! I will give thee Thanks, for I am fearfully and wonderfully made;*

(p) *Job* xli. 31. (q) *Job* xxxv. 11. (r) *Hale's Origination of Mankind.* (s) *Psal.* cxxxix. 14, 16.

made; marvellous are thy Works, and that my Soul knoweth right well: Thine Eyes did see my Substance, yet being imperfect, and in thy Book were all my Members written.

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. i.
and Part of
the iid.

NAY, so curious is the Texture of the human Body, and, in every Part, so full of Wonder, that even *Galen* himself (who was otherwise backward enough to believe a God) after he had carefully survey'd the Frame of it, and view'd the Fitness and Usefulness of every Part, the many * several Intentions of every little Vein, Bone, and Muscle, and the beautiful Composition of the *Whole*, fell into a Pang of Devotion, and wrote an Hymn to his Creator's Praise. (t) And, if in the Make of the Body, how much more does the Divine Wisdom appear in the Creation of the Soul of Man, a Substance *immaterial*, but united to the Body by a *Copula*, imperceptible, and yet so strong, as to make them mutually operate, and sympathize with each other, in all their Pleasures, and their Pains; a Substance, endued with those wonderful Faculties of *Thinking, Understanding, Judging, Reasoning, Chusing, Acting*, and (which is the End and Excellency of all) the Power of knowing, obeying, imitating, and praising its Creator; tho' certainly neither *It*, nor any superior Rank of Beings, *Angels*, and *Arch-angels*, or the *whole Host of Heaven* can worthily and sufficiently do it; (u) *for who can express the mighty Acts of the Lord, or shew forth all his Praise?*

THUS, which Way soever we turn our Eyes; whether we look upwards, or downwards; without us, or within us; upon the *animate*, or *inanimate* Parts of the Creation; we shall find abundant Reason to take up the Words of the Psalmist, and say, (x) *O Lord, how wonderful are thy Works! in Wisdom hast thou made them all; the Earth is full of thy Riches.* (y) *O, that Men wou'd therefore praise the Lord for his Goodness,*

* *Galen*, in his Book *de Formatione Fætûs*, takes Notice, that there are, in a human Body, above 600 Muscles, in each of which there are, at least, ten several *Intentions*, or due Qualifications, to be observ'd; so that, about the Muscles alone, no less than 6000 several Ends and Aims are to be attended to. The Bones are reckoned to be 284, and the distinct *Scopes*, or Intentions of each of these are above 40; in all, about 12,000; and thus it is in some Proportion with all the other Parts, the *Skin, Ligaments, Vessels*, and *Humours*; but more especially with the several Vessels of the Body, which do, in regard of the great Variety, and Multitude of those several Intentions required to them, very much exceed the *homogeneous* Parts. *Wilkins's Nat. Rel.*

(t) *Clarke's Serm. Vol. I.*
civ. 24.

(u) *Psal. cvi. 2.*

(x) *Ibid.*

(y) *Ibid. cvii. 21, 22.*

A. M. 1. Goodness, and declare the Wonders, that he doth for the
 Ant. Christ. Children of Men! that they wou'd offer him the Sacrifice of
 4004. Gen. Ch. i. Thanksgiving, and tell out all his Works with Gladness!
 and Part of
 the iid.

C H A P. II.

Of the State of Man's Innocence.

The HISTORY.

Gen. Ch. ii.
 from ver. 8.

*God's con-
 ducting Eve
 to Adam,
 marrying,
 and blessing
 them.*

AS soon as the seventh Day from the Creation (the first Day, as we said, of Adam's Life, and, consequently, the first Day of the Week) was begun, Adam, awaking out of his Sleep, and musing, very probably, on his Vision the preceding Night, beheld the fair Figure of a Woman approaching him †, conducted by the Hand of her Almighty Maker; and, as she advanc'd, the several innocent Beauties, that adorn'd her Person, the Comeliness of her Shape, and Gracefulness of her Gesture, the Lustre of her Eye, and Sweetness of her Looks, discover'd themselves in every Step more and more.

It is not to be express'd, nor now conceiv'd, * what a full Tide of Joy enter'd in at the Soul of our first Parent, when

† It is the general Opinion of Interpreters, both Jewish and Christian, that God himself, or, more particularly, the second Person in the ever-blessed Trinity, God the Son (who is therefore filed in Scripture [Isa. lxiii. 9.] the Angel of God's Presence) appear'd to Adam, on this, and sundry other Occasions, in a visible glorious Majesty, such as the Jews call the SCHECHINAH; which seems to have been a very shining Flame, or amazing Splendor of Light, breaking out of a thick Cloud, of which we afterward read very frequently, under the Name of the Glory of the Lord, and to which we cannot suppose our first Parents to have been Strangers. We therefore look upon it, as highly probable, that this Divine Majesty first conducted Eve to the Place where Adam was, and, not long after their Marriage, convey'd them both, from the Place where they were form'd, into the Garden of Eden. Patrick's Commentary.

* Milton has express'd the Joy and Transport of Adam, upon his first Sight of Eve, in the following Manner.

When out of Hope, behold her! not far off;
 Such as I saw her in my Dream, adorn'd
 With what all Earth, or Heaven cou'd bestow,
 To make her amiable. On she came,

when he survey'd this lovely Creature, who was destin'd to be the Partner and Companion of his Life; when, by a secret *Sympathy*, he felt that she was of his own Likeness, and Complexion, *Bone of his Bones, and Flesh of his Flesh*, his very Self, diversify'd only into another Sex; and cou'd easily foresee, that the Love and Union, which was now to commence between them, was to be perpetual, and for ever inseparable. (a) For the same Divine Hand, which conducted the Woman to the Place where *Adam* was, presented her to him in the Capacity of a *matrimonial* Father; and, * having joined them together in the *nuptial* State, pronounc'd

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. ii.
from ver. 3.

Led by her heav'nly Maker (tho' unseen)
And guided by his Voice; not uninform'd
Of nuptial Sanctity, and Marriage Rites.
Grace was in all her Steps, Heav'n in her Eye,
In ev'ry Gesture Dignity and Love.
I overjoy'd, cou'd not forbear aloud.

" This Turn hath made Amends, thou hast fulfill'd
" Thy Words, Creator bounteous, and benign!
" Giver of all Things fair! but fairest this
" Of all thy Gifts."

BOOK VIII.

(a) Vid. *Patrick's Commentary*.

* The Words of *Milton*, upon this Occasion, are extremely fine.

————— all Heav'n,
And happy Constellations, on that Hour
Shed their selectest Influence: The Earth
Gave Sign of Gratulation, and each Hill.
Joyous the Birds; fresh Gales, and gentle Airs
Whisper'd it to the Woods, and from their Wings
Flung Rose, flung Odors, from the spicy Shrub,
Disporting.

BOOK VIII.

Nor can we pass by his *Episode* upon Marriage, which, for its grave and majestic Beauty, is inimitable.

Hail wedded Love! mysterious Law! true Source
Of human Offspring! sole Propriety
In Paradise, of all Things common else!
By Thee adult'rous Lust was driv'n from Men,
Among the bestial Herds to range; by Thee
(Founded in Reason, loyal, just, and pure)
Relations dear, and all the Charities
Of Father, Son, and Brother, first were known.
Perpetual Fountain of domestic Sweets!

Whose Bed is undefil'd, and chaste pronounc'd —
Here Love his golden Shafts employs; here lights
His constant Lamp, and waves his purple Wings;
Reigns here and revels —

BOOK IV.

A. M. 1. pronounc'd his *Benediction* over them; to the Intent that
 Ant. Chris. (b) they might enjoy the unmolested Dominion, he had
 4004. given them, over the other Parts of the Creation, and, be-
 Gen. Ch. ii. ing themselves † fruitful in the Procreation of Children,
 from ver. 8. might live to see the *Earth replenish'd* with a numerous
 Progeny, descended from their Loins.

The Situation of Paradise.

In the mean Time God had taken Care to provide our first Parents * with a pleasant and delightful Habitation in the

(b) Vid. Gen. i. 28, 29, 30.

† The Words of the Text are, *Be fruitful, and multiply, and replenish the Earth*: Whereupon some have made it a Question, whether this is not a Command, obliging all Men to *Marriage* and *Procreation*, as most of the *Jewish* Doctors are of Opinion. But to this it may be reply'd, 1st. That it is indeed a Command, obliging all Men so far, as not to suffer the Extinction of Mankind, in which Sense it did absolutely bind *Adam* and *Eve*, as also *Noah*, and his Sons, and their Wives, after the Flood: But 2^{dly}, that it does not oblige every particular Man to marry, appears from the Example of our Lord *Jesus*, who liv'd and dy'd in an unmarried State; from his Commendation of those, who made themselves *Eunuchs for the Kingdom of God*, Matth. xix. 12. and from St. *Paul's* frequent Approbation of *Virginity*, 1 Cor. vii. 1, &c. And therefore, 3^{dly}, it is here rather a Permission, than a Command, though it be express'd in the Form of a Command, as other Permissions frequently are. Vid. Gen. ii. 16. Deut. xiv. 4. Pool's Annotations.

* The Description, which *Milton* gives us of the Garden of Paradise, is very agreeable in several Places, but in one more especially, where he represents the pleasing Variety of it.

— Thus was this Place

A happy rural Seat of various View.

Groves, whose rich Trees wept od'rous Gums, and Balm;

Others, whose Fruit, burnish'd with golden Rind,

Hung amiable; (*Hesperian* Fables true,

If true, *here* only) and of delicious Taste.

Betwixt them Lawns, or level Downs, and Flocks,

Grazing the tender Herb, were interpos'd;

Or palmy Hillock, or the flow'ry Lap

Of some irriguous Valley spread her Store.

Flow'rs of all Hue, and without Thorn the Rose.

Another Side umbrageous Grots, and Caves

Of cool Recess, o'er which the mantling Vine

Lays forth her purple Grape, and gently creeps

Luxuriant. Mean while murm'ring Waters fall

Down the slope Hills, dispers'd, or in a Lake

(That

the Country of *Eden* (*c*), which was water'd by four Rivers; by the *Tigris*, in Scripture called *Hiddekel*, on one Side, and by *Euphrates* on the other, which, joining their Streams together in a Place, where (not long after the Flood) the famous City of *Babylon* was situate, pass through a large Country, and then dividing again, form the two Rivers, which the sacred Historian calls *Pison*, and *Gihon*, and so water Part of the Garden of Paradise, wherein were all Kinds of Trees, Herbs, and Flowers, which cou'd any way delight the Sight, the Taste, or the Smell.

AMONG other Trees however, there were two of very remarkable Names and Properties, planted in the *Midst*, or most eminent Part of the Garden, to be always within the View and Observation of our first Parents; *the Tree of Life*, so called, (*d*) because it had a Virtue in it, not only to repair the animal Spirits, as other Nourishment does, but likewise to preserve and * maintain them in the same equal Temper and State, wherein they were created, without Pain, Diseases, or Decay; and *the Tree of Knowledge of Good and Evil*, so called, (*e*) not because it had a Virtue to confer any such Knowledge, but * because the Devil, in his

A. M. 1.
Ant. Christ.
4004.
Gen. Ch. ii.
from ver. 8.

(That to the fringed Bank, with Myrtle crown'd,
Her chrystal Mirror holds) unite their Streams.
The Birds their Choir apply. Airs, vernal Airs,
Breathing the Smell of Fields, and Groves, attune
The trembling Leaves, while universal PAN
Knit with the GRACES, and the HOURS, in Dance
Lead on the eternal Spring.

BOOK IV.

(*c*) *Histoire de la Bible*, par M. Martin. (*d*) *Patrick's*
Comment. & vid. Ch. iii. Ver. 20.

* Others think, that the *Tree of Life* was so called, in a *symbolical* Sense, as it was a Sign and Token of that Life, which Man had receiv'd from God, and of his continual Enjoyment of it, without Diminution, had he persisted in his Obedience; and, as this Garden, say they, was confessedly a Type of Heaven, so God might intend by this Tree to represent that immortal Life, which he meant to bestow upon Mankind with himself, *Revel. xxii. 2.* according to which, is that famous Saying of St. *Austin*, *Erat ei in cæteris Lignis Alimentum, in istis vero Sacramentum.* *Patrick's Commentary.*

(*e*) *Nicholl's Conference*, Vol. I.

* Others think the *Tree of Knowledge* was so call'd, either in Respect to God, who was minded by this Tree to prove our first Parents, whether they wou'd be good or bad, which was to be

A. M. 1. his Temptation of the Woman, pretended that it had; pretended that (*f*) as God knew all Things, and was himself
 Ant. Chris. subject to no one's Controul, so the eating of this Tree would
 4004. confer on them the same Degree of Knowledge, and put
 Gen. Ch. ii. them in the same State of Independency: And from this un-
 from ver. 8. fortunate Deception (whereof God might speak by way of
 Anticipation) it did not improperly derive its Name.

The Probi-
 bition given
 our first Pa-
 rents.

INTO this † Paradise of much Pleasure, but some Dan-
 ger, wherein was one Tree of a pernicious Quality, tho' all the rest were good in their Kind, and extremely salutary, the Lord God conducted our first Parents; who, at this Time, were naked, and yet not ashamed, because their Innocence was their Protection. They had no sinful Inclinations in their Bodies, no evil Concupiscence in their Minds, to make them blush; and, withal, the Temperature of the Climate was such, as needed no Cloathing to defend them from the Weather. God, having given them (as we may imagine) a Survey of their new Habitation, shewn them the various Beau-
 ties

be known by their abstaining from the Fruit, or eating it; or in Respect to them, who, in the Event, found, by sad Experience, the Difference between *Good* and *Evil*, which they knew not before; but they found the Difference to be this, that *Good* is that, which gives the Mind Pleasure and Assurance; but *Evil* that, which is always attended with Sorrow and Regret. Pool's Annotations, and Young's Sermons, Vol. I.

(*f*) *Estius* in *difficiliora Loca*.

† The Word *Paradise*, which the *Septuagint* make use of, (whether it be of *Hebrew*, *Chaldee*, or *Persian* Original) signifies a Place enclosed for Pleasure and Delight: either a Park, where Beasts do range, or a Spot of Ground, stock'd with choice Plants, which is properly a Garden; or curiously set with Trees, yielding all Manner of Fruit, which is an Orchard. There are three Places in the *Hebrew* Text of the Old Testament, wherein this Word is found, 1. in *Nehemiah* ii. 8. where that Prophet requests of *Artaxerxes* Letters to *Asaph*, the Keeper of the King's Forest, or Paradise; 2dly, in the Song of *Solomon* [iv. 13.] where he says, that the Plants of the Spouse are an Orchard of *Pomegranates*; and 3dly, in *Ecclesiastes* [ii. 5.] where he says, he made himself Gardens, or Paradises. In all which Senses, the Word may very fitly be applied to the Place, where our first Parents were to live; since it was not only a pleasant Garden, and fruitful Orchard, but a spacious Park and Forest likewise, whereinto the several Beasts of the Field were permitted to come. *Edward's* Survey of Religion, Vol. I; and *Calmet's* Dictionary on the Word *Paradise*.

ties of the Place, the Work, wherein they were to employ themselves by Day, and * the Bower, wherein they were to repose themselves by Night, granted them to eat of the Fruit of every Tree in the Garden, except that one, *the Tree of Knowledge of Good and Evil*, which, (how lovely soever it might appear to the Eye) he strictly charg'd them not so much as to *touch*, upon the Penalty of incurring his Displeasure, forfeiting their Right and Title to eternal Life, and entailing upon themselves, and their Posterity, || Mortality, Diseases, and Death.

A. M. 1.
Ant. Christ.
4004.
Gen. Ch. ii.
from Ver. 8.

WITH

* The Description, which *Milton* gives us of this blissful Bower, is extremely fine.

— It was a Place,

Chos'n by the sov'reign Planter, when he fram'd
All Things to Man's delightful Use: The Roof
Of thickest Covert, was inwoven Shade,
Laurel and Myrtle, and what higher grew
Of firm and fragrant Leaf. On either Side
Acanthus, and each od'rous bushy Shrub,
Fenc'd up the verdant Wall. Each beauteous Flow'r,
Iris, all Hues, Roses, and Jessamin,
Rear'd high their flourish'd Heads between, and wrought
Mosaic: Underfoot the Violet,
Crocus, and Hyacinth, with rich Inlay,
Broider'd the Ground, more colour'd than with Stone
Of costliest Emblem. Other Creature here,
Beast, Bird, Insect, or Worm, durst enter none;
Such was their Awe of Man!

BOOK IV.

|| The Words in our Version are, *In the day thou eatest thereof thou shalt surely die*, which seem to imply, that on the Day, that *Adam* should eat of the *Tree of Knowledge*, he should die, which eventually prov'd not so, because he liv'd many Years after; and therefore (as some observe very well) it should be render'd, *Thou shalt deserve to die without Remission*; for the Scripture frequently expresses by the *Future*, not only what will come to pass, but also what ought to come to pass, to which Purpose there is a very apposite Text in 1 *Kings* ii. 37. where *Solomon* says to *Shimei*, ——— Go not forth thence (viz. from *Jerusalem*) any whither; for in the Day thou goest out, and passest over the Brook *Kidron*, thou shalt surely die, i. e. thou shalt deserve Death without Remission. For *Solomon* reserv'd to himself the Power of punishing him, when he should think fit; and, in Effect, he did not put him to Death the same Day that he disobeyed, any more than God did put *Adam* to Death, the same Day that he transgressed

A. M. 1.
Ant. Chriſt.
4004.
Gen. Ch. ii.
from Ver. 8.

*Their Em-
ployment in
Paradiſe.*

WITH this ſmall Reſtraint, which the divine Wiſdom thought proper to lay upon *Adam*, as a Token of his Subjection, and a Teſt of his Obedience, God left him to the Enjoyment of this Paradiſe, where every Thing was *pleaſant to the Sight*, and accommodated to his Liking. Not thinking it convenient however for him, even in his State of Innocence, to be idle or unemploy'd, here he appointed him to dreſs and keep the new Plantation, which, by reaſon of its Luxuriancy, would in Time, he knew, require his Care. Here he was to employ his Mind, as well as exerciſe his Body ; to contemplate, and ſtudy the Works of God ; to ſubmit himſelf wholly to the divine Conduct ; to conform all his Actions to the divine Will ; and to live in a conſtant Dependance upon the divine Goodneſs. Here he was to ſpend his Days in the continual Exerciſes of Prayer and Thankſgiving ; and, it may be, the natural Dictates of Gratitude wou'd prompt him to offer ſome of the Fruits of the Ground, and ſome living Creatures by way of Sacrifice to God. Here were thouſands of Objects to exerciſe his *intellective* Faculties, to call forth his Reaſon, and employ it ; but that, wherein the ultimate Perfection of his Life was doubtleſs to conſiſt, was the Union of his Soul with the ſupreme Good, that infinite and eternal Being, which alone can conſtitute the Happineſs of Man.

*Their Hap-
pineſs.*

(g) O ! *Adam*, beyond all Imagination happy ; with uninterrupted Health, and untainted Innocence, to delight thee ; no Perverſeneſs of Will, or Perturbation of Appetite, to diſcompoſe thee ; a Heart upright, a Conſcience clear, and an Head unclouded, to entertain thee ; a delightful Earth for thee to enjoy ; a glorious Univerſe for thee to contemplate ; an everlaſting Heaven, a Crown of never-fading Glory, for thee to look for, and expect ; and, in the mean Time, the Author of that Univerſe, the King of that Heaven, and Giver of that Glory, thy God, thy Creator, thy Benefactor, to ſee, to converſe with, to bleſs, to glorify, to adore, to obey !

greſſed in eating the forbidden Fruit. This ſeems to be a good Solution ; Though ſome Interpreters underſtand the Prohibition, as if God intended thereby to intimate to *Adam* the deadly Quality of the forbidden Fruit, whoſe Poiſon was ſo very exquisite, that, on the very Day he eat thereof, it would certainly have deſtroy'd him, had not God's Goodneſs interpoſ'd, and reſtrain'd its Violence. *Vid. Eſſay for a New Tranſlation, and Le Clerc's Comment.*

(g) Revelation examin'd, *Part i.*

THIS

THIS was the design'd Felicity of our first Parents. Neither they nor their Posterity were to be liable to Sorrow, or Misery of any Kind, but to be possess'd of a constant and never-failing Happiness; and, after innumerable Ages and Successions, were, in their Courses, to be taken up into an heavenly Paradise. For (*b*) that the *terrestrial* Paradise was to Adam a Type of Heaven, and that the never-ending Life of Happiness, promis'd to our first Parents (if they had continu'd obedient, and grown up to Perfection under that Oeconomy, wherein they were plac'd) shou'd not have been continu'd in this *Earthly*, but only have commenc'd here, and been perpetuated in an *higher* State, *i. e.* after such a Trial of their Obedience, as the divine Wisdom should think convenient, they shou'd have been translated from Earth to Heaven, is the joint Opinion * of the best *antient*, both *Jewish* and *Christian* Writers.

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. ii.
from Ver. 8:
*And design-
ed Transla-
tion.*

The OBJECTION.

“ BUT how delightful soever the Garden of *Eden* might be, a Type of Heaven, and an Entrance into the
“ Regions *Against the Reality of a Terrestrial Paradise.*

(*b*) *Bull's* State of Man before the Fall.

* This same learned Writer (*viz.* Bishop *Bull*) has compil'd a great many Authorities from the Fathers of the first Centuries, all full and significant to the Purpose, and to which I refer the Reader, only mentioning one or two of more remarkable Force and Antiquity, for his present Satisfaction. *Justin Martyr*, speaking of the Creation of the World, delivers not his own private Opinion only, but the common Sense of Christians in his Days: *We have been taught*, says he, *that God, being good, did, in the Beginning, make all Things out of an uninform'd Matter for the Sake of Men, who, if by their Works they had render'd themselves worthy of his Acceptance, we presume, should have been favour'd with his Friendship, and reign'd together with him, being made incorruptible, and impassible.* Apol. 2. *Athanasius*, among other Things, worthy our Observation, concerning the primordial State of our first Parents, has these remarkable Words: *He brought them therefore into Paradise, and gave them a Law, that, if they should preserve the Grace then given, and continue obedient, they might enjoy in Paradise a Life without Grief, Sorrow, or Care; besides that they had a Promise also of an Immortality in the Heavens.* De Incarnatione Verbi. And therefore we need less wonder, that we find it an Article, inserted in the common Offices of the primitive Church; and that in the most antient Liturgy now extant [that of *Clemens*] we read these Words concerning Adam: *When thou broughtest*

A. M. 1.

Ant. Chrif.

4004.

Gen. Ch. ii.

from Ver. 8.

“ Regions of eternal Bliss ; yet all this seems to be but
 “ (i) an *imaginary*, and *romantic* Description of what ne-
 “ ver had any Existence in Nature. In the whole habitable
 “ World we can meet with no such Place, as had the four
 “ great Rivers of *Euphrates*, *Tigris*, *Ganges*, and the *Nile*
 “ (which two latter, according to some Men’s Opinions, are
 “ the *Pison* and *Gihon* of *Moses*) all concurring to water
 “ it : And therefore the Oddness of this *Geography* has led
 “ several learned Men to place this Paradise in the third
 “ Heaven, in the Orb of the Moon, in the Moon itself, in
 “ the middle Region of the Air, &c. and of those, who al-
 “ low it a Situation in this sublunary World, some have
 “ carried it into a far distant Country, quite concealed from
 “ the Knowledge of Men ; whilst others had rather have it
 “ lie in *Tartary*, in *China*, in *Armenia*, in *Mesopotamia*, in
 “ *Syria*, in *Persia*, in *Babylonia*, in *Arabia*, in *Palestine*,
 “ in *Ethiopia*, &c. In short, there is scarce any Corner of
 “ the known World, wherein this wonderful Garden has
 “ not been seated ; and therefore others have more wisely
 “ concluded, that there was never any such determinate
 “ Place ; that (k) the whole Earth, before its Devastation,
 “ was entirely *paradisiacal* ; that *Moses*, in his Account,
 “ only puts a Part for the Whole, the better to accommo-
 “ date it to his Reader’s Conception ; or that, if ever there
 “ was a *local* Paradise, the violent Concussions, which hap-
 “ pened at the Flood, did unsettle the Bounds of Countries,
 “ and Courses of Rivers, and so totally change the Face of
 “ Nature, that it is next to impossible now to find it out.”

Difference of
 Opinion no
 Argument
 against it.

THAT learned Men shou’d differ in their Opinion about
 a Question, which, it must be confess’d, has its Difficulties
 attending it, is no wonderful Thing at all ; but that *Moses*,
 who wrote about 850 Years after the *Flood*, shou’d give us
 so particular a Description of this Garden, and that other sa-
 cred Writers, long after him, shou’d make such frequent
 Mention of it, if there was never any such Place, nay, if
 there were not then remaining some *Marks* and *Characters*
 of its Situation, is pretty strange and unaccountable. The

*broughtest him into the Paradise of Pleasure, thou gavest him free
 Leave to eat of all other Trees, and forbadeest him to taste of one on-
 ly, for the Hope of better Things : that if he kept the Commandment,
 he might receive Immortality, as the Reward of his Obedience. A-
 post. Const. Lib. viii. Cap. 12.*

(i) Burnet’s Theory.

(k) Burnet’s Theory, and Ar-
 chæol. Philosoph.

very

very Nature of his Description shews, that *Moses* had no *imaginary* Paradise in his View, but a Portion of this habitable Earth, bounded with such Countries and Rivers, as were very well known by the Names he gave them in his Time, and (as it appears from other Passages in Scripture) for many Ages after. (l) *Eden* is as evidently a real Country, as *Ararat*, where the Ark rested, or *Shinaar*, where the Sons of *Noah* remov'd after the Flood. We find it mention'd as such, in Scripture, as often as the other two ; and there is the more Reason to believe it, because, in the *Mosaic* Account, the Scene of these three memorable Events is all laid in the Neighbourhood of one another.

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. ii.
from Ver. 8.

Moses, we must allow, is far from being *pompous* or *romantic* in his Manner of Writing ; and yet, it cannot be deny'd, but that he gives a manifest Preference to this Spot of Ground, above all others ; which why he shou'd do, we cannot imagine, unless there was really such a Place as he describes : Nor can we conceive, (m) what other Foundation, both the antient *Poets* and *Philosophers* cou'd have had, for their *fortunate Islands*, their *Elysian Fields*, their *Garden of Adonis*, their *Garden of the Hesperides*, their *Ortygia* and *Taprobane* (as describ'd by *Diodorus Siculus*) which are but borrow'd *Sketches* from what our inspir'd Penman tells us of the first *terrestrial Paradise*.

It is not to be question'd then, but that, in the *antediluvian* World, there really was such a Place, as this Garden of *Eden*, a Place of distinguish'd Beauty, and more remarkably pleasant in its Situation ; otherwise we cannot perceive, * why the Expulsion of our first Parents from that Abode

Moses really
intended a
Description
of it.

L 3

should

(l) *Univerf. Hist. Book i. Chap. 1.* (m) *Huet. Quæst. Aletan.*

* *Eve's* Lamentation, upon the Order, which *Michael* brought, for their Departure out of Paradise, is very beautiful, and affecting, in *Milton* :

O unexpected Shock, worse far than Death !
Must I thus leave thee, Paradise, thus leave
Thee, native Soil ? Those happy Walks, and Shades,
Fit Haunt of Gods ! where I had Hope to spend
Quiet, tho' sad, the Respite of that Day
Which must be mortal to us both ! O Flow'rs,
That never will in other Climate grow,
My early Visitation, and my last
At Ev'n, which I had bred with tender Hand

From

A. M. 1. thou'd be thought any Part of their Punishment; nor can we
 Apt. Chris. see, what Occasion there was for placing a *flaming Sword*
 4004. about the *Tree of Life*; or, for appointing an Host of Che-
 Gen. Ch. ii. rubims to guard the Entrance against their Return. The
 from Ver. 8. Face of Nature, and the Course of Rivers, might possibly be
 alter'd by the Violence of the Flood, but this is no valid Ex-
 ception to the Case in Hand; (n) because *Moses* does not
 describe the Situation of Paradise in *Antediluvian* Names.
 The Names of the Rivers, and the Countries adjacent, *Cush*,
Havilah, &c. are Names of later Date than the Flood; nor
 can we suppose, but that *Moses* (according to the known
Geography of the World, when he wrote) intended to give us
 some Hints of the Place, near which, *Eden*, in the former
 World, and the Garden of *Paradise*, were seated.

And how to
 find it out.

Now the Description, which *Moses* gives us of it, is de-
 liver'd in these Words — (o) *And the Lord God planted a*
Garden eastward in Eden, and a River went out of Eden
to water the Garden, and from thence it was parted, and be-
came into four Heads. The Name of the first is Pison, that
is it, which compasseth the whole Land of Havilah, where
there is Gold, and the Gold of that Land is good: There is
the Bdellium, and the Onyx Stone. And the Name of the
second River is Gihon; the same is it, that compasseth the
whole Land of Cush. And the Name of the third River is
Hiddekel, that is it, which goes before Assyria; and the fourth
is Euphrates. So that to discover the Place of Paradise, we
 must find out the true Situation of the Land of *Eden*, where-
 of it was probably a Part, and then trace the Courses of the
 Rivers, and enquire into the Nature of the Countries, which
Moses here specify'd.

The different
 Countries
 called Eden,
 and their
 several Si-
 tuations.

THE Word *Eden*, which, in the *Hebrew* Tongue (ac-
 cording to its primary Acceptation) signifies *Pleasure* and
Delight, in a secondary Sense, is frequently made the proper
 Name of several Places, which are either more remarkably
 fruitful in their Soil, or pleasant in their Situation. Now,

From the first op'ning Bud, and gave ye Names!
 Who now will rear ye to the Sun, and rank
 Your Tribes, or water from the ambrosial Fount?
 Thee, lastly, nuptial Bow'r, by me adorn'd,
 With what to Sight, or Smell, was sweet! from thee
 How shall I part, and whither wander down
 Into a lower World? —

BOOK XI.

(n) *Shuckford's* Connect. L. 1.

(o) Gen. ii. 8, &c.

of all the Places, which go under this Denomination, the Learned have generally look'd upon these *three*, as the properest Countries, wherein to enquire for the terrestrial Paradise.

A. M. 1.
Ant. Chriſ.
4004.
Gen. Ch. ii.
from Ver. 8.

1. THE first is that Province, which the Prophet (*p*) *Amos* seems to take Notice of, when he divides *Syria* into three Parts, viz. *Damascus*, the Plain of *Aven*, and the House of *Eden*, called *Cælo-Syria*, or the hollow *Syria*, because the Mountains of *Libanus* and *Antilibanus* enclose it on both Sides, and make it look like a Valley. But (*q*) (how great soever the Names be, that seem to patronize it) this, by no Means, can be the *Eden*, which *Moses* means; not only, because it lies, not to the *East*, but to the *North* of the Place, where he is suppos'd to have wrote his Book, but more especially, because it is destitute of all the Marks in the *Mosaical* Description, which ought always to be the principal Test in this Enquiry.

2. THE second Place, wherein (*r*) several learned Men have sought for the Country of *Eden*, is *Armenia*, between the Sources of the *Tigris*, the *Euphrates*, the *Araxis*, and the *Phasis*, which they suppose to be the four Rivers specify'd by *Moses*. But this Supposition is far from being well founded, because, according to modern Discoveries, the *Phasis* does not rise in the Mountains of *Armenia* (as the ancient *Geographers* have mis-inform'd us) but at a great Distance from them, in Mount *Caucasus*; nor does it run from *South* to *North*, but, directly contrary, from *North* to *South*, as some (*s*) late Travellers have discover'd. So that, according to this Scheme, we want a whole River, and can no ways account for that, which (according to *Moses's* Description of it) went out of the Country of *Eden*, to water the Garden of Paradise.

3. THE third Place, and that, wherein the Country of *Eden*, as mention'd by *Moses*, seems most likely to be seated, is *Chaldea*, not far from the Banks of the River *Euphrates*. To this Purpose, when we find *Rabshakah*, vaunting out his Master's Actions, (*t*) Have the Gods of the Nations

L 4

(*p*) Ch. i. 5. (*q*) Its chief Abettors are *Heidegger* in his *Historia Patriarch. Le Clerc* in Gen. ii. 8. *P. Abram* in his *Pharus* Vet. Test. and *P. Hardouin* in his Edition of *Pliny*. (*r*) The chief Patrons of this Scheme are *Santon* in his *Atlas*, *Reiland* in his *Dissertat. de Situ Paradisi*, and *Calmet*, both in his Dictionary, and Commentary on Gen. ii. 8. (*s*) Vid. *Thavenot*, and Sir *John Chardin's Travels*. (*t*) 2 Kings xix. 12. and Isa. xxxvii. 12.

A. M. 1. tions deliver'd them which my Fathers have destroy'd, as
 Ant. Chris. Gazan, and Haran, and Rezech, and the Children of Eden,
 4004.
 Gen. Ch. ii. which were in Telassar? As *Telassar*, in general, signifies
 from Ver. 8. any Garrison or Fortification; so here, more particularly,

it denotes (*u*) that strong Fort, which the Children of *Eden* held, in an Island of the *Euphrates*, towards the West of *Babylon*, as a Barrier against the Incursions of the *Assyrians* on that Side. And therefore, in all Probability, (*x*) the Country of *Eden* lay on the West Side, or rather on both Sides of the River *Euphrates*, after its Conjunction with the *Tigris*, a little below the Place, where, in Process of Time, the famous City of *Babylon* came to be built.

THUS we have found out a Country, call'd *Eden*, which, for its Pleasure and Fruitfulness, * (as all Authors agree) answers the Character which *Moses* gives of it; and are now to consider his Description of the four Rivers, in order to ascertain the Place, where the Garden (we are in quest of) was very probably situate.

The River
 Pison,

The first River is *Pison*, or *Phison* (as the Son of *Sirach* calls it) that which compasseth the Land of *Havilah*. Now, for the better understanding of this, we must observe, that, (*y*) when *Moses* wrote his History, he was, in all Probability, in *Arabia Petraea*, on the East of which lies *Arabia Deserta*; but the Sterility of the Country will not admit of the Situation of the Garden of *Eden* in that Place, and therefore we must go on Eastward (as our Author directs us) until we come to some Place, through which *Euphrates* and *Tigris* are known to shape their Course. Now *Euphrates* and *Tigris*, tho' they both rise out of the Mountains of *Armenia*, take almost quite contrary Courses. *Euphrates* runs to the West, and, passing thro' *Mesopotamia*, waters the Country, where *Babylon* once stood; whereas

Tigris

(*u*) Vid. *Bedford's Scripture Chronology*. (*x*) *Calvin* [on *Gen. ii. 8.*] was the first Starter of this Opinion, and is, with some little Variation, follow'd by *Marinus*, *Bochart*, *Huetius*, Bishop of *Auranches*, and divers others.

* *Herodotus*, who was an Eye-Witness of it, tells us, that where *Euphrates* runs out into *Tigris*, not far from the Place where *Ninus* is seated, that Region is, of all, that he ever saw, the most excellent; so fruitful in bringing forth Corn, that it yieldeth two hundred fold, and so plenteous in Grass, that the People are forc'd to drive their Cattle from Pasture, lest they shou'd surfeit themselves by too much Plenty. Vid. *Herod. Clia.* and *Quint. Curt. L. 5.*

(*y*) Vid. *Wells's Geography*, and *Patrick's Commentary*.

Tigris takes towards the *East*, and, passing along *Assyria*, waters the Country, where the once fam'd City of *Nineveh* stood. After a long Progress, they meet a little below *Babylon*, and, running a considerable Way together in one large Stream, with *Babylonia* and *Chaldea* on the *West*, and the Country of *Susiana* on the *East* Side, they separate again, not far from *Bassora*, and so fall, in two Channels, into the *Persian Gulf*, inclosing the Island *Teredon*, now call'd *Balsara*.

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. ii.
from Ver. 8.

Now, taking this along with us, we may observe farther, that there are two Places in Scripture, which make mention of the Land of *Havilah*. In the one we are told, that (z) *the Israelites dwelt from Havilah unto Shur, that is before Egypt*; and in the other, that (a) *Saul smote the Amalekites from Havilah, until thou goest to Shur, that is before Egypt*; where, by the Expression, *from Havilah unto Shur*, is probably meant the whole Extent of that Part of *Arabia*, which lies between *Egypt* to the *West*, and a certain Stream, or River, which empties itself into the *Persian Gulf*, on the *East*. That *Havilah* is the same with this Part of *Arabia*, is farther evinc'd from its abounding with *very good Gold*. For all Authors, both *sacred* and *profane*, highly commend the Gold of *Arabia*; tell us, that it is there dug in great Plenty; is of so lively a Colour, as to come near to the Brightness of Fire; and of so fine a Kind, so pure and unmix'd, as to need no Refinement. *Bdellium* (which by some Interpreters is taken for *Pearl*, and by others for an *Aromatic Gum*) is, in both these Senses, applicable to this Country: For the * *Bdellium*, or Gum of *Arabia*, was always held in great Esteem; nor is there any Place in the World, which produces finer * *Pearls*, or in greater Quantities, than the Sea about *Babaren*,

(z) Gen. xxv. 18.

(a) 1 Sam. xv. 7.

* *Galen*, comparing the Gum of *Arabia* with that of *Syria*, gives some Advantage to the former, which he denies to the other, *De Simp. Medic. Lib. 6*. And *Pliny* prefers the *Bdellium* of *Arabia* before that of any other Nation, except that of *Bactriana*, *Plin. Lib. 12. Cap. 9*.

* *Nearchus*, one of *Alexander's* Captains, who conducted his Fleet from the *Indies*, as far as the *Persian Gulf*, speaks of an Island there, abounding in Pearls of great Value, *Strabo, Lib. 16*. And *Pliny*, having commended the Pearls of the *Indian Seas*, adds, that such as are fish'd towards *Arabia*, in the *Persian Gulf*, deserve the greatest Praise, *Lib. 6. Cap. 28*.

A. M. 1. *baren*, an Island situate in the *Persian Gulf*; and, as for *
 Ant. Chris. the *Onyx-Stone* in particular (if we will believe what *Pliny*
 4004.
 Gen. Ch. ii. tells us) the Antients were of Opinion, that it was no where
 from Ver. 8. to be found, but in the Mountains of *Arabia*. It seems

reasonable therefore to conclude, (according to all the Characters which *Moses* has given us of it) that that Tract of *Arabia*, which lies upon the *Persian Gulf*, was, in his Days, call'd the Land of *Havilah*, and that the Channel, which, after *Euphrates* and *Tigris* part, runs *Westward* into the said *Gulf*, was originally call'd *Pison*; and this the rather, because † some Remains of its antient Name continued a long while after this Account of it.

The River
 Gihon.

The second River is *Gihon*, that which compasseth, or runneth along, the whole Land of † *Cush*. Where we may observe,

* *Strabo* tells us, that the Riches of *Arabia*, which consisted in precious Stones, and excellent Perfumes (the Trade of which brought them a great deal of Gold and Silver, besides the Gold of the Country itself) made *Augustus* send *Ælius Gallus* thither, either to make these Nations his Friends, and so draw to himself their Riches, or else to subdue them, *Lib. 16.* *Diodorus Siculus* describes at large the Advantages of *Arabia*, and especially its precious Stones, which are very valuable both for their Variety, and Brightness of Colour, *Lib. 2.* And (to name no more) *Pliny*, who is very curious in remarking the Countries of precious Stones, assures us, that those of the greatest Value came out of *Arabia*, *Lib. ult.*

† It is a great while, since both this River, and the River *Gihon* have lost their Names. The *Greek*, and *Roman* Writers call them still, after their parting, by the Names they had before they met, *Euphrates*, and *Tigris*; but there was some Remainder of the Name of *Pison* preserv'd in the River *Pisotigris*, which is *Pison* mix'd with *Tigris* (as Mr. *Carver* observes.) By *Xenophon* it is call'd simply *Physeus*, in which the Name of *Phison* is plainly enough retain'd, and went under that Name, until the Time of *Alexander the Great*. For *Q. Curtius* commonly calls *Tigris* itself by the Name of *Phisis*, and says, it was so call'd by the Inhabitants thereabout, which, in all Probability, was the Name of this other River *Phison*, but, in Process of Time, lost by the many Alterations, which were made in its Course, as *Pliny* tells us. *Patrick's Commentary.*

‡ The *LXX* Translation renders the *Hebrew* Word *Cush* by the Name of *Ethiopia*, and in this Mistake is all along follow'd by our *English* Version (whereas by the Land of *Cush* is always meant some Part of *Arabia*) which has led *Josephus*, and several others into a Notion, that the River *Gihon* was the *Nile* in *Egypt*; and

observe, that *Moses* has not affix'd so many Marks on the *Gihon*, as he does on the *Pison*, and that probably for this Reason; (b) because, having once found out the *Pison*, we might easily discover the Situation of the *Gihon*. For, *Pison* being known to be the first River, in Respect to the Place where *Moses* was then writing, it is but natural to suppose, that *Gihon* (as the *second*) shou'd be the River next to it, and, consequently, that other Stream, which, after the *Euphrates* and *Tigris* are parted, holds its Course *Eastward*, and empties itself in the *Persian Gulph*. For all Travellers agree, that the Country lying upon the *Eastern Stream*, which other Nations call *Susiana*, is by the Inhabitants, to this Day *, call'd *Chuzestan*, which carries in it plain Footsteps of the original Word *Cush*, or (as some write it) *Chuz*.

THO' therefore no Remains of this River *Gihon* are to be met with in the Country itself, yet, since it lies exactly the second in Order, according to the Method that *Moses* has taken in mentioning the four Rivers; and, since the Province it runs along and washes, was formerly call'd the Land of *Cush*, and has, at this Time, a Name not a little analogous to it; there is no Doubt to be made, but that the said *Easterly Channel*, coming from the united Stream of the *Euphrates* and *Tigris*, is the very *Gihon* describ'd by *Moses*.

The third River is *Hiddekel*, that which goeth towards the East of, or (as it is better translated) that, which goeth along the Side of, *Assyria*. It is allow'd by all Interpreters, as well as the LXX, that this River is the same with *Tigris*, which (as *Pliny* says) was call'd *Diglito*, in those Parts where its Course was slow, but where it began to be rapid, it took the other Name. And, tho' it may be difficult to shew any just Analogy between the Names of *Hiddekel* *The River
Hiddekel.*

and supposing withal, that the Country of *Havilah* was some Part of the *East-Indies*, they have run into another Error, and taken *Pison* for the *Ganges*, whereby they make the Garden of *Eden* contain the greatest Part of *Asia*, and some Part of *Africa* likewise, which is a Supposition quite incredible. *Patrick*, *ibid.* *Bedford's Scripture Chronology*; and *Shuckford's Connection*.

(b) *Wells's Historical Geography*, Vol. I.

* *Benjamin of Navarre* tells us, that the Province of *Elam*, whereof *Susa* is the Metropolis, and which extends itself as far as the *Persian Gulf*, at the East of the Mouth of the River *Euphrates*, or *Tigris* (as you please to term it) is call'd by that Name. *Wells*, *ibid.*

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. ii.
from Ver. 8.

dekel and *Tigris*; yet, if we either observe *Moses's* Method of reckoning up the four Rivers, or consider the true *Geography* of the Country, we shall easily perceive, that the River *Hiddekel* cou'd properly be no other. (c) For, as, in Respect to the Place where *Moses* wrote, *Pison* lay nearest to him, and so, in a natural Order, was nam'd first, and the *Gihon*, lying near to *that*, was accordingly reckon'd second; so, having pass'd over that Stream, and turning to the left, in order to come back again to *Arabia Petraea* (where *Moses* was) we meet, in our Passage, with *Tigris* in the third Place; and so, proceeding *Westward* through the lower Part of *Mesopotamia*, come to *Pherath*, or *Euphrates*, at last. For *Tigris* (we must remember) parts *Affyria* from *Mesopotamia*, and meeting with *Euphrates*, a little below *Babylon*, runs along with it in one common Channel, until they separate again, and make the two Streams of *Pison* and *Gihon*, which, as we said before, empty themselves into the *Persian Gulf*.

Euphrates
and the four
Heads of the
Rivers.

THE fourth River was † *Euphrates*; but this lay so near the Country of *Judea*, and was so well known to the Inhabitants thereof, that there was no Occasion for *Moses* particularly to describe it. From the Course of these four Rivers however, which he manifestly makes the Bounds and Limits of it, we may perceive, that the Land of *Eden* must necessarily lie upon the great Channel, which the *Tigris* and *Euphrates* make, while they run together, and where they part again, must there terminate: For so the sacred Text informs us, viz. that a River went out of *Eden* to water the Garden, and from thence it was parted, and became into four Heads; which Words manifestly imply, that in *Eden* the River was but one, i. e. one single Channel; but from thence, i. e. when it was gone out of *Eden*,
it

(c) *Wells's Geography.*

† *Euphrates* is of the same Signification with the Hebrew *Pherath*, and is probably so call'd, by Reason of the Pleasantness, at least the great Fruitfulness of the adjacent Country. It must not be dissimul'd however, that it is one of those corrupt Names, which our Translations have borrow'd from the *Septuagint* Version, and which probably the *Greeks*, as *Reland* [de Situ Paradisi] judiciously observ'd, took from the *Persians*, who often set the Word *Ab* or *Au*, which signifies *Water*, before the Names of Rivers, of which Word, and *Frat* (as it is still call'd by the neighbouring People) the Name *Euphrates* is apparently compounded. *Univ. Hist.* Book I. Chap. I.

it was parted, and became four Streams or Openings (for A. M. 1. Ant. Chriſ. 4004. Gen. Ch. ii. from Ver. 8. so the *Hebrew* Word may be translated) two upwards, and two below. For, suppoſing this Channel to be our *common Center*, we may, if we look one Way, *i. e.* up towards *Babylon*, ſee the *Tigris* and *Euphrates* coming into it; and, if we look another Way, *i. e.* down towards the *Persian Gulf*, ſee the *Piſon* and the *Gihon* running out of it.

It ſeems reaſonable then to ſuppoſe, that this Country of *Eden* lay on each Side of this great Channel, partly in *Chaldea*, and partly in *Sufiana*: And, what may confirm us in this Opinion, is, the extraordinary Goodneſs and Fertility of the Soil. For, as it is incongruous to ſuppoſe, that God wou'd make Choice of a barren Land, wherein to plant the Garden of *Paradiſe*; ſo all antient *Hiſtorians*, and *Geographers* inform us, that not only *Mefopotamia*, *Chaldea*, a good Part of *Syria*, and other neighbouring Countries, were the moſt pleaſant and fruitful Places in the World; but modern Travellers likewiſe particularly aſſure us, that, in all the Dominions which the *Grand Seignior* has, there is not a finer Country (tho', for Want of Hands, it lies in ſome Places *uncultivated*) than that which lies between *Bagdat* and *Baſſora*, the very Tract of Ground, which, according to our Computation, was formerly call'd the Land of *Eden*.

In what precise Part of the Land of *Eden* the Garden of *Paradiſe* was planted, the ſacred Hiſtorian ſeems to intimate, by informing us, that it (*d*) lay *Eastward* in *Eden*: For he does not mean, that it lay *Eastward* from the Place, where he was then writing (That every Body might eaſily know) but his Deſign was to point out, as near as poſſible, the very Spot of Ground, where it was antiently ſeated. If then the Garden of *Paradiſe* lay in the *easterly* Part of the Country of *Eden*, and (*e*) the River, which water'd it, ran thro' that Province (as the Scripture tells us it did) before it enter'd into the Garden, then muſt it neceſſarily follow, that *Paradiſe* was ſituated on the *East* Side of one of the Turnings of that River, which the Conjunction of the *Tigris* and *Euphrates* makes (now called the River of the *Arabs*) and very probably at the loweſt great Turning, which *Ptolemy* takes Notice of, and not far from the Place, where *Aracca* (in Scripture call'd *Erec*) at preſent is known to ſtand.

THUS

(*d*) Gen. ii. 8.

(*e*) Chap. ii. 10.

A. M. 1.
Ant. Chris.
4004.

Gen. Ch. ii.
from Ver. 8.

The Altera-
tions in the
present
Country ac-
counted for.

THUS we have follow'd the Path, which * the learned and judicious *Huetius*, Bishop of *Auranches*, has pointed out to us, and have happily found a Place, wherein to fix this *Garden of Pleasure*. And, though it must be own'd, that there is no *Draught* of the Country, which makes the Rivers exactly answer the Description that *Moses* has given us of them; yet, it is reasonable to suppose, (*f*) that he wrote according to the then known *Geography* of the Country; that, if the Site, or Number of Rivers about *Babylon* have been greatly alter'd since, this, in all Probability, has been occasion'd by the *Cuts* and *Canals*, which the Monarchs of that great Empire were remarkable for making; and that all modern Observations find greater Variations in the Situation of Places, and make greater Corrections in all their *Charts* and *Maps*, than need to be made in the Description of *Moses*, to bring it to an Agreement even with our latest Accounts of the present Country, and Rivers near *Chaldea*. But I espouse this Opinion, without any formal Opposition to the Sentiments of other learned Men, who doubtless,

* Upon this Occasion, it may not be improper to set down a brief Exposition of his Opinion in his own Words. “ Je dis donc, que la Paradis terrestre estoit situé sur le Canal, que forment le *Tegre* et l'*Euphrate* joints ensemble, entre le lieu de leur jonction, et celui de la Separation, qu'ils font de leurs eaux, avant que de tomber dans le *Golphe Persique*. Et comme ce canal faisoit quelques Detours, et quelques courbures, je dis, (pour entrer dans une plus grande precision) que le Paradis estoit situé sur une de ces Courbures, et apparemment sur le Bras meridional de la plus grande, (qui à esté marquée par *Agathodæmon* dans les Tables Geographiques de *Ptolemée*) lorsque ce fleuve revient vers l'Orient, après avoir fait un long retours vers l'Occident, environ à trente deux degrez trente-neuf minutes de Latitude septentrionale, et à quatre vingt degrez dix minutes de Longitude, (selon la Delineation de *Agathodæmon*) à peu près là, ou il place l'*Aracca*, qui est l'*Erec* de l'Ecriture. L'ajoute encore, que les quatre Testes de ce fleuve sont le *Tigre*, et l'*Euphrate* avant leur jonction, et les deux Canaux, par où il tombe dans la mer, après sa Division; que le plus Occidental de ces deux Canaux est le *Phison*; que le pais de *Chavilah*, qu'il traverse, est une partie de l'*Arabie Heureuse*, et une partie de l'*Arabie Deserté*; que le *Gehon* est le Canal oriental des deux, dont j'ay parlé; et que le pais de *Chus* est la *Susana*.” Vid. *Traité de la Situation du Paradis*, p. 16.

(*f*) *Shuckford's Connection*, Book I.

doubtless, in this Case, are left to their own Choice; since A. M. 1. Ant. Chrif. 4004. Gen. Ch. ii. from Ver. 8. the *Situation of Paradise* (as the learned Bishop concludes) whether it be in one Part of the World, or in another, can never be esteem'd as an Article of our *Christian Faith*.

DISSERTATION II.

Of the Image of God in Man.

WHOEVER looks into the History of the Creation, as it is recorded by *Moses*, will soon perceive, that there was something so peculiar in the Formation of Man, as to deserve a divine *Consultation*, and that this Peculiarity chiefly consists in that † divine *Image* and *Similitude*, wherein it pleas'd God to make him. This Pre-eminence the holy Penman has taken Care, (*g*) in two several Places, to remind us of, in order to imprint upon us a deeper Sense of the Dignity of human Nature: And therefore it may be no improper Subject for our Meditation in this Place, to consider a little, wherein this *divine Image* or *Likeness* did consist; how far it is now impair'd in us; and in what Measure it may be recover'd again.

WHAT the *Image of God*, impress'd upon Man, in the State of his Integrity, was, 'tis as difficult a Matter for us, who date our Ignorance from our first Being, and were all along bred up with the same Infirmities about us, wherein we were born, to form any adequate Perception of, (*h*) as it is for a *Peasant*, bred up in the Obscurities of a Cottage, to fancy in his Mind the unseen Splendors of a Court; and therefore we have the less Reason to wonder, that we find such a Variety of Opinions concerning it.

(i) SOME of the *Jewish* Doctors were fond enough to imagine, that *Adam*, at first, had his Head surrounded with

A Difficulty to conceive what the Image of God was, Different Opinions concerning a vi- it.

† The Words in the Text are, *in our Image, after our Likeness*, which seem to be much of the same Import, only a learned *Jewish* Interpreter has observ'd, that the last Words, *after our Likeness*, give us to understand, that Man was not created properly and perfectly in *the Image of God*, but only in a Kind of Resemblance of him; for he does not say, *in our Likeness*, as he does, *in our Image*; but, *after our Likeness*; where the *Caph* of Similitude (as they call it) abates something of the Sense of what follows, and makes it signify only an Approach to the divine Likeness, in Understanding, Freedom of Choice, Spirituality, Immortality, &c. *Patrick's Commentary*,

(*g*) Gen. i. 26, 27. (*h*) *South's Sermons*, Vol. I. (i) *Calmer's Dictionary on the Word Adam*.

A. M. 1. a *visible radiant Glory*, which accompany'd him wherever
 Ant. Chris. he went, and struck Awe and Reverence into the other
 4004.
 Gen. Ch. ii. Parts of the Animal Creation; and that his Person was so
 from Ver. 8. compleatly perfect and handsome, that even God, before he
 form'd him, assum'd an human Body of the most perfect
 Beauty, and so, in a *literal* Sense, made him after his own
 Image and Resemblance. But there needs no Pains to refute
 this groundless Fancy.

(k) PHILLO is of Opinion, that this *Image of God* was only the *Idea* of human Nature in the divine Understanding, by looking on which he form'd Man, just as an *Architect*, about to build an House, first delineates the *Scheme* in his Mind, and then proceeds to erect the *Fabrick*. But this Opinion, how true soever, does not come up to the Point in Hand; because it makes no Distinction between Man, and other Creatures (for they were likewise made according to the *ideal Image* in the divine Intellect) tho' it be manifestly the Intent of the Scripture-Account to give him a particular Preference.

(l) ORIGEN, among *antient Christian* Authors, will have it to be the *Son of God*, who is call'd (m) *the express Image of the Father*: But there is no such Restriction in the Words of *Moses*. They are deliver'd (n) in the *Plural* Number; and therefore cannot, without Violence, be apply'd to one *single* Person in the Godhead; and, among the *Moderns*, some have plac'd it in *Holiness* alone; whilst others have thought it more properly seated in *Dominion*. But these are only single *Lines*, and far from coming to the whole *Portraiture*.

Its Division and Explication.

THE divine Similitude, in short, is a complex Thing, and made up of many Ingredients; and therefore (to give our Thoughts a Track in so spacious a Field) we may distinguish it into *Natural* and *Supernatural*; and, accordingly, shall 1st, consider the *supernatural* Gifts and Ornaments; and then 2dly, those *natural* Perfections and Accomplishments, wherein this Image of God, impress'd on our first Parents, may be said to consist.

(o) AN eloquent Father of the Church has set this whole Matter before us in a very apt Similitude, comparing this *Animal* and living Effigies of the *King of Kings*, with the Image
 of

(k) De Mundi Opificio.
 Religion, Vol. I.
 Let us make Man.
 Cap. 4.

(l) Vid. Edward's Survey of
 (m) Heb. i. 3.
 (n) Gen. i. 26.
 (o) Greg. Nyssen. de Hominis Opificio,
 Cap. 4.

of an Emperor, so express'd by the Hand of an Artificer, either in *Sculpture* or *Painting*, as to represent the very *Dress* and *Ensigns* of royal Majesty, such as the purple Robe, the Sceptre, and the Diadem, &c. But as the Emperor's Image does represent, not only his Countenance, and the Figure of his Body, but even his Dress likewise, his Ornaments, and royal Ensigns; so Man does then properly represent in himself the *Image* and *Similitude* of God, when, to the Accomplishments of Nature (which cannot totally be extinguish'd) the *Ornaments* of Grace and Virtue are likewise added; when Man's Nature (as he expresses it) is not cloath'd in Purple, nor vaunts its Dignity by a Sceptre or Diadem (for the Archetype consists not in such Things as these), but instead of Purple, is cloath'd with Virtue, which, of all other, is the most royal Vestment; instead of a Sceptre, is supported by a blessed Immortality; and, instead of a Diadem, is adorn'd with a Crown of Righteousness.

THAT our first Parents, besides the Seeds of natural Virtue and Religion sown in their Minds, and besides the natural Innocence and Rectitude, wherein they were created, were endued with certain Gifts and Powers *supernatural*, infus'd into them by the Spirit of God, is manifest, not only from the Authority of (p) Christian Writers, but from the Testimony of *Philo* the Jew likewise, who is very full of sublime Notions concerning the divine Image, and, in one Place more especially, expresses himself to this Purpose. (q) *The Creator made our Soul*, says he, *while inclos'd in a Body, able of itself to see, and know its Maker; but, considering how vastly advantageous such Knowledge wou'd be to Man (for this is the utmost Bound of its Felicity) he inspir'd into him, from above, something of his own Divinity, which, being invisible, impress'd upon the invisible Soul its own Character; that so even this earthly Region might not be without some Creature made after the Image of God: And this* * he asserts to be the *recondite* Sense of *Moses's* Words, in the History of Man's Creation.

AND

(p) Vid. *Bull's* State of Man before the Fall. det potiori insid. soleat, p. 171,

(q) Lib. quod

* *The great Moses, says he, makes not the Species of the rational Soul to be like to any of the Creatures, but pronounceth it to be the Image of the invisible God, as judging it then to become the true and genuine Coin of God, when it is form'd, and impress'd by the divine Seal, the Character whereof is the eternal Word. For*

A. M. 1.
Ant. Chriſt.
4004.
Gen. Ch. ii.
from Ver. 8.

Instances
thereof.

AND indeed we need go no farther, than this History of *Moses*, to prove the very Point we are now upon. For, whereas it acquaints us, that the first Man, in his State of Integrity, was able to sustain the Approaches of the divine Presence, and converse with his Maker, in the same Language, 'tis reasonable to suppose, that it was a particular Vouchsafement to him, to confirm his Mind, and enlighten his Understanding in this Manner; because no Creature is fit to converse with God without divine Illumination, nor is any Creature able to bear his majestic Appearance, that is not fortify'd and prepared for it by a divine Power.

WHEREAS it tells us, that (r) *God brought every living Creature unto Adam, to see what he wou'd call them, and whatever he call'd them, that was the Name thereof*; it can hardly be suppos'd (considering the Circumstances of the Thing) but that this was the Effect of something more than human Sagacity. That, in an infinite Variety of Creatures, never before seen by *Adam*, he shou'd be able, on a Sudden, without Labour or Premeditation, to give Names to each of them, so adapt, and fitted to their respective Natures, as that God himself should approve the *Nomenclature*, is a Thing so astonishing, that we may venture to say, * no single Man, among all the Philosophers since the Fall, no *Plato*, no *Aristotle*, among the *Antients*, no *Des Cartes*, no *Gassendus*,
no

God, saith he, breath'd into his Face the Breath of Life; so that he, who receives the Inspiration, must, of Necessity, represent the Image of him that gives it, and for this Reason it is said, that Man was made after the Image of God. Lib. de Plantatione Noe.

(r) Gen. ii. 19.

* The Knowledge of *Adam* is highly extoll'd by the *Jewish* Doctors. Some of them have maintain'd, that he compos'd two Books, one concerning the Creation, and another about the Nature of God. They generally believe, that he compos'd the xcist Psalm; but some of them go farther, and tell us, that *Adam's* Knowledge was not only equal to that of *Solomon*, and *Moses*, but exceeded even that of *Angels*; and, for the Proof of this, they produce this Story ——— That the *Angels* having spoke contemptuously of Man, God made this Answer, ——— That the Creature, whom they despis'd, was their Superior in Knowledge; and, to convince them of this, that he brought all the Animals to them, and bid them name them, which they being not able to do, he propos'd the Thing to *Adam*, and he did it immediately: With many more Fancies of the same ridiculous Nature. *Saurin's* Dissertations.

no *Newton*, among the *Moderns*; nay, no *Academy*, or Royal Society whatever, durst have once attempted it.

A. M. 1.
Ant. Chrif.

WHEREAS it informs us, that *Adam* no sooner saw his Wife brought unto him, but (s) he told exactly her *Original*, and gave her a Name accordingly, tho' he lay in the profoundest Sleep, and Insensibility, all the while that God was performing the wonderful Operation of taking her out of his Side; this can be imputed to nothing, but either an immediate Inspiration, or some *prophetic* Vision (as we said before) that was sent unto him, while he slept. (t) From the Conformity of Parts, which he beheld in that goodly Creature, and her near Similitude to himself, he might have conjectur'd indeed, that God had now provided him with a *meet Help*, which before he wanted; but 'tis scarce imaginable, how he cou'd so punctually describe her Rise, and Manner of Formation, and so surely prophesy, that the general Event to his Posterity wou'd be, for the Sake of her Sex, to *leave Father and Mother, and cleave to their Wives*, otherwise, than by divine Illumination; " which enabled him (u) (as one excellently expresses it) " to view *Essences* in themselves, and read *Forms* without the Comment of their " respective Properties; which enabled him to see *Consequences*, yet dormant in their Principles, and *Effects* yet " unborn, and in the Womb of their *Causes*; which enabled him, in short, to pierce almost into *future Contingencies*, and improv'd his *Conjectures* and *Sentiments* even " to a *Prophecy*, and the Certainties of a *Prediction*."

4004
Gen. Ch. ii.
from Ver. 8.

THESE seem to be some of the *supernatural* Gifts, and what we may call the chief Lines, wherein the Image of God was so conspicuous upon *Adam's Soul*; and there was this *Supernatural* in his *Body* likewise, that, (x) whereas it was made of the *Dust of the Earth*, and, in its Composition, consequently, corruptible, either by a Power continually proceeding from God, whereof (y) the *Tree of Life* was the divine Sign and Sacrament, or by the *inherent* Virtue of the Tree itself, perpetually repairing the Decays of Nature, it was to enjoy the Privilege of *Immortality*. (z) Not such an Immortality, as the *glorify'd* Bodies of Saints shall hereafter possess (for they shall be made wholly *impassible*, and set free from the Reach of any outward Impressions, and ele-

As to the
Body.

M 2

mental

(s) Gen. ii. 23.

(t) *Bull's* Sermons and Discourses.

(u) *South's* Sermons, Vol. I.

(x) *Hopkins's* Doctrine of

the two Covenants.

(y) Gen. ii. 9.

(z) *Edwards's*

Survey of Religion, Vol. I.

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. ii
from Ver. 8.

mental Disorders, which may impair their Vigour, or endanger their Dissolution) but an Immortality by *Donation*, and the Privilege of an especial Providence, which engag'd itself to sway, and over-rule the natural Tendency, which was in Man's Body to Corruption; and, notwithstanding the Contrarieties, and Dissensions of a terrestrial Constitution, to continue him in Life, as long as he shou'd continue himself in his Obedience.

The natural
Part as to
the Soul,

2. ANOTHER chief Part of the *divine Image and Similitude* in our first Parents, was an *universal* Rectitude in all the Faculties, belonging to the Soul. Now the two great Faculties, or rather essential Acts of the Soul, are the *Understanding*, and *Will*; which, tho' (for the clearer Conception of them) we may separate, are, in their Operation, so blended and united together, that we cannot properly think them distinct Faculties. 'Tis the same individual Mind, which sees and perceives, as well as chuses or rejects, the several Objects that are presented to it. When it does the *Former*, we call it the *Understanding*, and when the *Latter*, the *Will*; so that they are both radically and inseparably the same, and differ only in the Manner of our conceiving them. Nay, the clearest and only distinct Apprehension we are able to form of them, (even when we come to consider them separately) is only this, that the Understanding is chiefly conversant about *intelligible*, the Will about *eligible* Objects; so that the one has *Truth*, and the other *Goodness* in its View and Pursuit. There are besides these, belonging to the Soul of Man, certain *Passions* and *Affections*, which (according to the common Notion and Manner of Speaking) have chiefly their Residence in the *sensitive* Appetite; and however, in this laps'd Condition of our Nature, they may many Times mutiny and rebel, yet, when kept in due Temper and Subordination, are excellent Hand-maids to the (a) Soul. Tho' the *Stoics* look upon them all as sinful Defects, and Deviations from right Reason; yet it is sufficient for us, that our blessed Saviour (who took upon him all our natural, but none of our sinful Infirmities) was known to have them, and that our first *Progenitor*, in the State of his greatest Perfection, was not devoid of them. Let us then see how far we may suppose, that the Image of God might be impress'd upon each of these.

(b) His Soul itself was a rational Substance, immaterial, and immortal; and therefore a proper Representation of that

that *supreme Spirit*, whose Wisdom is infinite, and Essence eternal. A. M. 1.
Ant. Chris.
4004.
Gen. Ch. ii.
from Ver. 8.

(c) His *Understanding* was, as it were, the upper Region of his Soul, lofty, and serene; seated above all sordid Affections, and free from the Vapours and Disturbances of inferior Passions. Its Perceptions were quick, and lively; its Reasonings true, and its Determinations just. A *deluded* Fancy was not then capable of imposing upon it, nor a *fawning* Appetite of deluding it, to pronounce a false and dishonest Sentence. In its Direction of the inferior Faculties, it convey'd its Suggestions with Clearness, and enjoin'd them with Power; and tho' its Command over them was but *suasive*, yet it had the same Force and Efficacy, as if it had been *despotic*. In its Understanding.

His *Will* was then very ductile and pliant to the Motions of right Reason. It pursu'd the Directions that were given it, and attended upon the Understanding, as a *Favourite* does upon his *Prince*, where the Service is both *Privilege* and *Preferment*: And, while it obey'd the Understanding, it commanded the other Faculties, that were beneath it; gave Laws to the *Affections*, and restrain'd the *Passions* from licentious Sallies.

His *Passions* were then indeed all subordinate to his *Will*, *Affections*, and *Intellect*, and acted within the Compass of their proper Objects. His *Love* was center'd upon God, and flam'd up to Heaven in direct Fervours of Devotion. His *Hatred* (if Hatred may be suppos'd in a State of Innocence) was fix'd only upon that, which his Posterity only love, *Sin*. His *Joy* was then the Result of a real *Good* suitably apply'd, and fill'd his Soul (as God does the Universe) silently and without Noise. His *Sorrow* (if any suppos'd Disaster cou'd have occasion'd Sorrow) must have mov'd according to the severe Allowances of Prudence; been as silent as Thought, and all confin'd within the Closet of the Breast. His *Hope* was fed with the Expectation of a better Paradise, and a nearer Admission to the Divine Presence; and (to name no more) his *Fear*, which was then a *Guard*, and not a *Torment* to the Mind, was fix'd upon him, who is only to be fear'd, *God*, but in such a *filial* Manner, as to become an *Awe* without *Amazement*, and a *Dread* without *Distraction*.

It must be acknowledg'd indeed, that the Scriptures do not expressly attribute all these Perfections to *Adam* in his first Estate; but, since the opposite Weaknesses now infect

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. ii.
from Ver. 8.

the Nature of Man *fallen*, we must conclude (if we will be true to the Rule of *Contraries*) that these, and such like Excellencies, were the Endowments of Man *innocent*. And if so, then is there another Perfection arising from this *Harmony*, and due Composure of the Faculties, which we may call the Crown and Consummation of all, and that is a *good Conscience*. For, as in the Body, when the vital and principal Parts do their Office, and all the smaller Vessels act orderly, there arises a sweet Enjoyment upon the Whole, which we call *Health*; so in the Soul, when the supreme Faculties of the *Understanding* and *Will* move regularly, and the inferior *Passions* and *Affections* listen to their Dictates, and follow their Injunctions, there arises a *Serenity* and Complacency upon the whole Soul, infinitely beyond all the Pleasures of Sensuality, and which, like a spicy Field, refreshes it upon every Reflection, and fills it with a joyful *Confidence towards God*.

As to the
Body and its
Dominion
over other
Creatures.

THESE are some of the *natural* Lines (as we may distinguish them) which the Finger of God pourtray'd upon the Soul of Man: And (so far as a *Spiritual* Being may be resembled by a *Corporeal*) (*d*) the Contrivance of Man's bodily Parts was with such Proportion and Exactness, as most conduc'd to its Comeliness and Service. His Stature was erect and rais'd, becoming him, who was to be the Lord of this Globe, and the Observer of the Heavens. A Divine Beauty and Majesty was shed upon it, such as cou'd neither be eclips'd by Sickness, nor extinguish'd by Death; (*e*) For *Adam* knew no Disease, so long as he refrain'd from the *forbidden* Tree. Nature was his Physician, and Innocence and Abstinence wou'd have kept him healthful to Immortality. And from this Perfection of Man's Body, especially that *Port* and *Majesty*, which appear'd in his Looks and Aspect, there arose, in some Measure, another Lineament of the *Divine Image*, viz. (*f*) that *Dominion* and Sovereignty, wherewith God invested him, over all other Creatures. For there is even still remaining in Man, a certain *terrific* Character (as (*g*) one calls it) which, assisted by that Instinct of Dread, that he hath equally implanted in their Natures, commands their Homage and Obeisance; insomuch, that it must be Hunger or Compulsion, or some violent Exasperation or other,

(*d*) *Bates's* Harmony of the Divine Attributes. (*e*) *South's* Sermons, Vol. I. (*f*) Gen. i. 26. (*g*) *Cornelius Agrippa*, de Occult. Philos.

ther, that makes them, at any Time, rebel against their Maker's *Vicegerent* here below.

A. M. 1.
Ant. Chris.
4004.
Gen. Ch. i,
from Ver. 8.

THIS is the best Copy of the *Divine Image* that we can draw: Only it may not be amiss to add, (*b*) that the *Holiness* of Man was a Resemblance of the *Divine Purity*, and his *Happiness* a Representation of the *Divine Felicity*. And now, to look over it again, and recount the several Lines of it. What was *supernatural* in it, was, a Mind fortify'd to bear the *Divine Presence*, qualify'd for the *Divine Converse*, fully illuminated by the *Divine Spirit*; and a Body, that (contrary to the natural Principles of its Composition) was indulg'd the Privilege of *Immortality*. What was *natural* to it, was an universal *Harmony* in all its Faculties; an *Understanding* fraught with all Manner of Knowledge; a *Will* submitted to the *Divine Pleasure*; *Affections* plac'd upon their proper Objects; *Passions* calm and easy; a *Conscience* quiet and serene; resplendent *Holiness*, perfect *Felicity*, and a *Body* adorned with such Comeliness and Majesty, as might justly challenge the Rule and Jurisdiction of this inferior World.

If it be demanded, how much of this *Image* is defac'd, lost, or impair'd, the Answer is; that (*i*) whatever was *supernatural* and adventitious to Man by the Benignity of Almighty God (as it depended upon the Condition of his Obedience to the *Divine Command*) upon the Breach of that Command, was entirely lost: What was *perfective* of his Nature, such as the *Excellency* of his Knowledge, the *Subordination* of his Faculties, the *Tranquillity* of his Mind, and full *Dominion* over other Creatures, was sadly impair'd: But what was essential to his Nature, the *Immortality* of his Soul, the *Faculties* of Intellection, and Will, and the natural *Beauty* and Usefulness of his Body, does still remain, notwithstanding the Concussions, they sustain'd in the Fall.

If it be ask'd, what we must do in order to repair this defac'd Image of God in us? the only Answer we can have in this Case, is, from the *sacred Oracles* of Scripture. We must (*k*) be renewed in the Spirit of our Mind, and put on the new Man, which after God is created in Righteousness and true Holiness: We must (*l*) be Followers of God as dear Children; grow in Grace, (*m*) be renewed in Knowledge, and (*n*) conformed to the Image of his Son: We must (*o*)

M 4

give

(*b*) Bates's Harmony. (*i*) Hales's Origination of Mankind.
(*k*) Eph. iv. 23, 24. (*l*) Eph. v. 1. (*m*) Col. iii. 10. (*n*) Rom. viii. 29. (*o*) 2 Pet. i. 5, &c.

A. M. 1. give all Diligence to add to our Faith Virtue; and to Vir-
 Ant. Chris. tue, Knowledge; and to Knowledge, Temperance; and to
 4004.
 Gen. Ch. ii. Temperance, Patience; and to Patience Godliness; and to
 from Ver. 8. Godliness, brotherly Kindness; and to brotherly Kindness,
 ~~~~~ Charity; that we may (p) be complete in him, who is the  
 Head of all Principality and Power: and that (q) as we  
 have borne the Image of the Earthly, we may also bear the  
 Image of the Heavenly Adam.

(p) Col. ii. 10. (q) 1 Cor. xv. 49.

### C H A P. III.

#### Of the Fall of M A N.

#### The HISTORY.

THE sacred Historian indeed gives us no Account of Satan, the Chief of the fallen Angels, and grand Adversary of God and Man; but, from several other Places in Scripture, we may learn, that he at first was made like other celestial Spirits, perfect in his Kind, and happy in his Condition, but that, thro' Pride or Ambition, as we may suppose, falling into a Crime, (whose Circumstances to us are unknown) he thence fell into Misery, and, together \* with his *Accomplices*, was banish'd from the Regions of Bliss; that, \* in his State of Exile, having lost all Hopes, and despairing

\* That *Profane*, as well as *Sacred* Writers, had the same Notion of the Fall of wicked Angels, is manifest from a Tradition they had (tho' mixt with Fable) of the *Titans* and *Giants* invading Heaven, fighting against *Jupiter*, and attempting to depose him from his Throne, for which Reason he threw them down headlong into *Hell*, where they are tormented with incessant Fire; and therefore *Empedocles*, in the Verses recited by *Plutarch*, makes mention of the Fate of some *Dæmons*, who, for their Rebellion, were, from the Summit of Heaven, plung'd into the Bottom of the great Deep, there to be punish'd, as they deserv'd: To which the Story of *Ate*, who once inhabited the Air, but, being always hurtful to Man, and therefore hateful to God, was cast down from thence, with a solemn Oath and Decree, that she shou'd never return again, seems not a little to allude. *Huetius, in Alnetan. Quæst. Lib. 2.*

\* Our excellent *Milton* represents *Satan*, within Prospect of *Eden*, and near the Place, where he was to attempt his desperate Enterprize



spairing of a reconciliation with the *Almighty*, he abandon'd himself to all kind of Wickedness, and, upon the Creation of Man, out of pure Envy to the Happiness, which God had design'd for him, resolv'd upon a Project to draw him into Disobedience, and thence into Ruin and Perdition; but how to put his *Scheme* in Execution, was the Question. The Woman he perceiv'd, (as by Nature more ductile and tender) was the properer Subject for his Temptations; but some *Form* he was to assume, to enable him to enter into Conference with her. (r) The Figure of a Man was the fittest upon this Occasion; but then it wou'd have discover'd the Imposture, because *Eve* knew very well, that her Husband was the only one of that Species upon the Face of the Earth. And therefore considering, that the Serpent, which, before the Fall, was a bright and glorious Creature, and, (next to Man) † endu'd with the greatest Talents of Sagacity and Understanding,

A. M. 1.  
Ant. Chris.  
4004.  
Gen. Ch. iii.

Enterprize against God and Man, falling into Doubts, and sundry Passions, and then, at last, confirming himself in his wicked Design.

But say I cou'd repent, and cou'd obtain,  
By Act of Grace, my former State; how soon  
Wou'd Height recal high Thoughts! how soon un-say  
What feign'd Submission swore! Ease wou'd recant  
Vows made in Pain, as violent and void ———  
All Hope excluded thus, behold, instead  
Of us, outcast, exil'd, his new Delight,  
Mankind, created; and for him this World,  
So farewell Hope! and, with Hope, farewell Fear!  
Farewel Remorse! all Good to me is lost;  
Evil be thou my Good! by thee at least  
Divided Empire with Heaven's King I hold;  
By thee, and more than half perhaps, will reign:  
As Man e'er long, and this new World, shall know.

## B O O K IV.

(r) L'Histoire du Vieux et Nouveau Testament, par M. *Martin*.

† *Milton*, who is an excellent Commentator upon the whole History of the Fall, brings in the Devil, after a long Search to find out a Beast proper for his Purpose, concluding at last to make use of the Serpent.

Him, after long Debate (irresolute  
Of thought revolv'd) his final Sentence chose  
Fit Vessel, fittest Imp of Fraud in whom  
To enter, and his dark Suggestions hide  
From sharpest Sight: For in the wily Snake  
Whatever Sleights, none wou'd suspicions mark;

A. M. 1.  
Ant. Chris.  
4004.  
Gen. Ch. iii.

Understanding, wou'd be no improper Instrument for his Purpose, he usurp'd the Organs of one of these, and through them he address'd himself to the Woman, the first Opportunity when he found her alone.

AFTER \* some previous Compliments (as we may imagine) and Congratulations of her happy State, the Tempter put on an Air of great Concern, and seem'd to interest himself not a little in her Behalf, by wondering why God, who had lately been so very bountiful to them, shou'd deny them the

As from his Wit, and native Subtilty  
Proceeding ; which in other Beast observ'd,  
Doubt might beget of *diabolic* Pow'r  
Active within, beyond the Sense of Brute.

## B O O K IX.

The Wisdom and Subtilty of the Serpent are frequently mention'd in Scripture, as Qualities, which distinguish it from other Animals, and several are the Instances, wherein it is said to discover its Cunning. 1<sup>st</sup>, When it is old, by squeezing itself between two Rocks, it can strip off its old Skin, and so grows young again, 2<sup>dly</sup>, As it grows blind, it has a Secret to recover its Sight by the Juice of *Fennel*. 3<sup>dly</sup>, When it is assaulted, its chief Care is to secure its Head, because its Heart lies under its Throat, and very near its Head. And, 4<sup>thly</sup>, When it goes to drink at a Fountain, it first vomits up all its Poison, for fear of poisoning itself, as it is drinking. With some other Qualities of the like Nature. *Calmet's Dictionary*.

But a modern Author of our own has given us this further Reason, for the Devil's making use of the Serpent in this Affair, *viz.* — That as no infinite Being can actuate any Creature, beyond what the Fitness and Capacity of its Organs will admit ; so, the natural Subtilty of the Serpent, and perhaps the Pliableness, and Forkiness of its Tongue (which we know enables other Creatures to pronounce *articulate* Sounds) added to the Advantages of its Form, made it the fittest Instrument of Delusion, that can be imagin'd. *Revelation Examin'd*.

\* *Milton* has very curiously describ'd the artful and insinuating Carriage of the Serpent, upon his first Approach to speak to *Eve* :  
He bolder now, uncall'd, before her stood,  
But as in great admiring : Oft he bow'd  
His turret Crest, and sleek enamell'd Neck,  
Fawning ; and lick'd the Ground, whereon she trod.  
His gentle dum Expressions turn'd at length  
The Eye of *Eve*, to mark his Play : He, glad  
Of her Attention gain'd, with Serpent Tongue  
*Organic*, or Impulse of vocal Air,  
His fraudulent Temptation thus began.

## B O O K IX.

the Use of a Tree,\* whose Fruit was so tempting to the Eye, so grateful to the Palate, and of such sovereign Quality to make them wise : And, when *Eve* reply'd, that such was the Divine Prohibition, even under the Penalty of Death itself, \* he immediately subjoins, that such a Penalty was an empty Threat, and what wou'd never be executed upon them; that God wou'd never destroy the *Work of his own Hands*, Creatures so accomplish'd, as they were, for so slight a Transgression ; and that the sole Intent of his Prohibition was, to continue them in their present State of Dependance and Ignorance, and not admit them to that Extent of Knowledge, and Plenitude of Happiness, which their eating of this Fruit wou'd confer upon them : For God himself

A. M. 1.  
Ant. Ch. ii.  
4004.  
Gen. Ch. iii.

\* The first Words in his Address are, *Yea, bath God said, ye shall not eat*, &c. which do not look so much like the *Beginning*, as the *Conclusion* of a Discourse, as the *Jews* themselves have observ'd : And therefore it is not improbable, that the Tempter, before he spake these Words, represented himself, as one of the heavenly Court, who was come, or rather sent, to congratulate the Happiness, which God had bestow'd on them in Paradise ; an Happiness so great, that he cou'd not easily believe he had deny'd them any of the Fruit of the Garden. *Patrick's Commentary.*

\* *Burnet*, in his *Archæologiæ Philosophicæ*, has given us the whole Dialogue (as he has fram'd it at least) between the Serpent and *Eve* ; which, tho' a little too light and ludicrous for so solemn an Occasion, yet, because the Book is not in every one's Hands, I have thought fit to set down in his own Words. " Serp. *Salve Pulcherrima, quid rerum agis sub hac umbrâ ?* Ev. *Ego hujus Arboris Pulchritudinem contemplor.* Serp. *Jucundum quidem Spectaculum, sed multo jucundiores fructus : Gustasti, mea Domina ?* Ev. *Minime vero : Deus nobis interdixit esu hujus Arboris,* Serp. *Quid audio ! Quis iste Deus, qui suis invidet innocuas naturæ Delicias ? nihil suavius, nihil salubrius hoc fructu. Quam obrem interdiceret, nisi per legem ludicram ?* Ev. *Quinimo sub pœnâ mortis interdixit.* Serp. *Rem male capis proculdubio : Nihil habet mortiferi hæc Arbor, sed potius Divini aliquid, & supra vires communis naturæ.* Ev. *Ego non habeo quid tibi respondeam, sed adibo virum.* Serp. *Quid virum interpellas de re tantillâ ?* Ev. *Utarne ?* Quid pulchrius hoc pomo ? Quam suave redolet ? Sed forsitan male sapit. Serp. *Est esca, crede mihi, angelis non indigna. Fac Periculum, & si male sapit, rejicito, & me insuper habeto pro mendacissimo.* Ev. *Experiar ; est quidem gratissimi saporis : Non me fecellisti. Porrige huc alterum, ut viro afferam.* Serp. *Commodum meministi. En tibi alterum : Ad virum. Vale, Beatula. — Ego interea elabar, illa curet cætera.* " Lib. 2. Cap. 7."



A. M. 1.  
Ant. Chrif.  
4004.  
Gen. Ch. iii.



self knew, that † the proper Use of this Tree was, to illuminate the Understanding, and advance all the other Faculties of the Soul to such a Sublimity, that the brightest Angels in Heaven shou'd not surpass them; nay, that they shou'd approximate the Deity itself, in the Extent of their Intellect, and Independence of their Being. In short, he acquainted *Eve*, that the Jealousy of the Creator was the sole Motive of his Prohibition; that the Fruit had a Virtue to impart † an universal Knowledge to the Person, who tast-ed it; and that therefore God, who wou'd admit of no Competitor, had reserv'd this Privilege to himself. Above all, he engag'd her to fix her Eyes upon the forbidden Fruit; he remark'd to her its Pleasantsness to the Sight, and left her to guess at its Delicousness. *Eve*, in the very midst of the Temptation, had a Freedom of Choice; but the fond Conceit of *knowing Good and Evil*, of becoming *like God*, and of changing her Felicity (great indeed, but subordinate) for an independent State of Happiness, and, especially, the deceitful Bait of present *sensual* Pleasure, blinded her Reason by Degrees; and, as she stood gazing on the Tree, fill'd all her Thoughts,

† It is very well worth our Observation, how ambiguous and deceitful the Promise, which the Tempter makes our first Parent, was: For, by *opening the Eyes*, she understood a further Degree of Wisdom, as the same Phrase imports, *Acts* xxvi. 18. and *Eph.* i. 18; but he meant their perceiving their own Misery, and Confusion of Conscience, as fell out immediately: By *being like Gods*, she understood the Happiness of God the Father, Son, and Holy Ghost, as appears by the Words of God himself, *ver.* 22. but he meant it of Angels (frequently stil'd *Elohim*, i. e. Gods) and of such fallen Angels, as himself, who are call'd *Principalities and Powers*, *Col.* ii. 15. And by *knowing Good and Evil*, she understood a Kind of Divine Omniscience, or knowing *all Manner of Things*, (as the Phrase frequently signifies) but he meant it, that thereby she shou'd experience the Difference between *Good and Evil*, between Happiness and Misery, which she did to her Cost: A Method this of Cunning and Reserve, which he has practis'd in his *oracular* Responses ever since. *Ainsworth's* Annotations.

† The Words *Good and Evil*, when apply'd to Knowledge, comprehend every Thing, that is possible for Man to know; for so the Woman of *Tekoa*, in her Address to King *David*, tells him [*2 Sam.* xiv. 17.] *as an Angel of God is my Lord the King, to discern Good and Bad*; and that by the Terms *Good and Bad*, we are to understand *all Things*, the 20th Verse of that Chapter will inform us, where she continues her Compliment, and says, *my Lord is wise, according to the Wisdom of an Angel, to know all Things, that are on the Earth.* *Le Clerc's* Commentary.

Thoughts, and the whole Capacity of her Soul. The Sight of <sup>A. M. 1.</sup> the Fruit provok'd her Desire; the Suggestions of the Temp- <sup>Ant. Chris. 4004.</sup> ter urg'd it on; her natural Curiosity rais'd her Longing; <sup>Gen. Ch. iii.</sup> and the very Prohibition itself did something to enflame it: So that, at all Adventures, she put forth her Hand, and pluck'd, and eat.

*Earth felt the Wound, and Nature from her Seat  
Sighing, thro' all her Works, gave Signs of Woe,  
That all was lost (s).*

She however had no such Sense of her Condition; but, fancying herself already in the Possession of that chimerical Happiness, wherewith the Devil had deluded her, she invited her Husband (who not unlikely came upon her while she was eating) to partake with her. (t) The most absurd Arguments appear reasonable, and the most unjust Desires equitable, when the Person, who proposes them, is belov'd: The Devil therefore knew very well what he did, when he made his first Application to the Woman. Her Charms and Endearments, which gave her the Ascendency over her Husband's Affection, wou'd be of more Efficacy (he knew) than all the subtle Motives, which he cou'd suggest, and therefore he made use of her to engage him in the like Defection: And, after some small Reluctancy (as we may suppose) he, (u) like an uxorious Man, was by her Entreaties prevail'd on, (contrary to the Sense of his Duty, and Convictions of his own Breast) to violate the Command, meerly because she had done it, and to share whatever Fate God's Indignation for that Transgression shou'd bring upon her. Thus the Sollicitations of the Woman ruin'd the Man, as the Inchantments of the Tempter ruin'd the Woman. She held forth the fair enticing Fruit to him; and he, rather than see her perish alone, chose to be involv'd in the same common Guilt (x).

*Earth trembled from her Entrails, as again  
In Pangs, and Nature gave a second Groan;  
Sky lowr'd, and, murmuring Thunder, some sad Drops  
Wept, at compleating of the mortal Sin (y).*

FOR

(s) Milton, Book IX.

(t) Saurin's Dissertations.

(u) Mede's Discourses.

(x) Edwards's Survey of Religion.

(y) Milton, Book IX.

A. M. 7. FOR as soon as they had eaten of the forbidden Fruit;  
 Ant. Chris. † *their Eyes were open'd*, but in a Sense quite different to  
 4004.  
 Gen. Ch. iii. what the Tempter had promis'd them, *viz.* to see their own  
 Folly, and impendent Miseries, and make sad Reflections  
 upon what they had done. They had acquir'd *Knowledge*,  
 indeed, but it was a *Knowledge*, arising from sorrowful Ex-  
 perience, that the *Serpent* had beguiled them both, and  
 drawn them from *the Good* of Happiness and Innocence,  
 which they knew before, into *the Evil* of Sin and Misery,  
 which (until that fatal Moment) they had no Conception of.  
 (2) They saw a living God provok'd; his Grace and Fa-  
 vour forfeited; his Likeness and *Image* defac'd; and their  
 Dominion over other Creatures withdrawn from them.  
 They saw, very probably, the Heavens grow angry and  
 stormy; the Angel of the Lord standing with his Sword,  
 threatening them with Vengeance; and the Devil himself,  
 who before had seduc'd them, throwing off the Disguise,  
 and now openly insulting over them. They saw that † *they*  
 were

† *Le Clerc* observes, that it is reputed an Elegancy in the sa-  
 cred Writing to make use of the Figure, which *Rhetoricians* call  
*Antanaclassis*, whereby they continue the same Word or Phrase  
 that went before, tho' in a quite different Sense; as the learned  
*Grotius* upon *John* i. 16. and *Hammond* on *Matth.* viii. 22. have  
 abundantly shewn: And for this Reason he supposes, that *Moses*  
 repeats *their Eyes were opened*, which the Devil had us'd before,  
 tho' he means it in a Sense quite different to the former.

(2) *Miller's History of the Church.*

† Those who take the Word *naked* in a *literal* Sense, suppose,  
 that, upon the Fall, the Air, and other Elements, immediately  
 became intemperate, and disorderly; so that our first Parents soon  
 knew, or felt, that they were naked, because the Sun scorch'd  
 them, the Rain wet them, and the Cold pierc'd them. Vid.  
*Patrick's Commentary*, and *King* on the Origin of Evil. But  
 others take the Expression rather in a *figurative* Sense, *viz.* to  
 denote the Commission of such Sins, as a Man in his Senses may  
 well be asham'd of: And to this Purpose they have observ'd, that  
 when *Moses* return'd from the Mount, and found that the People  
 had made and consecrated a golden Image, the Expression in  
 Scripture is, *that the People were naked*, i. e. were become vile  
 and reprobate Sinners; (for so the Word *γυμνός* signifies in the  
 New Testament, *Rev.* xvi. 15.) *for Aaron had made them naked*,  
*unto their Shame, among their Enemies*, *Exod.* xxxii. 25. Vid.  
*Le Clerc's Commentary*. Now those who take it in this Sense,  
 have observ'd farther, that by the Word *Nakedness* (according to  
 the



were naked; were strip'd of all their *intellectual* and *moral* A. M. 1.  
Ant. Chris.  
4004.  
Gen. Ch. iii. Ornaments; were subjected to irregular Appetites, and inordinate Lusts; and blush'd to see their external Glory so much debas'd, that † they took and platted together Fig-Leaves (which in eastern Countries are very large) in order to make themselves † such Coverings, as might both protect

the usual Modesty of the *Hebrew* Tongue) are meant all the irregular Appetites to *venereal* Pleasures, which *Adam* and *Eve* were Strangers to in their State of Innocence, but began now first to experience, and which the intoxicating Juice of the forbidden Tree might very probably excite. *Nicholls's* Conference, Vol. I.

As with new Wine intoxicated both,  
They swim in Mirth, and fancy that they feel  
Divinity within them, breeding Wings,  
Wherewith to scorn the Earth: But that false Fruit  
Far other Operation first display'd,  
Carnal Desire inflaming: He on *Eve*  
Began to cast lascivious Eyes, she him  
As wantonly repay'd, in Lust they burn.

## MILTON, BOOK IX.

† Our Translation indeed tells us, that our first Parents *sew'd Fig-Leaves together*, which gives Occasion to the usual Snear, *What they cou'd do for Needles and Thread?* But the original Word *Tapar*, signifies no more, than to put together, apply, or fit, as is plain from *Job* xvi. 15. and *Ezek.* xiii. 28; and the Word *Gneleb*, which we render *Leaves*, signifies also Branches of Trees, such as were to make Booths, or Bowers, *Neb.* xviii. 15. So that, *to adapt or fit Branches* (which is translated *sewing Leaves together*) is only to twist, and plat the flexible Branches of the Fig-Tree round about their Waists, in the Manner of a *Roman* Crown, for which Purpose, the Fig-Tree, of all others, was the most serviceable, because, as *Pliny* tells us [L. 16. C. 24.] it had *folium maximum, & umbrosissimum*. *Patrick's* Commentary.

† The Word, in the Translation, is *Aprons*: But since, in the Original, it may signify any Thing, that covers or surrounds us, it may every whit as properly here be render'd a *Bower*, or *Arbor*, cover'd with the Branches of the *Fig-Tree*, wherein the fallen *Pair* thought to have hid themselves from the Sight of God; to which Interpretation the subsequent Verse seems to give some Countenance. *Le Clerc's* Commentary. Nor is *Milton's* Description of the *Fig-Tree* un inclinable to this Sense:

— Such as at this Day spreads her Arms,  
Branching so broad and long, that in the Ground  
The bended Twigs take root, and Daughters grow

A. M. 1.  
Ant. Chriſt.  
4004.  
Gen. Ch. iii.

protect them from the Injuries of the Weather, and conceal their Shame. Nor was their Guilt attended with Shame only, but with Fear likewise, and many dismal Apprehensions. † Before they sinn'd, they no ſooner heard *the Voice of the Lord* coming towards them, but they ran out to meet him, and, with an humble Joy, welcom'd his gracious Viſits; but now \* God was become a Terror to them, and they a Terror to themſelves. Their Conſciences ſet their Sin before them in its blackeſt Aſpect; and, as they had then no Hopes of a future Mediator, ſo there *remained nothing for them but a certain fearful looking for of Judgment, and fiery Indignation, ready to devour them.* And accordingly, no ſooner did they hear the Sound of God's *majeſtic* Preſence drawing nearer and nearer to the Place, where they were (which happen'd towards the Cool of the Evening) but they immediately betook themſelves to the thickeſt and cloſeſt Places they cou'd find in the Garden, in order to hide themſelves from his Inſpection; for ſo far were they fallen in their Underſtanding, as never to reflect, that *all Places and Things are naked and open to the Eyes of him, with whom they had to do.*

OUT

About the Mother-Tree; a pillar'd Shade  
High over-arch'd, and echoing Walks between.  
There oft the *Indian* Herdſman, ſhunning Heat,  
Shelters in cool, and tends his paſturing Herds  
In Loop-holes, cut thro' thickeſt Shade.

BOOK IX.

† The Word *Voice* may be equally render'd *Noiſe*: And, ſince God's uſual Way of notifying his Preſence afterwards was either by a *ſmall ſtill Voice*, or *Noiſe*, 1 *Kings* xix. 12. or by a *Noiſe*, like *that of great Waters*, Ezek. i. 24. or like the ruſtling of Wind in the Trees, 2 *Sam.* v. 24. we may reaſonably ſuppoſe, that it was either a ſoft gentle Noiſe like a Breeze of Wind among the Trees of *Paradiſe*, or a louder one, like the Murmuring of ſome large River, which gave *Adam* Notice of God's Approach-  
ing. *Le Clerc's* Commentary.

\* *Milton* makes *Adam*, upon this Occaſion, expreſs himſelf in this Manner:

———— How ſhall I behold the Face  
Henceforth of God or Angel, erſt with Joy  
And Raptures oft beheld? — O! might I here  
In ſolitude live ſavage, in ſome Glade  
Obſcur'd, where higheſt Woods (impenetrable  
To Star or Sun-light) ſpread their Umbrage broad,  
And brown as Evening! Cover me, ye Pines,  
Ye Cedars, with innumerable Boughs  
Hide me, where I may never ſee them more.

BOOK IX.

OUT of their dark Retreat however God calls the two *Criminals*, who, after a short Examination, acknowledge their Guilt indeed, but lay the Blame of it, the Man upon the Woman; and the Woman upon the Serpent: Whereupon God proceeds to pronounce Sentence upon them, but first of all, upon the Devil, as being the *prime* Offender. The Devil had made the Serpent the Instrument of his Deception; and therefore † God first degrades it, from the noble Creature it was before this Fact, to a foul creeping Animal, which, instead of going *erect*, or flying in the Air, was sentenc'd to creep upon its Belly, and thereupon become incapable of eating any Food, but what was mingled with Dust. And to the Devil, who lay hid under the Covert of the Serpent, (and therefore is not expressly nam'd) he declares, that, how much soever he might glory in his present Conquest, a Time shou'd come, when a *Child*, descended from the *Seed* of that very Sex, he had now defeated, *i. e.* the MESSIAS, shou'd ruin all his new-erected Empire of Sin and Death; and, (a) *having spoiled Principalities and Powers, shou'd make a Shew of them openly, triumphing over them in his Cross.* This cou'd not fail of being Matter of great Comfort and Consolation to *Adam* and *Eve*, to hear of the Conquest of their malicious Enemy, before their own Sentences were pronounc'd; \* which, to the

A. M. 1.  
Ant. Chris.  
4004.  
Gen. Ch. iii.

† *Josephus*, in the Beginning of his *Antiquities*, pretends, that all Creatures, using the same Language, and consequently being endu'd with Reason and Understanding, the Serpent, excited by Envy, tempted *Eve* to Sin, and, among other Things, receiv'd this signal Punishment, *viz.* That it shou'd be depriv'd of its Feet, and ever after crawl upon the Ground, which *Aben Ezra*, and several other Rabbins, confirm: But, what is certain in the Serpent's Punishment is this — that it actually eats the dry and dusty Earth (as *Bochart* and *Pliny* tell us) otherwise we can hardly conceive, how it cou'd subsist in dry and sandy Deserts, to which God, in a good Measure, has condemn'd it. *Revel. Examin'd.*

(a) Col. ii. 15.

\* 'Tis remarkable, that a Woman is the only Creature, we know of, who has any *Sorrow in Conception*. This *Aristotle* expressly affirms, and only excepts the Instance of a *Mare* conceiving by an Ass, and, in general, where there is any Thing monstrous in the *Fœtus*. Other Creatures, we find, are in more perfect Health, and Strength, and Vigour, at that Time, than before; but *Aristotle* reckons up ten different Maladies, to which the



A. M. 1. the *Woman*, was Sorrow in Conception, Pain in Child-birth,  
 Ant. Chris. and constant Subjection to her Husband's Will; to the *Man*,  
 4004. \* a Life of perpetual Toil and Slavery; and, to them both,  
 Gen. Ch. iii. as well as all their Posterity, a temporal Death, at the Time  
 appointed.

NOR was it Mankind only, which felt the sad Effects of the Induction of Sin, but \* even the *inanimate* Part of the Creation

Woman is then naturally subject. And, as she is subject to Sickness, in the Time of her Conception; so it is farther remarkable, that she brings forth her Offspring with more Pain and Agony, than any other Creature upon Earth, even tho' she has some Advantages in her Make, above other Creatures, that might promise her, in this Case, an Alleviation: And therefore we may suppose, that, upon God's saying to the Woman, *In Sorrow thou shalt bring forth Children*, a real Effect did immediately accompany the Word spoken, and cause such a Change in the Woman's Body, as, in the Course of Nature, must have occasion'd the extraordinary Pain here spoken of; For so we find, that in the Sentence pronounc'd against the Serpent, against the Earth, and against Man, the Word of God was not only *declarative*, but *executive* likewise, as producing a real Change by a new Modification of Matter, or Conformation of Parts. *Revelation Examind*, and *Bibliotheca Biblica*, Vol. I.

\* The Words in the Text are, *in the Sweat of thy Face shalt thou eat Bread*, ver. 19. From whence some conclude, that the Earth, before the Fall, brought forth spontaneously, (as several of the antient Poets have describ'd the *golden Age*) and without any Pains to cultivate it; as indeed there needed none, since all Things, at first, were, by the Divine Power, created in their full Perfection. What Labour wou'd have been necessary in Time, if Man had continu'd innocent, we do not know; only we may observe from the Words, that less Pains wou'd then have been requir'd, than Men are now forc'd to take for their Sustenance. The Wisdom, Goodness, and Justice of God, however, is very conspicuous, in decreeing, that Toil and Drudgery shou'd be the Consequence of departing from an easy and rational Obedience; in making the Earth less desirable to Man, when his Guilt had reduc'd him to the Necessity of leaving it; and in keeping in Order those Passions and Appetites, which had now broke loose from the Restraint of Reason, by subduing their Impetuosity with hard Labour. *Patrick's Commentary*, and *Revelation Examind*.

\* *Milton* brings in God, soon after the Fall, appointing his holy Angels to make an Alteration in the *Course* of the *celestial Bodies*, and to possess them with noxious Qualities, in order to destroy

Creation suffer'd by it. The Fertility of the Earth, and Serenity of the Air; were chang'd; the Elements began to jar; the Seasons were intemperate, and the Weather grew uncertain: So that to defend themselves against the immoderate Heat, or Cold, or Wind, or Rain, which now began to infest the Earth, our first Parents were instructed by God, \* how to make themselves Vestments of the Skins of those Beasts, which, very probably, they were appointed to sacrifice,

A. M. 1.  
Ant. Chris.  
4004.  
Gen. Ch.iii.

stroy the *Fertility* of the Earth, and thereby punish Man for his Transgression.

————— The Sun

Had first its Precept so to move, so shine,  
As might affect the Earth with Cold and Heat  
Scarce tolerable; and from the North to call  
Decrepid Winter; from the South to bring  
Solstitial Summer's Heat. To the blank Moon  
Her Office they prescrib'd, to th' *other five*  
Their planetary Motions and Aspects  
Of noxious Efficacy, and when to joyn  
In Synod unbenign; and taught the *fix'd*  
Their Influence malignant when to shower:  
Which of them, rising with the Sun, or falling,  
Shou'd prove tempestuous. To the Winds they set  
Their Corners, when with Bluster to confound  
Sea, Air, and Shoar: The Thunder then to roll  
With Terror thro' the dark aerial Hall ———  
These Changes in the Heavens, tho' slow, produce  
Like Change on Sea, and Land; siferial Blast,  
Vapour, and Mist, and Exhalation hot,  
Corrupt, and pestilent.

BOOK X.

\* It cannot be deny'd, but that the Skins of Beasts were a very antient Sort of Cloathing. *Diodorus Siculus* [Lib. 1.] where he introduces *Hercules* in a Lion's Skin, tells us no less; and the Author to the *Hebrews* makes Mention of this Kind of Habit: But the *Jewish* Doctors have carry'd the Matter so far, as to maintain, that, as *Adam* was a Priest, this Coat of his was his *priestly* Garment, which he left to his Posterity: So that *Abel*, *Noah*, *Abraham*, and the rest of the Patriarchs, sacrific'd in it, until the Time that *Aaron* was made High-priest, and had peculiar Vestments appointed him by God. But all this fine Fiction of theirs falls to the Ground, if we can but suppose with some, that, by the Word, which we render *Coats*, we may not improperly understand Tents, or Arbors, to defend our first Parents from the Violence of the Heats, and such hasty Showers, as were common in the Coun-

A. M. 1.  
Ant. Chris.  
4004.  
Gen. Ch. iii.

fice, either in Confirmation of *the Covenant of Grace*, couch'd in the Sentence pronounc'd against the Serpent, or as a Representation of that great *expiatory Sacrifice*, which, in the *Fulness of Time*, God might inform them, was to be offer'd, as a *Propitiation* for the Sins of all Mankind: And, upon this Account, it very likely was, that *Adam* chang'd his Wife's Name (who, as some think, was call'd *Iffcha* before) into that of *Eve*, as believing that God wou'd make her *the Mother of all Mankind*, and of the *promis'd Seed* in particular, by whom he hop'd for a Restoration both to himself and his Posterity, and to be rais'd from Death to a State of Happiness, and immortal Life.

CONSIDERING then, † what a sad *Catastrophe* this Transgression of theirs had brought upon human Nature, and that

tries adjacent to Paradise, and where the Winter was not so cold, as to require Coats made of Skins, which wou'd certainly be too warm. That they cou'd not be the Skins of slain Animals is very manifest, because, as yet, there were no more than two of each Species, Male and Female, nor had they propagated. And therefore others have imagin'd, that if the original Word must mean Coats, they were more probably made of the Bark of Trees, which are called *δέρματα*, *the Skins of them*, as well as the Hides of Animals. Vid. *Le Clerc*, and *Patrick's Commentary*, and *Bibliotheca Bibl.* Vol I.

† The Words in the Text are these, *Behold the Man is become as one of us, to know Good and Evil, and now, lest he put forth his Hand, and taste of the Tree of Life, and live for ever*, Gen. iii. 22. The former of these Sentences is held, by most Interpreters, to be an *Irony*, spoken in Allusion to the Devil's Manner of tempting *Eve*, Ver. 5. but, from the latter Part of the Words, this Question seems to arise; "Whether *Adam* and *Eve*, if they " had tasted of the Tree of Life, after their Transgression, shou'd " have liv'd for ever?" Now it is very manifest, that, by the Violation of God's Command, they had justly incurr'd the Penalty, *In the Day thou eatest thereof, thou shalt surely die*, i. e. shalt surely become Mortal: From whence it follows, that, whether they had, or had not eaten, of the Tree of Life, they were, the Moment they fell, subject to the Necessity of dying, nor cou'd the Virtue of the Tree, be it what it wou'd, preserve them from the Execution of the Sentence; and therefore these latter Words, *and now, lest he put forth his Hand, and taste of the Tree of Life, and live for ever*, are, in like Manner, spoken sarcastically, and as if God had said, " Lest the Man shou'd vainly fancy in himself, that, by eating of the Tree of Life, he shall be enabled to " live for ever, let us remove this Conceit from him, by remov-

" ing



that such a *Scene* of complicated Misery might not be perpetuated, by Means of the *Tree of Life*, God, in his great Mercy, found it convenient to remove them from the Garden of *Paradise*, into that Part of the Country lying towards the *East*, where at first he created them; and, that he might prevent their meditating a Return, he secur'd every Passage, leading to it, with a Guard of Angels, (some of which, flying to and fro in the Air, in bright refulgent Bodies, seem'd to flash out Fire on every Side, or to resemble the † Vibrations of a *flaming Sword*) that thereby he might deter them from

A. M. 1.  
Ant. Chris.  
4004.  
Gen. Ch. iii.

“ing him from this Place, and for ever debarring him from any Hopes of coming at that Tree again.” *Eftius* in Diff. Loca.

Examples of God's speaking by way of *Sarcasm*, or Upbraiding, are not uncommon in Scripture: But considering that, in the midst of Judgment, he here thinketh upon Mercy; that, before the Sentence against our first Parents, he promises them a Restoration, and after Sentence past, does nevertheless provide them with Cloathing; some have thought, that the Words, by taking the original Verb (vid. *Gell's Essay*) to signify the Time past (as it may well enough do) are rather an Expression of Pity, and Compassion, and of the same Import as if God had said; “The Man was once, like one of us, to know Good, and to pursue it; to know Evil, and to avoid it; (for that is the Perfection of moral Knowledge) but behold how is he now degenerated! And therefore, lest this Degeneracy shou'd continue upon him, and he become obdurate, the best Way will be to exclude him from the Tree of Life, by expelling him from Paradise.” But this Opinion seems to ascribe too much to the Power of the Tree, and is not supported with Authority, equal to the former.

† What is meant by the flaming Sword, represented to be in the Hands of the *Cherubims*, at the Entrance of the Garden of Paradise, is variously conjectur'd by learned Men: But, of all Essays of this Kind, that of *Tertullian*, who thought it was the *Torrid Zone*, is the most unhappy. *Tertul. Apol. Cap. 47.* The Words of *Lactantius* are [*Iustit. Divin. L. 2. C. 12.*] *Ipsam Paradisum Igne circumvallavit*, he encompass'd Paradise with a Wall of Fire: From whence a learned Man of our Nation, pretending that the original Word signifies a *dividing Flame*, as well as a flaming Sword, supposes, that this Flame was an Accension of some combustible Matter, round about the Garden, which excluded all Comers to it, till such Time as the Beauty of the Place was defac'd. *Nicholls's Conference*, Vol. I. Some *Rabbins* are of Opinion, that this *flaming Sword* was an Angel, founding their Sentiments on that Passage in the *Psalms*, where 'tis said,

A. M. 1. from any Thoughts of ever attempting a Re-entrance, until  
 Ant. Chris. he shou'd think fit to destroy, and utterly lay waste, the  
 4004. Beauty of the Place. Thus fell our first Parents, and, from  
 Gen. Ch. iii. the happiest Condition that can be imagin'd, plung'd them-  
 selves, and their Posterity, into a State of Wretchedness and  
 Corruption: For, as from one common Root, (b) *Sin enter'd into the World, and Death by Sin; so Death pass'd upon all Men, forasmuch as all have sinn'd*, and been defil'd by this original Pollution.

### The OBJECTION.

The Objec-  
 tion against  
 Moses's Ac-  
 count of the  
 Fall.

“ BUT, upon Supposition, that the State of Perfection,  
 “ wherein our first Parents were created, was really as  
 “ compleat, as is pretended; we cannot well conceive, how  
 “ it was possible for them to fall from it at all, or at least in  
 “ so short a Space, as the Scripture-Account represents it,  
 “ after their Creation. Some great and enormous Offence,  
 “ one wou'd suppose, they had committed; but who cou'd  
 “ dream, that the bare eating of a little forbidden Fruit cou'd  
 “ be so provoking, as to bring upon them that wretched  
 “ Depravity of Nature, which ever since we have been  
 “ complaining of? *The Counsels of God are a great Deep*;  
 “ but what Reason can be given, why he shou'd put their  
 “ Virtue upon the Trial, when he cou'd not but foresee,  
 “ that they certainly wou'd be *foil'd* by the *Wiles of the*  
 “ *Tempter*? Or, if a Probation was thought necessary, why  
 “ was their Abstinence from the Fruit of a certain Tree made  
 “ the Test of their Obedience, when so many more mo-  
 “ mentous Precepts might have besitt'd their Condition as  
 “ well? We may account the Serpent as *subtle* as we please,  
 “ but how he cou'd over-reach Mankind in the Perfection  
 “ of their Knowledge; or, if the Devil lay conceal'd in the  
 “ Serpent's Body, what Inducement he cou'd have to as-  
 “ sume the Form of so detestable a Creature; and what  
 “ shou'd hinder *Eve* from not being frighten'd when she  
 “ heard

that *God maketh his Angels Spirits, and his Ministers a flaming Fire*,  
 Psal. civ. 4. And hereupon another learned Man of our Nation  
 has imagin'd, that this flaming Sword (which was accounted by  
 the *Jews* a *second Angel*) was of a different Kind to the *Cheru-  
 him*, viz. a *Seraph*, or flaming Angel, in the Form of a flying  
 fiery Serpent, whose Body vibrated in the Air with Lustre, and  
 may fitly be describ'd by the Image of such a *Sword*. *Tennison*  
 of Idolatry.

(b) Rom. v. 12.

“ heard him begin to speak, and instead of staying to talk  
 “ with him, flee immediately to her Husband, we cannot  
 “ conceive. If the Devil, in this Disguise, was like to be  
 “ an Over-match for her, why did God admit of such an  
 “ unequal Conflict? Or, if the Conflict was to be, why did  
 “ not he send her Succours from above? When so great a  
 “ Price, as the Lives of all Mankind, was set upon her  
 “ Head, why did not he enable her to overcome the Wiles  
 “ of the Tempter? Why did not he order a Guard of An-  
 “ gels, or some more powerful Influxes of his holy Spirit,  
 “ to assist, and secure her Standing? But if the Thing was  
 “ so, that God decreed her Fall, ’tis hard Measure, one  
 “ wou’d think, to condemn her, and her Posterity for it;  
 “ and looks as if he was angry beyond Bounds, when he  
 “ curses the Earth, and the Serpent, which were both in-  
 “ capable of Sin, and consequently no ways culpable; when  
 “ he drives the unhappy Pair out of Paradise, with such Pre-  
 “ cipitancy, and leaves them to shift for themselves in a na-  
 “ ked barren Land; and (what is worst of all) when he en-  
 “ tails their Sin, and consequent Depravation, upon their  
 “ innocent Posterity, until the End of the World; and all  
 “ this for no greater Crime, than eating an Apple or two,  
 “ when robbing an *Orchard*, now-a-days, is accounted a  
 “ Crime not worth a whipping: to say nothing of the  
 “ Oddness of that Part of the Sentence, wherein Serpents  
 “ were appointed to *bite Men by the Heel*, and Men to  
 “ *bruise them on the Head*. This certainly can never be  
 “ right in the *Letter*, and therefore our safest Way will be,  
 “ to take this whole Account of *Moses* in a *figurative* and  
 “ *allegorical* Sense; and to suppose (with several, both *Jew-*  
 “ *ish* and *Christian* Writers) that the History of the Fall  
 “ exhibits the Defection of the Soul; the Serpent represents  
 “ *Concupiscence*; the Man, to whom he durst not apply  
 “ himself, is the Picture of *Reason*; and the Woman,  
 “ whom he so easily seduc’d and overcame, the Emblem of  
 “ *Sense*, and so on.”

How long our first Parents continu’d in their State of *Innocence*, and in the Possession of the Garden of *Eden*, is not so well agreed. The Account of their Fall, in the Series of History, follows immediately their Introduction into their blissful Abode; whereupon (c) most of the *Jewish* Doctors, and some of the *Christian* Fathers, were of Opinion, that they preserv’d their Integrity but a very short  
 while;



A. M. 1.  
Ant. Chriſt.  
4004.  
Gen. Ch. iii.

while; that, in the Cloſe of the ſame Day, wherein they were made, they tranſgreſs'd the Covenant, and were, the very ſame Day, caſt out of Paradife. But we are to conſider, that many Circumſtances are omitted in the Scriptures concerning the State of our firſt Parents, and the Manner of their Tranſgreſſion; that *Mofes* makes mention of nothing, but what is conducive to his main Deſign, which is to give a brief Account of the moſt remarkable Tranſactions, that had happen'd from the beginning of the World, to his Time; and that there are ſundry good Reaſons, which may induce us to believe, that the State of Man's *Innocence* was of a longer Duration, than thoſe, who are for precipitating Matters, are pleas'd to think it.

Longer than  
is uſually  
imagin'd.

GOD indeed can do what he pleaſes in an Inſtant; but Man neceſſarily requires a Succeſſion of Time to tranſact his Affairs in; and therefore when we read of *Adam*, in the ſame Day, that he was created (and that was not until God had made every Beaſt of the Field) (*d*) enquiring into the Nature of every living Creature, and impoſing on them proper Names; falling into a *deep Sleep*, and, with ſome *Formality*, (without Doubt) receiving his Wife from the Hand of God; removing into the Garden of *Paradiſe*, and (as we may well ſuppoſe) walking about, and taking ſome Survey of it; receiving from God both a Promise and Prohibition, and thereupon (as we may ſuppoſe again) (*e*) ratifying the firſt great *Covenant* with him: When we read of all theſe Things, I ſay, we cannot but think, that ſome Time muſt be requir'd for the doing of them; and therefore to ſuppoſe, after this, (*f*) that, in the Cloſe of the ſame Day, the Woman wander'd from her Husband, met with the Serpent, enter'd into a *Parley* with him, was overcome by his Inſinuations, did eat of the forbidden Fruit, did prevail with her Husband to do the ſame, and, thereupon perceiving themſelves *naked*, did inſtantly fall to work, and make themſelves *Aprons*: To ſuppoſe that, in the ſame Evening, God comes down, ſummons the *Criminals* before him, hears their Excuses, decrees their Punishments, drives them out of *Paradiſe*, and places two *Cherubims* to guard all Avenues againſt their Return: This is crouding too long a Series of Buſineſs into too ſhort a Compaſs of Time, and thereby giving an Handle to *Infidelity*, when there is no Manner of Occaſion for it.

WE

(*d*) *Burnet's Archæologiæ Philoſophicæ.* (*e*) *Bull's State of Man before the Fall.* (*f*) *Nicholls's Conference, Vol. I.*

WE, who are not ignorant of *Satan's Devices*, and how ready he is to wait for a favourable Occasion to address his Temptations to every Man's Humour and Complexion, can hardly suppose, (*g*) that he wou'd have set upon the Woman immediately after the Prohibition was given; and not rather have waited, until it was in some Measure forgot, and the happy Opportunity, of finding her alone, shou'd chance to present itself: But such an Opportunity cou'd not well instantly have happen'd, because the Love and Endearments between this Couple, at first, we may well imagine, was so tender and affecting, as not to admit of the least Absence or Separation: Nor must we forget (what the History itself tells us) that they were so much accusom'd to (*b*) *the Voice of God walking in the Garden in the cool of the Day*, as not to account it any new Thing; and so well acquainted with the Nature and Plantation of the Garden, as to run directly to the darkest Thickets and Umbrages, in order to hide themselves from his Sight; which must have been the Result of more than an Hour or two's Experience. And therefore, (if we may be allow'd to follow others in their Conjectures) (*i*) it was either on the *tenth* Day of the World's Age, that our first Parents fell, and were expell'd Paradise, in Memory of which Calamity, (*k*) *the great Day of Expiation* (which was the tenth Day of the Year) wherein *all were requir'd to afflict their Souls*, was, in After-ages, instituted; or (as others wou'd rather have it) on the *eighth* Day from their Creation: (*l*) that, as the first Week in the World ended with the Formation of Man and Woman, the second was probably concluded with their fatal Seduction.

WHEN Man is said to have been made according to the *Likeness* and *Image* of God, it cannot be suppos'd, but that he was created in the full Perfection of his Nature; and yet, (*m*) it must be remember'd, that \* no created Being can, in

(*g*) *Patrick's Commentary*. (*b*) Gen. iii. 10. (*i*) *Ussher's Annals*. (*k*) Lev. xvi. 29. (*l*) *Edwards's Survey*, Vol. I. (*m*) *Clarke's Enquiry into the Original of Moral Evil*.

\* God, tho' he be omnipotent, cannot make any created Being *absolutely perfect*; for whatever is absolutely perfect, must necessarily be *Self-existent*: But it is included in the very Notion of a Creature, as such, not to exist of itself, but of God. An absolutely perfect Creature therefore implies a Contradiction; for it wou'd be *of itself*, and not of itself, at the same Time. Absolute Perfection therefore is peculiar to God; and shou'd he communicate his own peculiar Perfection to another, *that other* wou'd

A. M. 1. in its own Nature, be incapable of Sin and Default. Its  
 Ant. Chris. Perfections, be they what they will, are *finite*, and what-  
 4004. ever has Bounds set to its Perfections, is, in this Respect,  
 Gen. Ch. iii. *imperfect*, i. e. it wants those Perfections, which a Being of  
 infinite Perfections only can have; and whatever wants any  
 Perfection, is certainly capable of miscarrying. And, as  
 every *finite* Creature is capable of Default, so every *rational*  
 Being must necessarily have a Liberty of Choice, i. e. it must  
 have a *Will* to chuse, as well as an *Understanding* to reason;  
 because a Faculty of *Understanding*, without a *Will* to  
 determine it, if left to itself, must always think of the  
 same Subject, or proceed in a Series, and Connection of  
 Thoughts, without any End or Design, which will be a  
 perpetual *Labour in vain*, or a Thoughtfulness to no Pur-  
 pose. And, as every rational Being has a Liberty of *Choice*,  
 so, to direct that Choice, it must of Necessity have a pre-  
 scrib'd Rule of its Actions.

GOD indeed, who is infinite in Perfection, is a Rule to  
 himself, and acts according to his own *Essence*, from whence  
 it is impossible for him to vary; but the most perfect Crea-  
 tures must act by a Rule, which is not essential to them,  
 but prescrib'd them by God, and is not so *intrinsic* in their  
 Natures, but that they may decline from it; for a free  
 Agent may follow, or not follow, the Rule prescrib'd him,  
 or else he wou'd not be *free*.

Now, in order to know how it comes to pass, that we so  
 frequently abuse our natural Freedom, and transgress the  
 Rules, which God hath set us, we must remember, that  
 (n) the Soul of Man is seated in the midst, as it were, be-  
 tween those more *excellent* Beings, which live perpetually a-  
 bove, and with whom it partakes in the Sublimity of its Na-  
 ture and Understanding, and those *inferior* terrestrial Beings,  
 with

wou'd be God. Imperfection must therefore be tolerated in Crea-  
 tures, notwithstanding the Divine Omnipotence and Goodness;  
 for Contradictions are no Objects of Power. God indeed might  
 have refrain'd from acting, and continu'd alone Self-sufficient, and  
 perfect to all Eternity; but infinite Goodness wou'd by no Means  
 allow of this, and therefore since it oblig'd him to produce exter-  
 nal Things, which Things cou'd not possibly be perfect, it pre-  
 ferr'd these imperfect Things to none at all; from whence it fol-  
 lows, that Imperfection arose from the infinity of Divine Good-  
 ness. *King's Essay on the Origin of Evil.*

(n) *Stillingfleet's Orig. Sacr.*



with which it communicates, thro' the vital Union it has, with the Body; and that, by Reason of its natural Freedom it is sometimes assimilated to the one, and sometimes to the other of these Extreams. We must observe farther, that, (o) in this compound Nature of ours, there are several Powers and Faculties, several Inclinations and Dispositions, several Passions and Affections, differing in their Nature and Tendency, according as they result from the Soul and Body; that each of these has its proper Object, in a due Application of which it is easy and satisfy'd; that they are none of them sinful in themselves, but may be Instruments of much Good, when rightly apply'd, as well as occasion great Mischiefs by a Misapplication; and therefore a considerable Part of Virtue will consist in regulating them, and in keeping our *sensitive* Part subject to the *rational*. This is the original Constitution of our Nature: And since our first Parents were endu'd with the same Powers and Faculties of Mind, and had the same Dispositions and Inclinations of Body, it cannot be, but that they must have been liable to the same Sort of Temptations, and consequently liable to comply with the Dictates of Sense and Appetite, contrary to the Direction of Reason, or the Precepts of Almighty God. And to this Cause the Scripture seems to ascribe the Commission of the first Sin, when it tells us, that *the Woman saw the Tree, that it was good for Food, and pleasant to the Eye, and desirable to make one wise*, i. e. it had several Qualities, which were adapted to her *natural* Appetites; was beautiful to the Sight, and delightful to the Taste, and improving to the Understanding; which both answer'd the Desire of Knowledge, implanted in her *spiritual*, and the Love of *sensual* Pleasure, resulting from her *animal* Part; and these, heighten'd by the Suggestions of the *Tempter*, abated the Horror of God's *Prohibition*, and induc'd her to act contrary to his express Command.

GOD indeed all along foreknew that she wou'd fall in this inglorious Manner; but his *Foreknowledge* did not necessitate her Falling, neither did his Wisdom ever conceive, that a fallen Creature was worse than none at all (p). The Divine Nature, as it is in itself, is incomprehensible by human Understanding; and not only his Nature, but likewise his Powers and Faculties, and the Ways and Methods, in which he exercises them, are so far beyond our Reach, that we are utterly incapable of framing just and adequate Notions

A. M. 1.  
Ant. Chris.  
4004.  
Gen. Ch. iii.

God's Pre-  
science no  
Occasion of  
her Sin.

(o) Clarke of the Original of Moral Evil. (p) Bishop King's Sermon of Predestination.

A. M. 7.  
Ant. Chriſt.  
4004.  
Gen. Ch. iii.

ons of them. We attribute to him the Faculties of Wiſdom, Underſtanding, and Foreknowledge; but, at the ſame Time, we cannot but be ſenſible, that they are of a Nature quite different from *ours*, and that we have no direct and proper Conceptions of them. When we indeed foreſee or determine any Thing, wherein there is no poſſible Matter of Obſtruction, we ſuppoſe the Event certain and infallible; and, were the Foreknowledge and Predetermination of God of the ſame Nature with ours, we might be allow'd to make the ſame Concluſion: But why may not it be of ſuch a Perfection in God, as is conſiſtent both with the *Freedom* of Man's Will, and *Contingency* of Events? *As the Heavens are higher than the Earth, ſo are his Ways far above our Ways*: And therefore, tho' it be certain, that he, who made *Eve*, and conſequently knew all the Springs and Weights, wherewith ſhe was mov'd, cou'd not but foreſee, how every poſſible Object, that preſented itſelf, wou'd determine her *Choice*; yet this he might do, without *himſelf* giving any *Biaſs* or Determination to it at all (*q*): Juſt as the Man, who ſees the Setting of the *Chimes*, can tell, ſeveral Hours before, what Tune they will play, without any poſitive Influence, either upon their Setting, or their Playing. So that *Eve*, when ſhe was tempted, cou'd not ſay, *I was tempted by God*, for God *tempteth none*; neither had the *Divine* Preſcience any Influence over her Choice, but (*r*) *by her own Luſt was ſhe drawn away, and entic'd; and when Luſt had conceiv'd, it brought forth Sin, and Sin, when it was finiſh'd, brought forth Death.*

The Reaſon-  
ableneſs of  
God's giv-  
ing Man a  
Law.

THAT ſome Command was proper to be laid upon Man in his State of Innocence, is hardly to be deny'd (*s*). *Dependence* is included in the very Notion of a Creature: And, as it is Man's greateſt Happineſs to depend on God, whoſe infinite Wiſdom can contrive, and infinite Power can effect whatever he knows to be moſt expedient for him; ſo was it *Adam's* Advantage to have a conſtant Senſe of that Dependence kept upon his Mind, and (for that Reaſon) a ſure and permanent *Memorial* of it, placed before his Eyes, in ſuch a Manner, as might make it impoſſible for him to forget it.

AND, as this Dependence on God was *Adam's* greateſt Happineſs, ſo it ſeems neceſſary on God's Part, and highly comporting with his Character of a *Creator*, that he ſhou'd require

(*q*) *Young's Sermon*. Vol. I.    (*r*) *James* i. 14, &c.    (*s*) *Revelation* Examined.

require of his Creatures, in some Acts of Homage and Obedience, (which Homage and Obedience must necessarily imply some Kind of Restraint upon their *natural Liberty*) an Acknowledgment and Declaration of it. And, if some Restraint of natural Liberty was necessary in *Adam's Case*, what Restraint cou'd be more easy, than the Coërcion of his Appetite from the Use of one *Tree*, amidst an infinite Variety of others, no less delicious; and, at the same Time, what Restraint more worthy the Wisdom and Goodness of God, than the Prohibition of a Fruit, which he knew wou'd be pernicious to his Creature?

THE Prohibition of some enormous Sin, or the Injunction of some great Rule of moral Virtue, we perhaps may account a properer Test of Man's Obedience: But if we consider the Nature of Things, as they then stood, we may find Reason perhaps to alter our Sentiments (*t*). The *Mosaic Tables* are acknowledg'd by all to be a tolerable good *System*, and to comprize all the general Heads of moral Virtue; and yet, if we run over them, we shall find, that they contain nothing suitable to Man in the Condition, wherein we are now considering him.

HAD God, for Instance, forbidden the *Worship of false Gods*, or the *Worship of graven Images*; can we suppose, that *Adam* and *Eve*, just come out of the Hand of their Maker, and visited every Day with the Light of his *glorious Presence*, cou'd have even been guilty of these? Besides that, the *Worship of false Gods and Images* was a Thing, which came into the World several hundreds of Years afterwards, either to flatter *living Princes*, or supply the Place of *dead ones*, who the silly People fancy'd were become Gods. Had he prohibited *Perjury* and *vain Swearing*; what possible Place cou'd these have had in the *infant* and *innocent State* of Mankind? *Perjury* was never heard of, till the World was better peopled, when *Commerce* and *Trade* came in Use, when Courts of *Judicature* were settled, and Men began to cheat one another, and then deny it, and so forswear it: And Oaths and Imprecations cou'd never have a Being in a State of Innocence: They borrow their *Original* manifestly from the *Sinfulness* of human Nature.

THE like may be said of all the rest. How cou'd *Adam* and *Eve* have honour'd their *Father* and their *Mother*, when they

(*t*) *Nicholls's Conference*, Vol. I. and *Jenkins's Reasonableness*, Vol. II.



A. M. 1.  
Ant. Chris.  
4004.  
Gen. Ch. iii.

they never had any? What possible Temptation cou'd they have to be guilty of *Murther*, when they must have acted it upon their own Flesh? How cou'd they *commit Adultery*, when they were the only two upon the Face of the Earth? How be guilty of *Theft*, when they were the sole Proprietors of all? How *bear false Witness* against their Neighbour, or *covet* his Goods, when there was never a Neighbour in the World for them to be so unjust to? And so (if we proceed to *Christian Precepts*) how cou'd they *love Enemies*, how cou'd they *forgive Trespasses*, when they had no one in the World to offend against them? And the Duties of *Mortification* and *Self-denial*, &c. How cou'd they possibly exercise these, when they had no Lust to conquer, no Passion to overcome, but were all serene and calm within?

SINCE therefore all the moral Precepts, that we are acquainted with, were improper for the Trial of Man's Obedience in his State of Innocence; it remains, that his *Probation* was most properly to be effected, by his doing or forbearing some indifferent Action, neither Good or Evil in itself, but only so far Good or Evil, as it was commanded or forbidden. And, if such a Command was to be chosen, what can we imagine so natural and agreeable to the State of our first Parents, (considering they were to live all their Lives in a *Garden*) as the forbidding them to eat of the Fruit of a *certain Tree* in that Garden, a Tree hard at Hand, and might every Moment be eat of, and wou'd therefore every Moment give them an Opportunity of testifying their Obedience to God by their forbearing it? A wise Appointment this, had not the great Enemy of Mankind come in, and defeated it.

WHO this great Enemy of Mankind was, and by what Method of Insinuation he drew our first Parents into their Defection, *Moses*, who contents himself with relating Facts, as they happen'd *outwardly*, without any Comment, or Exposition of them, or, who by a *Metonymy* in the Hebrew Tongue, uses the *instrumental* for the *efficient* Cause, tells us expressly, that it was *the Serpent*; and, for this Reason, some of the antient *Jews* ran into a fond Conceit, that (*u*) this whole Passage is to be understood of a real Serpent, which Creature (*x*) they suppose, before the Fall, to have had the Faculty of Speech and Reason both. But this is too gross a Conception to have many Abettors; and therefore

(u) *Le Clerc's* Commentary and Essays.  
several others.

(x) *Josephus*, and

Who the  
Serpent  
was.

fore the common, and indeed the only probable Opinion is, A. M. 1. Ant. Chriſ. 4004. Gen. Ch. iii. that it was the *Devil*; some wicked and malicious Spirit (probably one of the *Chief* of that Order) who envy'd the Good of Mankind, the Favours God had beſtow'd on them, and the future Happineſs he had ordain'd for them, and was thereupon reſolv'd to tempt them to Diſobedience, thereby to bring them to the ſame forlorn Condition with himſelf, and his other *apostate* Brethren; and that, to effect his Purpose, he made uſe of a Serpent's Body, wherein to tranſact his Fraud and Impoſture.

WHY the Devil choſe to aſſume the Form of a Serpent, Why the Devil aſſum'd the Form of a Serpent. rather than that of any other Creature, we may, in ſome Meaſure learn from the Character, which the Scripture gives us of it, *viz.* that it was more ſubtle than any Beaſt of the Field, that the Lord God had made: Where the Word ſubtle may not ſo much denote the Craft and Inſidiousneſs, as the gentle, familiar, and inſinuating Nature of this Creature. (y) That the Serpent, before the Fall, was mild, and gentle, and more familiar with Man, than any other Animal; that \* it did not creep on the Ground, but went with its Head and Breſt rear'd up, and advanc'd; that by frequently approaching our firſt Parents, and playing, and ſporting before them, it had gain'd their good Liking and Eſteem, is not only the Sentiment both (z) of *Jews* and (a) *Chriſtians*, but what ſeems likewise to have ſome Foundation in Scripture: For when God ſays, *that he will put Enmity between the Serpent and the Woman, and between his Seed and her Seed*, the Implication muſt be, that there was ſome Sort of Kindneſs and Intimacy between them before.

## THERE.

(y) *Mede's* Diſcourſes.

\* The Beauty of the Serpent, which the Devil made Choice of, is thus deſcrib'd by *Milton*:

So ſpake the Enemy of Mankind, incloſ'd  
In Serpent, Inmate bad! and toward *Eve*  
Addreſs'd his Way: Not with indented Wave,  
Prone on the Ground, as ſince, but on his Rear,  
Circular Baſe of riſing Folds, that tower'd,  
Fold above Fold, a ſurging Maze! his Head  
Crested aloft, and Carbuncle his Eyes;  
With burniſh'd Neck of verdant Gold, erect  
Amidſt his circling Spires, that on the Graſs  
Floated redundant: Pleaſing was his Shape,  
And lovely. —

BOOK IX.

(z) *Joſephus's* Antiq. L. 1.

(a) *Baſil. Hom. de Paradiso.*

A. M. 1.  
Ant. Chris.  
4004.  
Gen. Ch. iii.

THERE is no absurdity then in supposing, that this Creature was belov'd both by *Adam* and *Eve*. She especially might be highly delighted, and us'd to play and divert herself with it (*b*). She laid it perhaps in her Bosom, adorn'd her Neck with its Windings, and made it a Bracelet for her Arms. So that its being thus intimate with the Woman, made it the properer Instrument for the Devil's Purpose, who, sliding himself into it, might wantonly play before her, until he insensibly brought her to the *forbidden* Tree: And then, twisting about its Branches, might take of the Fruit and eat, to shew her by Experience, that there was no deadly Quality in it, before he began his Address; and his Speech might be the less frightful or surprizing to her, who, in the State of her Innocence, not knowing what Fear was, might probably think (as he might positively affirm) \* that this new-acquir'd Faculty proceeded from the Virtue of the Tree.

BUT there is another Conjecture still more probable, if we will but allow, that the Serpent was not of a common ordinary Species, but one very probably something like that flying fiery Sort, which, we are told, are bred in *Arabia* and *Egypt*. (*c*) They are of a shining yellowish Colour, like Brass, and, by the Motion of their Wings, and Vibration of their Tails, reverberating

(*b*) *Mede's Discourses*.

\* *Eve*, upon hearing the Serpent speak, enquires by what Means it was, that it came by that Faculty, and is told, that it was by eating of a certain Tree in the Garden:

I was at first, as other Beasts, that graze  
The trodden Herb, of abject Thoughts and low——  
Till on a Day, roving the Field, I chanc'd  
A goodly Tree far distant to behold,  
Laden with Fruit of various Colours, mixt  
Ruddy and Gold——

To satisfy the sharp Desire I had  
Of tasting these fair Apples, I resolv'd  
Not to defer——

Sated at length, e'er long, I might perceive  
Strange Alteration in me, to Degree  
Of Reason in my inward Powers; and Speech  
Wanted not long, tho' to this Shape retain'd.  
Thenceforth to Speculation high or deep  
I turn'd my Thoughts, and with capacious Mind  
Consider'd all Things visible in Heaven,  
Or Earth, or Middle.

BOOK IX.

(*c*) *Tennison* of Idolatry, *Patrick's Commentary*, and *Nicholls's* Conference, Vol. I.



verberating the Sun-Beams, make a glorious Appearance. Now if the Serpent, whose Body the Devil abus'd, was of this Kind (tho' perhaps of a Species far more glorious) it was a very proper Creature for him to make use of. For these Serpents we find call'd in Scripture *Seraphs*, or *Seraphim*, which gave the Name to those bright lofty Angels, who were frequently employ'd by God to deliver his Will to Mankind, and, coming upon that Errand, were wont to put on certain *splendid* Forms, some the Form of *Cherubim*, i. e. beautiful flying Oxen, and others the Shape of *Seraphim*, i. e. wing'd and shining Serpents. Upon this *Hypothesis*, we may imagine farther, that the Devil, observing that good Angels attended the *Divine* Presence, and sometimes minister'd to *Adam* and *Eve* in this bright Appearance, usurp'd the Organs of one of these shining Serpents, which, by his Art and Skill in *natural* Causes, he might improve into such a wonderful Brightness, as to represent to *Eve* the usual *Shechinah*, or angelical Appearance, she was accusom'd to; and, under this Disguise, she might see him approach her without Fear, and hear him talk to her without Surprise, and comply with his Seduction with less Reluctancy; as supposing him to be an Angel of God's Retinue, and now dispatch'd from Heaven to instruct her in some momentous Point, as she had often perhaps experienc'd before, during her Stay in Paradise.

A (*d*) learned *Jew* has expounded this Transaction in a new and uncommon Way. He supposes that the Serpent did not speak at all, nor did *Eve* say any Thing to it; but that, being a very nimble and active Creature, it got upon the *Tree of Knowledge*, took of the Fruit, and eat it; and that *Eve*, having seen it several Times do so, and not die, concluded with herself, that the Tree was not of such a destructive Quality, as was pretended; that, as it gave Speech and Reason to the Serpent, it wou'd much more improve and advance her Nature; and was thereupon embolden'd to eat.

THIS Opinion is very plausible, and, in some Degree, founded on Scripture: For, tho' the Woman might perceive by her Senses, that the Fruit was pleasant to the Eye, yet it was impossible she cou'd know, either that it was good for Food, or desirable to make one wise, any other Way, than by the Example and Experiment of the Serpent, which, merely by eating of that Fruit, (as she thought) was


VOL. I.

O

chang'd

(*d*) *Isaac Abernethy.*

A. M. 1.  
Ant. Chris.  
4004.  
Gen. Ch. iii.



A. M. 1. chang'd from a *Brute* into a rational and vocal Creature.  
 Ant. Chris. This, I say, is a pretty plausible Solution; and yet it cannot be deny'd, but that the Text seems to express something more, and that there was a real Dialogue between the Woman and the Serpent, wherein the Serpent had the Advantage. And therefore (to persist in our former Exposition) it is not improbable, that the Tempter, before ever he accosted *Eve*, transform'd himself into the Likeness of an *Angel of Light*, and, prefacing his Speech with some short Congratulations of her Happiness, might proceed to ensnare her with some such cunning *Harangue*, as this.

A Para-

phrase upon  
 the Tempter's  
 Speech.

“ AND can it possibly be, that so good a God, who has so lately been so bountiful to you, as to give you such an excellent Being, and invest you with Power and Dominion over all the rest of his Creatures, shou'd now envy you any of the innocent Pleasures of Nature? Has he indeed deny'd you the Use of the *Tree of Knowledge*? But, why did he plant it at all? Why did he adorn it with such beautiful Fruit? Why did he place it on an *Eminence* in the Garden, for you to behold daily, unless he is minded to mock and tantalize you? The true Design both of the Prohibition and Penalty, which you relate, is to keep you in Ignorance, and thereby oblige you to live in perpetual Dependance on him. He knows full well, that the Virtue of this Tree is to illuminate the Understanding, and thereby to enable you to judge for yourselves, without having recourse to him upon every Occasion. (e) To judge for himself is the very Privilege that makes him God; and for that Reason he keeps it to himself: But eat but of this Tree, and ye shall be like him; your Beings shall be in your own Hands, and your Happiness vast and inconceivable, and independent on any other. What Effect it has had on me, you cannot but see and hear, since it has enabled me to reason and discourse in this wise; and, instead of Death, has given a new Kind of Life to my whole Frame. And, if it has done this to a Brute Animal, what may not Creatures of your refin'd Make, and excellent Perfections, expect from it? Why shou'd you shrink back, or be afraid to do it then? You have here an Opportunity of making yourselves for ever; and the Trespass is nothing. What Harm in eating an Apple? Why this *Tree of Knowledge*

(e) Bishop King's Discourse on the Fall, at the End of his Origin of Evil.

“ Knowledge more sacred than all the rest? Can so great  
 “ a Punishment, as Death, be proportionate to so small  
 “ a Fault? I come to assure you, that it is not; that God  
 “ has revers’d his Decree, and eat you what you will, ye  
 “ surely shall not die.”

A. M. 1.  
 Ant. Chris.  
 4004.  
 Gen. Ch. iii.

(f) THUS the Serpent suggested to *Eve*, that God had impos’d upon her, and she was willing to discover whether he had or no. *Curiosity*, and a Desire of Independency, to know more, and to be entire Master of herself, were the Affections which the Tempter promis’d to gratify; and an Argument like this has seldom failed, ever since, to corrupt the Generality of Mankind: Inasmuch that few, very few, have been able to resist the Force of this Temptation, especially when it comes (as it did to *Eve*) cloath’d with all the outward Advantage of Allurement. For whoever knows the Humour of *Youth*, and how he himself was affected at that Time, cannot but be sensible, that, as the Fairness of the Fruit, its seeming Fitness for Food, the Desire of being independent, and under her own Management and Government, were Inducements, that prevail’d with our first Parent to throw off the Conduct of God; so this Curiosity of trying the Pleasures of Sense, this Itch of being our own Masters, and chusing for ourselves, together with the charming Face of Sin, and our Ignorance and Inexperience of the Consequences of it, are generally the first Means of our being corrupted, against the good Maxims and Principles, we receiv’d from our Parents and Teachers.

And the  
 Probability  
 of its Suc-  
 cess.

’Tis in the essential Constitution of Man (as we said before) that he shou’d be a *free Agent*; and, if we consider him now as in a State of *Probation*, we shall soon perceive, that God cou’d not lay any *Restraint* upon him, nor communicate any *Assistance* to him, but what was consistent with the *Nature* he had given him, and the *State* he had placed him in. God created Man a *free Agent*, (g) that he might make the *System* of the Universe perfect, and supply that vast *Hiatus*, which must otherwise have happen’d between *Heaven* and *Earth*, had he not interpos’d some other Creature, (endued with *Rationality*, Master of his own Elections, and consequently capable of serving him voluntarily and freely) between Angels and Brutes. In the very Act of creating him therefore, God intended that he shou’d be *rational*, and


That Man’s  
 Liberty of  
 Choice was  
 natural,  
 and not to be  
 restrain’d.

O 2 determin’d,

(f) Bishop King’s Sermon on the Fall.  
 Essay on the Origin of Evil.

(g) Bishop King’s



A. M. 1. determin'd, as it were by a Law, that he shou'd be *free*;  
 Ant. Chriſt. and, having ingrafted *this* in his Make, it wou'd have been  
 4004. a Violation of his own Laws, and Infraction on his own  
 Gen. Ch. iii. Work, to have interpos'd, and hinder'd the Use of that  
 Faculty, which, by the Law of Nature, he had establish'd. We do not expect, that the Situation of the *Earth*, or the Course of the Sun shou'd be alter'd on our Account, because these seem to be Things of great Importance; and we apprehend it unreasonable, that, for our private Advantage, the *Order* and *Harmony* of Things shou'd be chang'd, to the Detriment of so many other Beings. But, to alter the *Will*, to stop the *Election*, is no less a Violation of the Laws of Nature, than to interrupt the Course of the Sun, because a free Agent is a more noble Being than the Sun. The Laws of its Nature are to be esteem'd more sacred, and cannot be chang'd without a great Miracle: There wou'd then be a Kind of *Shock* and Violence done to Nature, if God shou'd interfere, and hinder the Actions of *Free-will*; and perhaps it would prove no less pernicious to the *intellectual* System, than the Sun's standing still wou'd be to the *natural*.

To apply these Reflections to the Matter now before us. Had God, to prevent Man's Sin, taken away the Liberty of his Will, he had thereby destroy'd the Foundation of all Virtue, and the very Nature of Man himself. For Virtue wou'd not have been *such*, had there been no Possibility of acting contrary, and Man's Nature wou'd have been *divine*, had it been made *impeccable*. Had God given our first Parents then such powerful *Influences* of his *Holy Spirit*, as to have made it impossible for them to sin, or had he sent a *Guard* of Angels, to watch and attend them so, as to hinder the Devil from proposing any Temptation, or them from hearkening to any; had he, I say, *supernaturally* overrul'd the Organs of their Bodies, or the inward *Inclinations* of their Minds, upon the least Tendency to Evil; in this Case, he had govern'd them not as *free*, but as *necessary* Agents, and put it out of his own Power to have made any *Trial* of them at all. All therefore that he cou'd do, and all that, in Reason, might be expected from him to do, was, to give them such a sufficient Measure of Power and Assistance, as might enable them to be a Match for the strongest Temptation; and this, there is no Question to be made, but that he did do.

(b) WE indeed, in this degenerate State of ours, find a great deal of Difficulty to encounter with Temptations. We find a great *Blindness* in our *Understandings*; and a *Crookedness* in our *Wills*. We have *Passions*, on some Occasions, strong and ungovernable; and oftentimes experience an *Inclination* to do Evil, even before the Temptation comes: But our first Parents, in their *primitive* Rectitude, stood possess'd of every Thing, as advantageous the other Way. They had an *Understanding*, large, and capacious, and fully illuminated by the Divine Spirit. Their *Will* was naturally inclin'd to the *supreme Good*, and cou'd not, without Violence to its Nature, make Choice of any other. Their *Passions* were sedate, and subordinate to their Reason; and, when any Difficulties did arise, they had God at all Times to have Recourse to: By which Means it came to pass, that it was as *hard* for them to sin, as it is *difficult* for us to abstain from sinning; as *easy* for them to elude Temptations then, as it is *natural* for us to be led away by Temptations now. And therefore, if, notwithstanding all these mighty Advantages towards a State of *Impeccancy*, they made it their Option to transgress, their Perverseness only is to be blam'd, and not any Want of sufficient Assistance from their bounteous Creator.

A. M. 1.  
Ant. Chris.  
4004.  
Gen. Ch. iii.

That God  
gave him  
sufficient  
Abilities  
to stand.

GREAT indeed is the Disorder, which their Transgression has brought upon human Nature; but there will be no Reason to impeach the Goodness of God for it, if we take but in this one Consideration,——That what he thought not fit to *prevent* by his Almighty Power, he has, nevertheless, thought fit to *repair* by the Covenant of Mercy in his Son *Jesus Christ*. By him he has propounded the same Reward, everlasting Life after Death, which we shou'd have had, without Death, before; and has given us a better Establishment for our Virtue now, than we cou'd have had, had we not been Sufferers by this first Transgression.

And that,  
upon his  
Fall, he has  
provided  
him with an  
adequate  
Remedy,

FOR let us suppose, (i) that, notwithstanding our first Parents had sinn'd, yet God had been willing, that *original* Righteousness should have equally descended upon their Posterity; yet we must allow, that any one of their Posterity might have been *soil'd* by the *Wiles* of the Tempter, and fallen, as well as they did. Now had they so fallen (the Covenant of Grace being not yet founded) how cou'd they ever have recovered themselves to any Degree of Acceptance with God? Their Case must have been the same,

O 3

as

A. M. 1.  
Ant. Chris.  
4004.  
Gen. Ch. iii.



as desperate, as forlorn, as that of fallen Angels was before : Whereas, in the present State of Things, our Condition is much safer. Sin indeed, by Reason of our present Infir- mity, may more easily make its *Breaches* upon us, either through *Ignorance* or *Surprize* ; but it cannot get Domi- nion over us, without our own deliberate Option, because it is an exprefs Gospel-Promise against the Power of Sin, that (*k*) it *shall not have Dominion over us* ; against the Power of the Devil, that (*l*) *greater is he, that is in you, than he, that is in the World* ; against the Power of Temp- tations, that (*m*) *God is faithful, who will not suffer us to be tempted above what we are able* ; against Discouragement from the Pretence of our Infirmitie, that (*n*) *we may do all thro' Christ, that strengthens us* ; and, in Case of failing, that (*o*) *we have an Advocate with the Father, and a Pro- pitiation for our Sins*. Thus plentifully did God provide for Man's *Stability*, in that State of *Integrity*, thus *graci- ously* for his *Restoration*, in this State of *Infirmitie* : In both Cases his Goodness has been conspicuous, and has never fail'd !

Why God  
curst the  
Serpent,

IN like Manner, (to absolve the Divine Nature from any Imputation of Passion or Peevishness, of Injustice or hard Usage, in *cursting the Serpent*, and *the Earth* ; in driving our laps'd Parents out of Paradise, and in entailing their Guilt and Punishment upon the latest Posterity) we shou'd do well to remember, that the Serpent, against which the first Sentence is denounc'd, is to be consider'd here in a double Capacity ; both as an *Animal*, whose Organs the Devil employ'd in the Seduction of the Woman ; and as the *De- vil* himself, lying hid and conceal'd under the Figure of the Serpent : For the *Sentence*, we may observe, is plainly di- rected to an *intelligent* Being, and *free Agent*, who had committed a Crime, which a Brute cou'd not be capable of.

Now if we consider what a glorious Creature the Ser- pent was, before the Fall, we cannot but suppose, that God intended this Debasement of it, (*p*) not so much to express his Indignation against it (for it had no bad Intention, nei- ther was it conscious of what the Devil did with its Body) as to make it a Monument of Man's Apostacy, a Testi- mony of his Displeasure against Sin, and an instructive *Em- blem* to deter all future Ages from the Commission of that,

which

(*k*) Rom. vi. 14.      (*l*) 1 John iv. 4.      (*m*) 1 Cor. x. 13.  
(*n*) Phil. iv. 13.      (*o*) 1 John ii. 1.      (*p*) Patrick's Com-  
mentary, and Mede's Discourses,



which brought such Vengeance along with it. In the *Levitical* Law we find, that, if a Man committed any *Abomination* with a Beast, (q) the Beast was to be slain, as well as the Man; and, by Parity of Reason, the Serpent is here punish'd, if not to humble the Pride, and allay the Triumph of the Devil, by seeing the Instrument of his Success so shamefully degraded, at least to remind the *Delinquents* themselves of the Foulness of their Crime, and the Necessity of their Repentance, whenever they chanced to behold so noble a Creature, as the Serpent was, reduced to so vile and abject a Condition, merely for being the Means of their Transgression.

A. M. 1.  
Ant. Chris.  
4004.  
Gen. Ch. iii.



BUT God might have a farther Design in this Degradation of the *Serpent*: He foresaw, that, in future Ages, *Satan* wou'd take Pride in abusing this very Creature to the like pernicious Purposes, and, under the Semblance of Serpents of all Kinds, wou'd endeavour to establish the vilest Idolatry, even the Idolatry of his own hellish Worship. That therefore the Beauty of the Creature might be no Provocation to such Idolatry, 'twas a kind and beneficent Act in God, to deface the Excellence of the Serpent's Shape, and, at the same Time, inspire Mankind with the strongest Horror and Aversion to it. Nor can it be deny'd, but that, (r) if we suppose the Devil possess'd the Serpent, and was, as it were, *incarnate* in it, the Power of God cou'd unite them as closely, as our Souls and Bodies are united, and thereby cause the Punishment inflicted on the *literal* Serpent to affect *Satan* as sensibly, as the Injuries done our Bodies do reach our Souls; at least, while that very Serpent was in Being.

To consider *Satan* then under the Form of a Serpent, we shall see the Propriety of the other Part of the Sentence denounc'd against him, and what Comfort and Consolation our *Criminal* Parents might reasonably collect from thence. That this Part of the Sentence, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel*, is not to be understood in a *literal* Sense (because such Sense is absurd and ridiculous) every Reader of competent Understanding must own: And therefore its Meaning must be such, as will best agree with the Circumstances of the Transaction. Now the Transaction was thus:—*Adam*, tempted by his Wife, and she by the Serpent, had fallen

The latter  
Part of the  
Sentence  
against the  
Serpent  
explain'd.

A. M. 1.  
Ant. Chris.  
4004.  
Gen. Ch. iii.

from their Obedience, and were now in the Presence of God expecting Judgment. (s) They knew full well, at that Juncture, that their Fall was the Victory of the Serpent, whom, by Experience, they found to be an Enemy to God and Man: To Man, whom he had ruin'd by seducing him to Sin; and to God, the noble Work of whose Creation he had defac'd. It cou'd not therefore but be some Comfort to them, to hear the Serpent *first* condemn'd, and to see that, however he had prevail'd against them, he had gain'd no Victory over their Maker, who was able to assert his own Honour, and to punish this great Author of Iniquity. Nor was it less a Consolation to them, to hear, from the Mouth of God likewise, that the Serpent's Victory was not a compleat Victory over *even themselves*; that they, and their Posterity, shou'd be able to contest his Empire; and, tho' they were to suffer much in the Struggle, yet, finally they shou'd prevail, *bruise the Serpent's Head*, and deliver themselves from his Power and Dominion over them.

THIS certainly is the lowest Sense, wherein our first Parents cou'd have understood this Part of the Sentence, denounc'd against the Serpent; and yet this very Sense was enough to revive in them comfortable Hopes of a speedy Restoration. For, when *Adam* heard, that the *Seed of the Woman* was to destroy the evil Spirit, he undoubtedly understood *Eve* to be *that Woman*, and some Issue of his by her to be *that Seed*; and, accordingly, we may observe, that when *Eve* was deliver'd of *Cain*, the Form of her Exultation is, (t) *I have gotten a Man from the Lord*, i. e. I have gotten a Man thro' the signal Favour and Mercy of God. (u) Now this extraordinary Exultation cannot be suppos'd to arise from the bare Privilege of bearing Issue, for that Privilege (as she cou'd not but know before this Time) she had in common with the meanest Brutes; and therefore her Transport must arise from the Prospect of some extraordinary Advantage from this Issue, and that cou'd be no other, than the Destruction of her Enemy.

*Cain* indeed prov'd a wicked Man: But, when she had conceiv'd better Expectations from *Abel*, and *Cain* had slain him, she, nevertheless, recover'd her Hopes upon the Birth of *Seth*; because (x) *God*, saith she, *bath appointed me another Seed*, or one, who will destroy the Power of *Satan*,  
*instead*

(s) Bishop *Sherlock's* Use and Intent of Prophecy. (t) Gen. iv. 1.  
(u) Revelation Examin'd, Vol. I. (x) Gen. iv. 25.

*instead of Abel, whom Cain slew.* Thus we see, that the *A. M. 1.*  
*Obscurity*, in which it pleas'd God to foretel the Destruction of the evil Spirit, gave Rise to a Succession of happy *Ant. Chris.*  
 Hopes in the *Breast* of Adam and Eve; who, (if they had *4004.*  
 known that this Happiness was to be postpon'd for four *Gen. Ch. iii.*  
 thousand Years) would, in all Probability, have inevitably  
 fallen into an Extremity of Despair.

BUT how necessary soever God might think it, to give *Why God*  
 our First Parents some general Hopes and Expectations of *turn'd out*  
 a Restoration; yet, being now fallen into a State of Sin *First Pa-*  
 and Corruption, which must of Course infect their latest *rents out of*  
 Posterity, he found it expedient to deprive them of that *Paradise.*  
 Privilege of *Immortality*, wherewith he had invested them,  
 and (as an Act of Justice and Mercy both) to turn them  
 out of *Paradise*, and debar them from *the Tree of Life*:  
 Of *Justice*, in that they had forfeited their Right to Immor-  
 tality, by transgressing a Command, which nothing, but a  
 vain criminal Curiosity, cou'd make them disobey; and of  
*Mercy*, in that, when Sin had entail'd all Kinds of Calamity  
 upon human Nature, in such Circumstances, to have  
 perpetuated Life, wou'd have been to perpetuate Misery.

THIS, I think, can hardly be accounted the Effect of *And curs'd*  
 Passion or Peevishness: And in like manner, God's *the Ground.*  
*curse* *the Ground*, or (what is all one) his depriving it of its origi-  
 nal Fruitfulness, by a different Turn given to the Air,  
 Elements, and Seasons, was not the Effect of Anger, or  
 any hasty Passion (which God is not capable of) but of  
 calm and equitable Justice; since it was Man (who had  
 done enough to incur the Divine Displeasure) that was to  
 suffer by the Curse, and not the Ground itself: For the  
 Ground felt no Harm by *bringing forth Thorns and Thi-*  
*stles*, but Adam, who, for some Time, had experienc'd  
 the *spontaneous* Fertility of *Paradise*, was a sufficient Suf-  
 ferer by the Change, when he found himself reduced to  
 hard Labour, and forc'd to *eat his Bread by the Sweat of*  
*his Brows*.

IT must be acknowledg'd therefore, (*y*) that there was *The Nature*  
 good Reason, why the Penalty of the first Transgression *of the Di-*  
 should be greater, than any subsequent one; because it was *vine Prohi-*  
 design'd to deter Posterity, and to let them see, by this Ex-  
 ample, that whatever Commination God denounces against  
 Guilt, will most infallibly be executed. We mistake, how-  
 ever, the Nature of God's Laws, and do in Effect renounce  
 his



A. M. 1.  
Ant. Chris.  
4004.  
Gen. Ch. iii.

his *Authority*, when we suppose, that *Good* and *Evil* are in the Nature of Things only, and not in the *Commandments*, and *Prohibitions* of God. (z) Whatever God is pleas'd to command or forbid, how *indifferent* soever it be in itself, is, for that very Reason, so far as it is commanded or forbidden by him, as truly *Good* or *Evil*, as if it were *absolutely* and *morally* so, being enacted by the same Divine Authority, which makes all *moral* Precepts obligatory. God, in short, is our *Law-giver*, and whatever he commands (whether it be a *moral* Precept, or *positive* Injunction, so far as he enacts it, is of the same necessary and indispenfable Obligation. Upon this it follows, that all Sin is a *Transgression of the Law*, and a Contempt of God's Authority : But then the Aggravations of a Sin do arise from the Measure of its Guilt, and the Parties Advantages to have avoided it ; under which Consideration, nothing can be more heinous, than the Sin of our First Parents. It was not only a bare *Disobedience* to God's Command, by a perfect *Infidelity* to his Promises and Threats. It was a Sort of *Idolatry* in believing the Devil, and putting a greater Trust in him, than in God. It was an horrible *Pride* in them to desire to be like God, and such a *diabolical* Pride, as made the evil Angels fall from Heaven. *Covetousness*, and a greedy *Theft* it was, to desire, and purloin, what was none of his own ; and one of the most cruel and unparallell'd *Murthers*, that ever was committed, to kill and destroy so many thousands of their *Offspring*. (a) Add to this, that it was a *Disobedience* against God, an infinite Being, and of infinite Dignity ; a God, who had given them Existence, and that so very lately, that the Impresses of it could not be worn out of their Memory ; that had bestow'd so much Happiness upon them, more than on all the Creation besides ; that had made them *Lords* over all, and restrain'd nothing from them, but only the Fruit of this one Tree. Add again, that they committed this Sin against the clearest Conviction of Conscience, with Minds fully illuminated by the Divine Spirit, with all possible Assistance of Grace to keep them from it, and no untoward Bent of Nature, or unruly Passion, to provoke them to it : And, putting all this together, it will appear, that this was a Sin of the deepest Dye, and that no Man, now-a-days, can possibly commit a Crime of such a complicated Nature, and attended with such horrid Aggravations.

It

(z) Jenkins's Reasonableness, Vol. II.  
Conference, Vol. I.

(a) Nicholls's

The Heinous-  
ness of  
transgressing  
it.

IT is the Opinion of some, (*b*) that the Fruit of the *Forbidden Tree* might be impregnated with some *fermenting Juice*, which put the Blood and Spirits into a great Disorder, and thereby divested the Soul of that Power and Dominion, it had before over the Body; which, by its Operation, clouded the *Intellect*, and deprav'd the *Will*, and reduced every Faculty of the Mind to a miserable Depravity, which, along with human Nature, has been propagated down to Posterity: (*c*) As some Poisons (we know) will strangely affect the Nerves and Spirits, without causing immediate Death; and, (*d*) as the *Indians*, (we are told) are acquainted with a *Juice*, which will immediately turn the Person, who drinks it, into an *Idiot*, and yet leave him, at the same Time, the Enjoyment of his Health, and all the Powers and Faculties of his Body. But, whatever the Effect of the Fruit might be, and whether the Corruption of our Nature, and Death, (with all the Train of Evils, which have descended to us) lay in the *Tree*, or in the *Will of God*, there is no Question to be made, but that our wise Creator might very justly decree, that human Nature in general should be affected with it, and our Happiness or Unhappiness depend upon the Obedience or Disobedience of our first Parents. We daily see, that Children, very often, inherit the Diseases of their Parents, and that a vicious and extravagant Father leaves commonly his Son Heir to nothing else, but the Name and Shadow of a great Family, with an infirm and sickly Constitution. And, if Men generally now partake of the bad Habits and Dispositions of their immediate Parents, why might not the *Corruption* of human Nature, in the *first*, have equally descended upon all the rest of Mankind? (*e*) The *Rebellion* of a Parent, in all *civil* Governments, reduces his Children to Poverty and Disgrace, who had a Title before to Riches and Honours: And, for the same Reason, why might not *Adam* forfeit for himself, and all his Descendants, the Gift of *Immortality*, and the Promise of eternal Life? God might certainly bestow his own Favours upon his own Terms: And therefore, since the Condition was Obedience, he might justly inflict Death, *i. e.* withhold Immortality from us; and he might justly deny us Heaven (for the Promise of Heaven was an Act of his free Bounty) upon the Transgression, and Disobedience of our First

A. M. 1.  
Ant. Chris.  
4004.  
Gen. Ch. iii.  
And the Justice of imputing it to Adam's Posterity.

(*b*) *Jenkins's Reasonableness*, Vol. II. (*c*) *Jenkins's Reasonableness*, Vol. II. (*d*) *Revelation examin'd*, Vol. I. (*e*) *Jenkins's Reasonableness*, Vol. II.

A. M. 1.  
Ant. Chriſt.  
4004.  
Gen. Ch. iii.

First Parents. We were in *their Loins*, and from thence our Infection came: They were our *Representatives*, and in them we fell: But then, amidst all this Scene of Calamity, we have one comfortable, one saving Prospect to revive us, viz. that (f) Adam was the Figure of him, that was to come; and therefore, as by the Offence of One, Judgment came upon all Mankind to Condemnation, even so by the Righteousness of One, the free Gift came upon all Men unto Justification of Life.

THIS is the Account we have of the *Fall*: And tho' we pretend not to deny, that, in some Places, there are *figurative* Expressions in it, as best comporting with the Nature of antient Prophecy, and the *oriental* Manner of Writing; yet this can be no Argument, why we should immediately run to an *allegorical* Interpretation of the Whole.

Moses no  
allegorical  
Writer.

THAT not only the *Poets*, but some of the greatest *Philosophers* likewise, had a strange Affectation for such *figurative* Documents, in order to conceal their true Notions from the Vulgar, and to keep their Learning within the Bounds of their own *Schools*, we pretend not to deny: And yet, since it is apparent, that *Moses* could have no such Design; (g) since he had no Reason to fear any other Philosopher's setting up against him, or running away with his Notions; since he affects no other Character, but that of a plain *Historian*, and pretends to relate Matters just as they happen'd, without any Disguise or Embellishment of Art; since he orders his Books (which he endeavours to suit to the Vulgar Capacity) to be read in the Ears of all the People, and commands Parents to teach them to their Children; it cannot be supposed, but that the History of the *Fall*, as well as the rest of the Book of *Genesis*, is to be taken in a *literal* Sense. All the rest of the Book is allow'd to be *literal*, and why should this Part of it only be a Piece of *Egyptian Hieroglyphic*? *Fable* and *Allegory*, we know, are directly opposite to *History*: The one pretends to deliver Truth undisguised; the other to deliver Truth indeed, but under the Veil and Cover of *Fiction*: So that, if this Book of *Moses* be allow'd to be *historical*, we may as well say, that what *Thucydides* relates of the Plague of *Athens*, or *Livy* of the Battle of *Cannæ*, is to be understood *allegorically*, as that what *Moses* tells us of the Prohibition of the Fruit of the Tree of Knowledge, or of *Adam* and *Eve's* Expulsion from the Garden

(f) Rom. v. 14; 18.  
Vol. I.

(g) Nicholls's Conference,



Garden of *Paradise* for breaking it, is to be interpreted in a *mystical* Sense.


A. M. 1.  
Ant. Chris.  
4004.  
Gen. Ch. iii.

NAY, we'll put the Case, that it were consistent with the Character of *Moses* to have amused the People with Fables and *Allegories*; (b) yet we can hardly believe, but that the People retain'd some *Tradition* among them, concerning the Formation of our first Parents, and the Manner of their Defection. This they might easily have had from their illustrious Ancestor *Abraham*, who might have deduced it from *Noah*, and thence, in a few Successions, from *Adam* himself: And if there was any such *Tradition* preserved among them, *Moses* must necessarily have lost all his Credit and Authority, had he pretended to foist in a Tale of his own Invention, instead of a true Narration. For the short Question is, — (i) Did the Children of *Israel* know the historical Truth of the *Fall*, or did they not? If they did know it, why should *Moses* disguise it under an *Allegory*, rather than any of the rest of the Book of *Genesis*? If they did not know it, how came it to be forgotten in so few Generations of Men, supposing it had ever been known to *Adam's* Posterity? If *Adam's* Posterity never rightly knew it, but had the Relation thereof always convey'd down in *Metaphor* and *Allegory*, then must *Adam*, in the first Place, impose upon his Sons, and they upon succeeding Generations; but for what Reason we cannot conceive, unless, that the most remarkable Event, that ever befel Mankind (except the Redemption of the World by *Christ*) so came to pass, that it was impossible to tell it to Posterity any other Way, than in *Allegory*.

It can scarce be imagin'd, but that some of the antient *Writers* of the *Jewish Church*, as well as the inspir'd *Writers* of the *New Testament*, had as true a Knowledge of these distant *Traditions*, as any modern *Espouser* of *Allegories* can pretend to; and therefore, (k) when we read in the *Book of Wisdom*, that (l) *God created Man to be immortal, and made him to be the Image of his own Eternity; but that, through the Envy of the Devil, Death came into the World:* When the Son of *Sirach* tells us, that (m) *God, at the first, filled Man with the Knowledge of Understanding, and shew'd him Good and Evil, but (n) that Error and Darknes had*

*The History of the Fall prov'd to be literal from the Scripture.*

(b) *Moses Vindicatus.* (i) *Jenkins's Reasonableness,*  
Vol. II. (k) *Vid. Bishop Sherlock's Dissert. II. annex to*  
*his Use and Intent of Prophecy.* (l) *Wisd. ii. 23, 24.*  
(m) *Ecclus. xvii. 7.* (n) *Ibid. xi. 16.*

A. M. 1. *their Beginning together with Sinners*; that (o) *Death is the*  
 Ant. Chris. *Sentence of the Lord over all Flesh*; (p) *that the Covenant, from*  
 4004. *the Beginning, was, Thou shalt die the Death*; and that  
 Gen. Ch. iii. *(q) of Woman came the Beginning of Sin, and through her*  
 *we all die*: When we read, and compare all these Passages  
 together, I say, can there be any reasonable Foundation to  
 doubt in what Sense the antient *Jewish Church* understood  
 the History of the Fall?

NAY more: When not only we find the Wicked, and  
 the Enemies of God represented under the Image (r) of a  
 Serpent, of a *Dragon*, of a *Leviathan*, the *crooked Serpent*,  
 &c. and the Prophet telling us expressly, that (s) *Dust shall*  
*be the Serpent's Meat*; but our blessed Saviour likewise de-  
 claring, that (t) *the Devil was a Murderer from the Be-*  
*ginning, a Lyar, and a Father of Lies*; St. Paul asserting,  
 that (u) *the Woman, being deceiv'd, was first in the Trans-*  
*gression*, and that (x) *the Serpent beguiled her through his*  
*Subtily*; and St. John, in his *Revelation*, (y) calling that  
 wicked and malicious Spirit, *the Devil*, or the *Dragon*, *Sa-*  
*tan*, or the *old Serpent*, indifferently; we cannot but per-  
 ceive, that these Passages are not only plain References to  
 the first Deception of Mankind under the Form of that  
 Creature, but that they virtually comprize the Sum and Sub-  
 stance of the *Mosaic Account*. (z) So that, if we have any  
 Regard either to the *Tradition* of the *Jewish Church*, or the  
*Testimony* of *Christ* and his *Apostles*, we cannot but believe,  
 that the History of Man's *Fall*, and the Consequences there-  
 upon, were really such, as *Moses* has represented them.

Confirm'd by  
 Foreign  
 Testimonies.

AND to confirm us in this Belief, we may observe far-  
 ther, that the Tradition of almost every Nation is conform-  
 able to his Relation of Things: (a) That not only the  
 State of Man's Innocence, in all Probability, gave rise to  
 the Poets Fiction of the *Golden Age*; but that the Story of  
*Adam* and *Eve*, of the Tree, and of the Serpent, was ex-  
 tant among the *Indians* long ago, and (as Travellers tell us)  
 is still preserv'd among the *Brachmans*, and the Inhabitants  
 of *Peru*: (b) That, in the old *Greek Mysteries*, the People  
 us'd to carry about a Serpent, and were instructed to cry  
*Eûa*, whereby the Devil seem'd to exult, as it were, over  
 the

- (o) Ecclus. xli. 3. (p) Ibid. xiv. 17. (q) Ibid. xxv. 24.  
 (r) Isa. xiv. 29.—xxvii. 1. Micah vii. 17. (s) Isa. lxxv. 25.  
 (t) John viii. 44. (u) 1 Tim. ii. 14. (x) 2 Cor. xi. 3.  
 (y) Rev. xii. 9.—xx. 2. (z) *Moses Vindicatus.* (a) *Gro-*  
*tius de Veritate.* (b) *Nicholls's Conference, Vol. I.*

the unhappy Fall of our first Mother; and, that (c) in his Worship, in idolatrous Nations, even now, \* there are frequent Instances of his displaying this his Conquest under the Figure of a Serpent: Strong Evidences of the Truth of the *Mosaic Account*! to say nothing of the *Rationale*, which it gives us of our innate *Pudor circa Res venereas*, of the Pains of Child-birth, of the present Sterility of the Earth, of the Slowness of Children's Education, of their Imbecility above all other Creatures, of the Woman's Subjection to her Husband, of our natural Antipathy to viperous Animals, and (what has puzzled the wisest of the Heathen Sages to discover) of the Depravation of our Wills, and our strong Propensity to what is Evil.

THIS Origin of Evil is a Question, which none of them could resolve. They saw the Effect, but were ignorant of the Cause; and therefore their Conjectures were absurd. (d) Some of them laid the whole Blame on *Matter*, as if its Union with the Mind gave it a pernicious Tincture. Others imagin'd a *pre-existent State*, and that the bad Inclinations, which exerted themselves in this World, were first of all contracted in another. (e) Several establish'd *two Principles*, the one the Author of all the Good, and the other the Author of all the Evil, (whether *natural* or *moral*) that is found in human Nature: And, in Prejudice to this Absurdity, many betook themselves to *Atheism*, and deny'd any first Principle at all; accounting it better to have no God in the World, than such an unaccountable Mixture of Good and Evil. But now, had but these wise Men had the Advantage of reading the *Mosaic Account*, they would never have taken up with such wild *Hypotheses*, but immediately concluded with our Saviour's Argument, that (f) *a corrupt Tree cannot bring forth good Fruit*; because the Explication of the Rise of Sin, by an *Original Lapſe*,

A. M. 1.  
Ant. Chriſ.  
4004.  
Gen. Ch. iii.



And is the  
moſt ſatis-  
factory of  
any.

(c) Vid. *Heideggeri* *Historia Patriarcharum*, Vol. I.

\* *Philip Melancthon* tells a Story, to this Purpose, of some Priests (somewhere in *Asia*) who carry about a Serpent, in a Brazen Vessel, and, as they attend it with a great deal of Musick and Charms in Verse, the Serpent lifts up itself, opens its Mouth, and thrusts out the Head of a beautiful Virgin; the Devil, in this Manner, glorying in this Miscarriage of *Eve* among these poor Idolaters. And an Account much of the like Nature is given us in Books of *Travels* into the *West-Indies*. *Nicholls's Conference*, Vol. I.

(d) *Nicholls's Conference*, Vol. I. (e) *Bishop King* on the Origin of Evil, (f) *Matth. vii. 18.*



A. M. 1. *Lapse*, is not only freed from these *Absurdities*, wherewith  
 Ant. Chris. other Explications abound, but, according to the Sense,  
 4004. which the Author of the *Book of Wisdom* has of it, sets the  
 Gen. Ch. iii. Goodness of God, in the Creation of the World, in its  
 proper Light; viz. (g) that God made not Death, neither  
 hath he Pleasure in the Destruction of the Living. He  
 created all Things, that they might have their Being, and  
 the Generations of the World were healthful. There was  
 no Poison of Destruction in them, nor the Kingdom of Death  
 upon the Earth, until that ungodly Men call'd it to them;  
 (h) and so Error and Darkness had their Beginning toge-  
 ther with Sinners.

## DISSERTATION III.

## Of ORIGINAL SIN.

ORIGINAL SIN indeed is a Phrase, which does not occur in the whole Compass of the Bible; but the Nature of the Thing itself, and in what Manner it came to be committed, are sufficiently related: So that those, who admit of the Authority of the Scriptures, make no question of the Fact. The great Matter in Dispute is, what the Effect of this Transgression was; what Guilt it contained; what Punishment it merited; and in what Degree its Guilt and Punishment both may be said to affect us.

Different  
 Opinions  
 concerning  
 it.

SOME have not stuck to affirm (i) that, in the Beginning of the World, there was no such Thing, as any express Covenant between God and Man; that the Prohibition of the *Tree of Knowledge* was given to our first Parents only, and they alone consequently were culpable by its Transgression; that *Adam*, in short, was mortal, like one of us; he, no Representative for his Posterity; his Sin purely *personal*; and that the Imputation of Guilt, down to this Time, for an Offence, so many thousand Years ago, committed, is a sad Reflection upon the Goodness and Justice of God.

IN Opposition to this, others think proper to affirm, that, at the first Creation of Things, there was a Covenant made with all Mankind in *Adam*, their common Head, and Proxy, who stipulated for them all; that, by a Transgression of this Covenant, our first Parents fell from their *original*

(g) Wisd. i. 13, &c. (h) Eccclus. xi. 16. (i) *Burnet*  
 on the Articles, and *Taylor's Polemical Discourses*.

ginal Righteousness, and thence became *dead in Sin*, and actually defiled in all their Faculties of Soul and Body; and that this Corruption is not only the Parent of all *actual* Transgressions, but, (even in its own Nature) brings Guilt upon every one, that is born into the World, whereby he is bound over to the Wrath of God, and the Curse of the Law, and so made subject to Death, with all the Miseries that attend it, *Spiritual, Temporal, and Eternal*.

THERE is another Opinion, which concerns itself not with the Imputation of the Guilt, but only with the Punishment of this Transgression, and thereupon supposes, that tho' *Adam*, as to the Composition of his Body, was naturally mortal, yet, by the supernatural Gift of God, (whereof the *Tree of Life* was a *Symbol* or Sacrament) he was to be preserved immortal: From whence it is inferred, (*k*) that the Denunciation of the Sentence, *in the Day thou eatest thereof, thou shalt surely die*, is to be understood literally indeed, but then extended no farther than *natural Death*; which, considering the Fears, and Terrors, and fundry Kinds of Misery, which it occasions, may be reputed Punishment severe enough, though fairly consistent with our Notions of God's Goodness and Justice, because it is but a *temporal* Punishment, and abundantly recompenc'd by that eternal Redemption, which all Mankind shall have in Christ Jesus.

OTHERS again do so far approve of this, as to think it in Part the Punishment of *Original Sin*; but then they suppose, that, besides this *natural Mortality*, there is a certain Weakness and Corruption spread thro' the whole Race of Mankind, which discovers itself in their Inclination to Evil, and Insufficiency to what is Good. This, say they, † the  
very

(*k*) *Locke's Reasonableness of Christianity; and Tractatus de Imputatione divinâ peccati Adami, per Dan. Whitby.*

† *St. Austin*, in his Fourth Book against *Julian*, brings in *Cicero* [de Repub. l. 3.] complaining, *Non à matre, sed à Novercâ Naturâ editum esse Hominem in vitam; corpore nudo, fragili, & infirmo, animo anxio ad molestias; humili ad timores, molli ad labores; in quo tamen velut obrutus inest ignis quidam Divinus Mentis.* Whereupon the holy Father makes this Remark. *Rem vidit Author iste, Causam nescivit: Latebat enim eum, cur esset grave jugum super filios Adam, quia, sacris literis non eruditus, ignorabat Originale peccatum.*

A. M. 1. very Heathens complain of; this † the Scriptures every  
 Ant. Chris. where testify; and therefore they conclude, that, since Man  
 4004.  
 Gen. Ch. iii. was not *originally* made in this Condition (for God created  
 him *after his own Image*) he must have contracted all this  
 from his Fall, and that therefore the threatening of Death  
 had an higher Signification, than the Dissolution of the Soul  
 and Body, *viz.* the Loss of the Divine Favour, of all su-  
 pernatural Gifts and Graces, and a total Defection of the  
 Mind from God, which immediately ensu'd upon the Trans-  
 gression.

A proper  
 State of the  
 Question.

THESE are some of the principal Opinions, (for the lit-  
 tle *Singularities* are innumerable) and, in the midst of so  
 many Intricacies, to find out a proper Path for us to pursue,  
 we may resolve the whole Controversy into this one Que-  
 stion:—"Whether human Nature be so far corrupted,  
 "and the Guilt of our First Parents Transgression so far  
 "imputed to their Posterity, that every Person, from the  
 "Mother's Womb, must necessarily go astray, and must  
 "certainly fall into everlasting Perdition, without the  
 "Means appointed in the *new Covenant* for his Preserva-  
 "tion?" And in searching into this, the Sentiments of the  
*Fathers*, much more the Altercations of the *Schoolmen*, will  
 help us very little. † The former are so *divided* in their  
 Opinions,

† The Scriptures state the Corruption of human Nature in  
 such Terms, as these, *viz.* that *by one Man Sin entered into the*  
*World, by whose Disobedience many were made Sinners*, Rom. v.  
 19. that *by Nature therefore we are the Children of Wrath*, Eph.  
 ii. 3. and *unable to receive the Things of the Spirit, or to know*  
*them, because they are spiritually discerned*, 1 Cor. ii. 14. for *what*  
*is born of Flesh is Flesh*, John iii. 6. and *who can bring a clean*  
*Thing out of an unclean?* Job xiv. 4. The Royal Psalmist there-  
 fore makes, in his own Person, this Confession of our natural  
 Depravity; *Behold I was shapen in Wickedness, and in Sin has my*  
*Mother conceived me*, Psal. li. 5. and St. Paul, this publick De-  
 claration of our Inability to do Good; *I know that in me (i. e.*  
*in my Flesh) dwelleth no good Thing; for to will is present with me,*  
*but to perform that which is Good, I find not; for, tho' I delight in*  
*the Law of God after the inward Man, yet I see another Law in*  
*my Members, warring against the Law in my Mind, and bringing*  
*me into Captivity to the Law of Sin, which is in my Members.*  
*O wretched Man that I am! who shall deliver me from the Body*  
*of this Death?* Rom. vii. 18, &c.

† *Vossius*, in his History of *Pelagianism*, assures us, that the  
 whole *Catholick Church* was always of Opinion, that *the Guilt of*  
 Adam's



Opinions, and the latter so *abstruse* in their Arguments upon this Subject, that an honest Enquirer will find himself *bewilder'd*, rather than *instructed*; and therefore our safest Recourse will be to the *Declarations* of God's Will, explain'd in a Manner comporting with his Attributes.

A. M. i.  
Ant. Chris.  
4004.  
Gen. Ch. iii.

THAT God, who is the Fountain of our Being, is infinitely pure and holy, and can therefore be neither the Author, or Promoter of any Sin in us, is obvious to our first Conceptions of him; and therefore, if the Corruption of our Nature be supposed to be such, as *necessarily* and *unavoidably* determines us to Wickedness, without the least Tendency to Good, to give it a Counterpoise, those, who maintain the *Negative* of the Question, are in the Right so far, as they stand in Defence of God's immaculate Purity, and are known to be Asserters of the Freedom of human *Choice*, without which, the common Distinctions of Virtue and Vice, and the certain Prospects of Rewards and Punishments, are entirely lost. But, when they carry the Point so far, as to deny any *Alteration* in human Nature *now*, from what it was at its first Creation; as to deny, that *Adam*, in his State of Uprightness, had any Gifts and Graces *supernatural*, any Clearness in his *Understanding*, any Strength in his *Will*, any Regularity in his *Affections*, more than every Man of Maturity, and competent Faculties, has at this Day; when they adventure to affirm, that there is no Necessity of *Grace*, in our present Condition, to *assist* our hereditary Weakness, to *enlighten* our Minds, and *incline* our Wills, and *conduct* our Affections to the Purposes of Holiness, but that every Man may do what is good

And the most  
probable  
Explanation  
of it

P 2 and

*Adam's Sin was imputed to his Posterity to their Condemnation; so that Children, dying therein, were consign'd to everlasting Punishment, at least, to an everlasting Separation from God: And, to confirm this Assertion, he quotes a Multitude of Passages out of almost all the Doctors of the Greek Church. Taylor, and Whitby, and some other Writers upon this Argument, produce the Testimony of the same Fathers to evince the very contrary Position; so that there is no depending upon any Thing, where Authors are so inconsistent with themselves, and so repugnant to one another. The Truth is, before Pelagius appear'd in the World, most of the antient Writers of the Church were very inaccurate, both in what they thought, and wrote, concerning Original Sin, and Free Will; and it seems, as if the Providence of God permitted that Heretick to arise, that thereby he might engage the Maintainers of Orthodoxy to study those Points more maturely. Whitaker de Peccato Orig. l. 2.*

A. M. 1.  
Ant. Chris.  
4004.  
Gen. Ch. iii.



and acceptable to God by the Power of his own natural Abilities ; they then run counter to the common Experience of human Infirmary ; they overlook the Declarations of God's Word, concerning his gracious Assistance ; and seem to despise the kind Overture of that blessed Agent, whereby we are *renewed, and sanctify'd in the Spirit of our Minds.*

IN like Manner, when the Maintainers of *absolute Depravation* contend, that Man, in his present Condition, is far departed from *original* Righteousness, and, of his own Accord, very much inclined to Evil ; that the Order of his Faculties is destroy'd, and those *Graces*, which constituted the *Image of God*, departed from him ; that, in this State, he is *now* unable to raise himself from the Level of common Impotence, but requires the Intervention of some superior Principle, to aid and assist him in his Progress towards Heaven ; They say no more, than what Experience teaches us, and what the sacred Records, which acquaint us with the Dispensation of Grace, are known to authorize. But, when they carry their Positions to a greater Extent, than they will justly bear ; when they affirm, that, ever since the first Defection, the Mind of Man is not only much impair'd, but grievously vitiated in all its Faculties, having a strong Aversion to every Thing that is good, and an invincible Propensity to what is evil ; not one Thought, Word, or Wish, that tends towards God, but the Seeds and Principles of every Vice, that bears the Image and Lineaments of the Devil, inherent in it : When they advance such Doctrines as these, I say, they debase human Nature too low, and seem to impute such Iniquity to its Maker, as can hardly be wip'd off, if every human Soul be naturally inclin'd to all Kind of Wickedness, when it comes from the Hand of his creating Power.

THERE is certainly therefore another Way of accounting for these Difficulties, without any Prejudice to the Divine Attributes, and that is this :—Not by ascribing any *positive Malignity* to human Nature, but only *the Loss* of the Image of God ; because a mere Privation of *Rectitude*, in an *active* Subject, will sufficiently answer all the Purposes, for which a *positive* Corruption is pleaded. (1) The Soul of Man, we know, is a busy Creature : By the Force of its own Nature it must be in Action ; but then, without *Grace*, and the *Image of God*, assisting and adorning it, it cannot

act

act regularly and well. So that, the Difference between *Adam* and us, is, not that we have violent Inclinations to all Manner of Wickedness implanted in our Nature, any more than he, in his Innocence, had in his; but that we, in our present Condition, want sundry Advantages, which he, in the Height of his Perfection, was not without. He had the free Power of Obedience; he had the perfect Image of his Maker, in all the Divine Qualities of *Knowledge* and *Holiness*, which we have not; and therefore, when we say, that he communicated to his Posterity a *corrupted Nature*, it must not be understood, as if that Nature, which we receive, was infected with any vicious Inclinations, or Habits, to sway, and determine our Will to what is evil; but the Meaning is, that he communicated to us a Nature, which has indeed a Power to incline, and act *variously*, but that he did not, withal, communicate to us the *Image of God*, nor that Fullness of Knowledge, and Power of Obedience, which were requisite to make all its Actions and Inclinations holy and regular: And our Nature is therefore said to be *corrupted*, because it is *comparatively* bad; because it is reduced to its mere natural State, which, at the best, is a State of Imperfection, and depriv'd of that *Grace*, which should have restrain'd it from Sin, and of those other high Endowments, wherewith *at first* it was invested.

THIS is a fair Account of our original Corruption: It stands clear of the Difficulties, that attend the other Opinions, and is not inconsistent with the Notions, we have of the Divine Attributes. For barely to *withdraw* those extraordinary Gifts, which were not essential to Man's Nature, but such as God *additionally* had bestow'd upon him, and he, by his Transgression, unworthily forfeited, is what agrees very well with the Wisdom, and Justice, and Holiness of God to do; tho' to infuse a *positive Malignity*, or such a strong Inclination to Wickedness in us, as induces a *Necessity* of sinning, most certainly does not.

THAT the Judge of all the World cannot but do right, and he, who keepeth Mercy from Generation to Generation, can have no Hand in any cruel Action, is a certain Truth, and what our first Reflections on the Divine Nature teach us. Those therefore, who maintain, that *Adam's Sin* is not imputed to us to our Damnation, or, that Children *unbaptiz'd* are not the Objects of Divine Vengeance, nor shall be condemn'd to Hell, or an eternal Expulsion from God's Presence, for what was done many thousand Years before they were born, are so far in the right, as they op-



A. M. 1.  
Ant. Chris.  
4004.  
Gen. Ch. iii.

pose an Opinion, which clouds the amiable Attributes of God, and represents him in a Dress of Horror, and engaged in Acts of extreme Severity at least, if not unrelenting Cruelty. *Hell* certainly is not so easy a Pain, nor are the *Souls* of Children of so cheap and so contemptible a Price, as that God should snatch them from their Mother's Womb, and throw them into Perdition without any Manner of Concern; and therefore, when Men argue against such *Positions*, as these, they are certainly to be commended, because therein they vindicate the sacred Attributes of God: But, when they carry their Opposition to a greater Length, than it will justly go, so as to affirm—that there was no such Thing as a *Covenant* between *God* and *Adam*, or, if there was, that *Adam* contracted for himself only; that his Guilt consequently was *personal*, and cannot, in Justice, be imputed to us; that, since we had no Share in the Transgression, there is no Reason why we should bear any Part in the Punishment; that we are all born, in short, in the same State of Innocence, and are under the same Favour and Acceptance with Almighty God, that *Adam*, before the first Transgression, was: When they advance such Positions as these, in Maintenance of their Opposition, they sadly forget, that, while they would seem Advocates for the Mercy and Goodness of God, they are taking away the Foundation of the *second Covenant*; destroying the Necessity of a Divine *Mediator*; and overlooking those Declarations in Scripture, which affirm, that (*m*) *all the World is become guilty before God*; that *all Men, both Jews and Gentiles, are under Sin*; *have come short of the Glory of God*, (*n*) *and are by Nature the Children of Wrath*.

To make an Agreement then between the Word of God, and his Attributes in this Particular, we may fairly allow, that there really was a *Covenant* between *God* and *Adam* at the first Creation; that, in making that *Covenant*, *Adam*, as their Head and common Representative, stipulated for all Mankind, as well as for himself; and that, in his Transgression of it, the Guilt and the Punishment, due thereupon, was imputed to all his Posterity. This we may allow was the State and Condition, wherein *Adam* left us: But then we must remember, that (*o*) the whole Scheme of Man's Salvation was laid in the Divine Counsel and Decree from all Eternity; that God, foreseeing Man would fall, determined

(*m*) Rom. iii. 9, 19, 23.  
Reasonableness, Vol. II.

(*n*) Eph. ii. 3.

(*o*) *Jenkins's*

determined to send his Son to redeem him, and determined to do this, long before the Transgression happened : So that, the Wisdom and Goodness of God had effectually provided before-hand against all the ill Consequences of the *Fall*, and made it impossible, that *Adam's* Posterity should become eternally miserable, and be condemned to the Flames and Pains of *Hell*, any other Way, than through their own *personal* Guilt and Transgressions. The Redemption of the World was decreed, I say, from Eternity, and was actually promised before any Child of *Adam* was born, even before the Sentence was pronounced upon our First Parents ; and as soon as it was pronounced, its Benefits, without all Controversy, did commence. So that, upon this *Hypothesis*, every *Infant*, that comes into the World, as it brings along with it the Guilt of *Adam's* Sin, brings along with it likewise the Benefits of *Christ's* meritorious Death, which *God* hath set forth, as a standing *Propitiation* for the Sins of the whole World. Nor can the Want of *Baptism* be any Obstruction to this Remedy, since the Remedy was exhibited long before the *Rite* was instituted ; and since that *Rite*, when instituted (according to the Sense of some learned Fathers) was more a Pledge of good Things to come, \* a Type of our future Resurrection, a Form of Adoption into the heavenly Family, and of Admission to those rich Promises of *God*, which are hid in *Jesus Christ*, than any Ordinance appointed for the mystical Washing away of Sin.

In short, as long as *St. Paul's* Epistles are read, the original Compact between God and Man, the Depravation of human Nature, and the Imputation of *Adam's* Guilt, must be received as standing Doctrines of the Church of *Christ* : But then we are to take great Care, in our Manner of explaining them, to preserve the Divine Attributes sacred and inviolate : And this may happily be effected, if we will but suppose, that our hereditary Corruption is occasion'd, not by the *Infusion* of any positive Malignity into us, but by the *Subduction* of supernatural Gifts from us ; that the Covenant of *Grace* commenced immediately after the Covenant of *Works* was broken, and has included all Man-

P 4

kind

\* *Baptizantur Infantes (juxta Chrysostomum & Theodoretum) ut Baptismus ipsis sit arca futurorum bonorum, typus futuræ resurrectionis, Dominicæ passionis communicatio, atque ut supernè regenerati, sanctificati, in adoptionis jus adducti, & unigeniti coheredes, per sacrorum mysteriorum participationem, sint. Whitby de Imputatione Peccati Adami,*

A. M. 1,  
Ant. Chris.  
4004.  
Gen. Ch. iii.

A. M. 1. kind ever since; that the Blood of Christ shields his Children from the Wrath of God; and that the Imputation of  
 Ant. Chris. 4004.  
 Gen. Ch. iii. Adam's Guilt and Obnoxiousness to Punishment is effectually taken away, by the meritorious Oblation of that *Lamb of God, which was slain from the Foundation of the World.*

## C H A P IV.

*Of the Murther of Abel, and the Banishment of Cain.*

## The HISTORY.

A. M. 128. OUR first Parents, we may suppose, \* after a Course  
 Ant. Chris. 3876.  
 Gen. Ch. iv. of Penance and Humiliation for their Transgression, obtained the Pardon and Forgiveness of God; and yet the  
 to Ver. 25. Corruption, which their Sin introduced, remain'd upon human Nature, and began to discover itself in that impious  
 Cain and Abel's Birth. Fact, which *Cain* committed upon his Brother *Abel*. *Cain* was the first Child, that was ever born into the World; and his Mother *Eve* was so fully persuaded, that *the promise'd*

\* The *Oriental* Writers are very full of *Adam's* Sorrows and Lamentations upon this Occasion. They have recorded the several Forms of Prayer, wherein he address'd God for Pardon and Forgiveness; and some of the *Jewish* Doctors are of Opinion, that the thirty-second Psalm, wherein we meet with these Expressions, *I acknowledge my Sin unto thee, and mine Iniquity have I not hid; I said I will confess my Transgressions unto the Lord, and thou forgavest the Iniquity of my Sin,* was of his composing.

Our excellent *Milton*, to the same Purpose, introduces *Adam*, after a melancholy Soliloquy with himself, and some hasty Altercations with *Eve*, proposing at length this wholesome Advice to her:

What better can we do, than to the Place  
 Repairing, where he judg'd us, prostrate fall  
 Before him reverent; and there confess  
 Humbly our Faults, and Pardon beg; with Tears  
 Wat'ring the Ground, and with our Sighs the Air  
 Frequenting, sent from Hearts contrite, in Sign  
 Of Sorrow unfeign'd, and Humiliation meek?  
 Undoubtedly he will relent, and turn  
 From his Displeasure: In whose Looks serene,  
 When angry most he seem'd, and most severe,  
 What else but Favour, Grace, and Mercy, shone?



*mis'd Seed* would immediately descend from her, that she supposed him to be the Person, who was to subdue the Power of the great Enemy of Mankind; and therefore, upon her Delivery, she cried out, in a Transport of Joy, † *I have gotten a Man from the Lord*, and accordingly gave him the Name of *Cain*, which signifies *Possession*, or *Acquisition*; never suspecting, that, as soon as he grew up, he wou'd occasion her no small Sorrow and Disconsolation.

A. M. 128.  
Ant. Chris.  
3876.  
Gen. Ch. iv.  
to Ver. 25.

THE next Son, that she bore, (which was the Year following) was called † *Abel*, denoting *Sorrow* and *Mourning*; but very probably he might not receive that Name, until his *tragical* End, which caused great Grief to his Parents, verif'd the Meaning of it. Other Children, we may presume, were all along born to our first Parents; but these are the two, who, for some Time, made the principal Figure; and, as they had the whole World before them, there was small Reason (one wou'd think) for those Feuds and Contentions, which, in after Ages, embroil'd Mankind. But the Misfortune was, they were Persons of quite different Tempers, and accordingly, when they grew up, betook themselves to different Employments; *Cain*, who was of a surly, fordid, and avaritious Temper, to the Tilling of the Ground; and *Abel*, who was more gentle and ingenuous in his Disposition, to the Keeping of Sheep.

It

† *Ish eth Jehovab*, which our Translation makes, *a Man from the Lord*, should rather be render'd *the Man, the Lord*. *Helvicus* has shewn, in so many Instances in Scripture, that *eth* is an Article of the *Accusative Case*, that it seems indeed to be the *Hebrew* Idiom; besides, that it is a *demonstrative*, or *emphatick* Particle, which points at some Thing or Person, in a particular Manner; and therefore several, both *Jewish* and *Christian* Doctors, have taken the Words in this Sense:—That our Grandmother *Eve*, when delivered of *Cain*, thought she had brought forth the *Messias*, this *God-man*, who was to *bruise the Serpent's Head*, or destroy *Satan's* Power and Dominion, according to the Promise, which God had made her. *Edwards's* Survey of Religion, Vol. I.

† Others derive the Name from a Word, which signifies *Vanity*, and are of Opinion, that *Eve* intended thereby, either to declare the little Esteem she had of him, in Comparison of her First-born; or to shew the Vanity of her Hopes, in taking *Cain* for the *Messias*; or to denote that all Things in the World, into which he was now come, were mere *Vanity and Vexation of Spirit*. *Patrick's* Commentary, and *Saurin's* Dissertation.

A. M. 128.  
Ant. Chris.  
3876.

Gen. Ch. iv.  
to Ver. 25.

Their Obla-  
tions.

IT was a customary Thing, even in the Infancy of the World, to make Acknowledgments to God, by Way of Oblation, for the bountiful Supply of all his Creatures; and accordingly || these two Brothers were wont to bring Offerings, suitable to their respective Callings: *Cain*, as an Husbandman, the *Fruits of the Ground*; and *Abel*, as a Shepherd, the *Firflings*, or (as some will have it) the † Milk of

|| In the last Verse of this Chapter we read, that it was in the Days of *Enos*, when *Men first began to call on the Name of the Lord*; and yet, in the third and fourth Verses thereof, we find that *Cain* and *Abel* brought their respective Offerings to the Place (as we may suppose) of Divine Worship. Now, if the Beginning of Divine Worship was in the Days of *Enos*, what Worship was this in the Days of *Cain* and *Abel*? To have two Beginnings for the same Worship, is a Thing incongruous, unless we can suppose, that the two Brothers, when they came with their Oblations, did not worship at all; neither opening their Lips in the Divine Benefactor's Praise, nor invoking a Blessing upon what his Bounty had sent them, which is highly inconsistent with the Character of Worshipers. But, in Answer to this, we must observe, that the Worship of God is of two Kinds, *publick* and *private*; that the Worship, wherein these Brothers were concern'd, was of the *latter* Sort, for *Cain* is mentioned by himself, and *Abel* by himself. They came to the Place of Worship severally; their Sacrifices were not the same; neither were the Offerers of the same Mind. But the Worship, which was instituted in the Time of *Enos*, was of a *publick* Nature, when several Families, under their respective Heads, met together in the same Place, and joined in one common Service, whether of Prayers, Praises or Sacrifices. Tho' the Phrase of *Men's beginning to call upon the Name of the Lord*, may possibly bear another Construction, as we shall shew, when we come to examine the Place itself. *Streat's* Dividing of the Hoof.

† It is a pretty common Opinion, that the *Eating of Flesh* was not permitted before the Flood; and 'tis the Position of *Grotius*, that no *carnal* Sacrifices were, at that Time, offered, because nothing, but what was of Use to Man, was to be consecrated to God. The Scarcity of Cattle might very well excuse their being slain in the Worship of God; and therefore since the same Word in *Hebrew* [*Hhalab*, or *Hbeleb*] according to its different Punctuation, signifies both *Fat* and *Milk*, and accordingly is render'd both Ways by the LXX, many learned Men seem rather to favour the latter, as finding it a Custom, among the antient *Egyptians*, to sacrifice Milk to their Deities, as a Token and Acknowledgment of the Fecundity of their Cattle. *Le Clerc's*

Commentary,

of his Flock. Upon some set and solemn Occasion then, A. M. 128. Ant. Chris. 3876. Gen. Ch. iv. to Ver. 25. (p) (and not improbably at the End of Harvest) as they were presenting their respective Offerings, God, who estimates the Sincerity of the Heart, more than the Value of the Oblation, † gave a visible Token of his Acceptance of *Abel's* Sacrifice, preferable to that of *Cain*, which so enraged, and transported him with Envy against his Brother, that he could not help shewing it in his Countenance.

GOD however, in great Kindness, condescended to ex- God's Exposition with Cain. postulate the Matter with him, telling him, “ (q) That “ his Respect to true Goodness was impartial, wherever “ he found it, and that ‡ therefore, it was purely his own “ Fault, that his Offering was not equally accepted; that “ Piety

Commentary, and *Saurin's* Dissertation. But the learned *Heidegger* is of an Opinion quite the contrary. *Vid. Exercit. 15. de Cibo Antediluviano.*

(p) *Heidegger's* Historia Patriarcharum.

† The *Jews* are generally of Opinion, that this visible Token of God's accepting *Abel's* Sacrifice, was a Fire, or Lightning, which came from Heaven, and consum'd it. The Footsteps of this we meet with in a short Time after, *Gen. xv. 17.* and the Examples of it were many in future Ages, viz. when *Moses* offered the first Burnt-Offering according to the Law, *Lev. ix. 24.* when *Gideon* offered upon the Rock, *Jud. vi. 21.* when *David* stayed the Plague, *1 Chron. xxi. 26.* when *Solomon* consecrated the Temple, *2 Chron. vii. 1.* and when *Elijah* contended with the *Baalites*, *1 Kings xviii. 38, &c.* And, accordingly, we find the *Israelites*, (when they wish all Prosperity to their King) praying, that God would be pleased to accept (in the Hebrew, turn into Ashes) his burnt Sacrifice, *Psal. xx. 3.* *Patrick* and *Le Clerc's* Commentary.

(q) *Patrick's* Commentary.

‡ The Words in our Translation are, *If thou doest well, shalt thou not be accepted?* ver. 7. which some render, *shalt thou not receive*, viz. a Reward; others, *shalt thou not be pardon'd?* and others again, *thou shalt be elevated to Dignity.* But, if we consider, what God says to *Cain* in the two foregoing Verses, that his Countenance was fallen, we cannot but perceive, that in this he promises him, that, if he did well, he should have his Face lifted up, and that he should have no more Reason to be sad; for so the Scripture frequently expresses a fearless and chearful State. *If Iniquity be in thine Hand*, says one of *Job's* Friends, *put it away from thee, and let not Wickedness dwell in thy Tabernacles; for then thou shalt lift up thy Face without Spot,* *Job xi. 15.* Essay for a new Translation.



A. M. 128. " Piety was the proper Disposition for a Sacrificer; and  
 Ant. Chriſt. " that, if herein he would emulate his Brother, the ſame  
 3876.  
 Gen. Ch. iv. " Tokens of Divine Approbation ſhould attend his Obla-  
 to Ver. 25. " tions; (r) that it was Folly and Madneſs in him to har-  
 ~~~~~ " bour any revengeful Thoughts againſt his Brother; be-  
 " cauſe, if he proceeded to put them in Execution, † a
 " dreadful Punishment would immediately overtake him;
 " and that leaſt of all had he Reaſon to be angry with him,
 " whoſe Preference was only a Token of his ſuperior Vir-
 " tue, and not intended to ſupplant him of his Birthright,
 " (s) which ſhould always be inviolate, and his Brother
 " be obliged to † pay him the Reſpect and Homage, that
 " was

(r) Poole's Annotations.

† The Words in our Translation are, *Sin lieth at thy Door*: Where, by *Sin*, the Generality of Interpreters mean, the *Punishment* of Sin, which is hard at Hand, and ready to overtake the Wicked. But our learned *Lightfoot* obſerves, that God does not here preſent himſelf to *Cain*, in order to threaten, but to encourage him, as the firſt Words of his Speech to him do import; and that therefore the bare Deſcription of *lying at the Door*, does plainly enough inſinuate, that the Text does not ſpeak either of *Errors* or *Punishment*, but of a *Sacrifice for Sin*, which the Scripture often calls by the *Hebrew* Word here, and which was commonly plac'd before the Door of the *Sanctuary*, as may be ſeen in ſeveral Paſſages in Scripture. So that, according to this Senſe, God is here comforting *Cain*, even tho' he did amiſs in maligning his Brother, and referring him to the *Propitiation* of Chriſt, which, even then, was of ſtanding Force for the Remiſſion of Sin. *Essay for a new Translation*. But this Senſe of the Words ſeem a little too far fetch'd.

(s) Le Clerc's Commentary.

† The Words in the Text are, *unto thee ſhall be his Deſire*, Gen. iii. 16. which (however ſome Expoſitors have clouded them) will appear to be plain and eaſy enough, if we do but conſider, that there are two Expreſſions, in the *Hebrew* Tongue, to ſignify the Readineſs of one Perſon to ſerve and reſpect another. The one is [*aine el yad*] or *our Eyes are to his Hand*; the other [*Tefbukah el*] or *our Deſire is to him*. The former expreſſes our outward Attendance, and the latter the inward Temper and Readineſs of our Mind to pay reſpect. Of the former we have an Inſtance in *Pſal. cxxxiii. The Eyes of Servants are to the Hand of their Maſters, and the Eyes of a Maiden are to the Hand of her Miſtreſs*, i. e. they ſtand ready with a vigilant Obſervance to execute their Orders. We meet the other Expreſſion in the Place before us, and it imports an *inward* Temper and

“ was due to his *Primogeniture* ; which, if he was minded
 “ to preserve, his wisest Way would be to be quiet, and
 “ not proceed one Step farther in any wicked Design.”

A. M. 128.
 Ant. Chris.
 3876.
 Gen. Ch. iv.
 to Ver. 25.

THIS was a kind Admonition from God : But so little Effect had it upon *Cain*, that, instead of being sensible of his Fault, and endeavouring to amend, he grew more and more incens'd against his Brother ; insomuch, that at last he took a Resolution to kill him ; but dissembled his Design, until he should find a proper Opportunity.

AND, to this Purpose, coming to his Brother one Day, and pretending great Kindness to him, he asked him very friendly to take a Walk with him in the Fields, where, having got him alone, * upon some Pretence or other, he pick'd a Quarrel with him, and so fell upon him, and slew him,

and Disposition of Mind to pay Respect and Honour. *His Desire will be unto thee*, i. e. he will be heartily devoted (as we say in *English*) to honour and respect you. And *thou shalt* [or mayest] *rule over him*, i. e. you may have any Service from him, you can desire. *Shuckford's Connection*, Vol. I.

* According to the *English* Translation, *Moses* tells us, *ver. 8.* that *Cain* talked with *Abel* his Brother. The Words strictly signify, *Cain* said unto *Abel* his Brother ; after which there is a blank Space left in the *Hebrew* Copies, as if something was wanting. The *Samaritan Pentateuch*, and the *LXX* Version supply this, by adding the Words, — *Let us go into the Fields* ; but the *Jerusalem Targum*, and that of *Jonathan*, have supply'd us with their whole Conversation. — As they went along, “ I know, “ says *Cain*, that the World was created by the Mercy of God, “ but it is not govern'd according to the Fruit of our good “ Works, and there is Respect of Persons in Judgment. Why “ was thy Oblation favourably accepted, when mine was reject- “ ed ? *Abel* answer'd, and said unto *Cain*, The World was cre- “ ated in Mercy, and is govern'd according to the Fruits of “ our good Works. There is no Respect of Persons in Judg- “ ment ; for my Oblation was more favourably receiv'd, be- “ cause the Fruit of my Works was better, and more precious, “ than thine. Hereupon *Cain* in a Fury breaks out, There is no “ Judgment, nor Judge, nor any other World ; neither shall “ good Men receive any Reward, nor wicked Men be punish'd. “ To which *Abel* reply'd, There is a Judgment, and a Judge, “ and another World, in which good Men shall receive a Re- “ ward, and wicked Men be punish'd.” Upon which there en- su'd a Quarrel, which ended in *Abel's* Death. So that, according to this Account, *Abel* suffer'd for the Vindication of the Truth, and was, in Reality, the first Martyr. *Esthins* in *Difficiliora Loca*.

A. M. 128. him, and afterwards (t) bury'd him in the Ground, to prevent all Discovery : But it was not long, before he was
 Ant. Chris. 3876.
 Gen. Ch. iv. called to an Account for this horrid Fact. God appeared to
 to Ver. 20. him, and, having question'd him about his Brother, and receiv'd some fullen and evasive Answers from him, directly charged him with his Murther ; and then representing it in its proper Aggravations, as a Crime unpardonable, and what cried aloud to Heaven for Vengeance, he proceeded immediately to pass Sentence upon him.

And Sentence against him.

CAIN's chief (u) Design and Ambition was, to make himself great and powerful, in Favour with God, and in Credit with Men, without any one to stand in Competition with him ; but in every Thing he intended, he found himself disappointed, for attempting to accomplish his Ends in so wicked a Manner. Instead of growing great and opulent, the Ground was sentenced *not to yield him her Strength*, i. e. he was to be unprosperous in his Husbandry and Tillage : Instead of enjoying God's Favour without a Rival, he was banished *from his Presence*, and for ever excluded from that happy Converse with the Deity, which, in these first Ages of the World, 'twas customary for good Men to enjoy : And, instead of being a Man of Renown among his Family, he became a *Fugitive and Vagabond* ; was banished from his native Country, and compelled to withdraw into some *distant and desolate* Part of the Earth, as an abominable Person, not worthy to live, nor fit to be endur'd in any *civil* Community.

THE same Principle, which leads wicked Men to the Commission of Crimes, in Hopes of Impunity, throws them into Despair, upon the Denunciation of Punishment. This Sentence of *Cain*, though infinitely short of the Heinousness of his Guilt, made him believe, † that he was to undergo much

(t) *Josephus's* Antiq. 1. 1. c. 3.
 duetion, Vol. I.

(u) *Shuckford's* Intro-

† The Words in our Translation are, *My Punishment is greater than I can bear* ; but as the Hebrew Word [*Aven*] signifies *Iniquity*, rather than Punishment, and the Verb [*Nasha*] signifies *to be forgiven*, as well as *to bear*, it seems to agree better with the Context, if the Verse be render'd either *positively*, *My Iniquity is too great to be forgiven*, or (as the Hebrew Expositors take it) by way of Interrogation, *Is my Iniquity too great to be forgiven ?* which seems to be the better of the two. *Shuckford's* Connection, Vol. I. A learned Annotator has observ'd, that, as *there are seven Abominations in the Heart of him, that loveth not his*

his

much greater Evils, than it really imported; and that, not only the Miseries of Banishment, but the Danger likewise of being slain by every one, that came near him, was ensuant upon it. But, to satisfy him in this Respect, God was pleased to declare, that his Providence should protect him from all outward Violence; and, to remove the uneasy Apprehension from his Mind, vouchsafed to give him a Sign (very (*x*) probably by some sensible Miracle) that no Creature whatever should be permitted to take away his Life, but, that whoever attempted it, should incur a very severe Punishment; because God (*y*) was minded to prolong his Days, in this wretched Estate, as a Monument of his Vengeance, to deter future Ages from committing the like Murder.

A. M. 128.
Ant. Chriſt.
3876.
Gen. Ch. iv.
Ver. 25.

THUS, by the Force of the Divine Sentence, *Cain* left his Parents and Relations, and went into a strange Country. He was banished from that sacred Place, where God vouchsafed † frequent Manifestations of his *glorious Presence*; and tho', by the Divine Decree, no Person was permitted to hurt him,

Cain's Banishment.

his Brother, *Prov.* xxvi. 25. there were the like Number of Transgressions in *Cain's* whole Conduct; for, 1st, he sacrificed without Faith; 2^{dly}, was displeas'd, that God respected him not; 3^{dly}, hearken'd not to God's Admonition; 4^{thly}, spake dissemblingly to his Brother; 5^{thly}, killed him in the Field; 6^{thly}, deny'd, that he knew where he was; and, 7^{thly}, neither ask'd, nor hop'd for Mercy from God, but despair'd, and so fell into the *Condemnation of the Devil.* *Ainsworth's* Annotations.

(*x*) Universal History, Numb. 2. (*y*) *Patrick's* Commentary.

† Both *Lightfoot*, *Heidegger*, and *Le Clerc*, seem to be of Opinion, that what we render the *Presence of the Lord*, was the proper Name of that particular Place, where *Adam*, after his Expulsion from Paradise, dwelt; and accordingly we find that Part of the Country, which lies contiguous to the supposed Situation of Paradise, called by *Strabo* [lib. 16.] *περὶ ὧν πον Θες*. However this be, 'tis agreed by all Interpreters, that there was a *Divine Glory*, called by the *Jews* SCHECHINAH, which appear'd from the Beginning, (as we said before, Page 40, in the Notes) and from which *Cain*, being now banish'd, never enjoy'd the Sight of it again. If, after this, *Cain* turned a downright Idolater (as many think) 'tis very probable, that he introduced the Worship of the Sun (which was the most antient Idolatry) as the best Resemblance, he could find, of the *Glory of the Lord*, which was wont to appear in a flaming Light. *Patrick's* Commentary.

A. M. 128. him, yet, being conscious of his own Guilt, he was fearful
 Ant. Chriſt. of every Thing he ſaw or heard : Till having wander'd
 3876. about, a long while, in many different Countries, he ſettled,
 Gen. Ch. iv. at Length, with his Wife and Family, in the Land of *Nod* ;
 to Ver. 25. where, in ſome Tract of Time, and after his Deſcendants
 were ſufficiently multiply'd, he built a City, that they might
 live together, and be united, the better to defend themſelves
 againſt Incurſions, and * to ſecure their unjuſt Poſſeſſions ;
 and this Place he called after the Name of his Son *Enoch*,
 which, in the *Hebrew* Tongue, ſignifies a *Dedication*.

His Deſcen-
 dants.

THIS *Enoch* begat *Jarad* ; *Jarad* begat *Mehujael* ; *Mehujael* begat *Methuſael* ; and *Methuſael* begat *Lamech*, who was † the firſt Introducer of *Polygamy*. For he married two Wives, *Adah* and *Zillah*, by the former of which he had
 two

* The Words of *Joſephus* are theſe. “ So far was *Cain* from
 “ mending his Life, after his Afflictions, that he rather grew
 “ worſe and worſe, abandoning himſelf to his Luſts, and all
 “ Manner of Outrage, without any Regard to common Juſtice.
 “ He enrich'd himſelf by Rapine and Violence, and made Choice
 “ of the moſt profligate of Monſters for his Companions, in-
 “ ſtructing them in the very Myſtery of their own Profeſſion. He
 “ corrupted the Simplicity, and plain Dealing of former Times,
 “ with a *novel* Invention of Weights and Meaſures, and ex-
 “ changed the Innocency of that primitive Generoſity, and
 “ Candour, for the new Tricks of Policy and Craft. He was
 “ the firſt who invaded the common Rights of Mankind by
 “ Bounds and Incloſures, and the firſt, who built a City, for-
 “ tified, and peopled it.” *Antiq. l. 1. c. 3.* and *Le Clerc's*
Commentary.

† *Le Clerc*, ſuppoſing that the Increase of *Females*, at the Be-
 ginning of the World, was much greater, than that of *Males*, is
 of Opinion, that there might poſſibly want a Man to eſpouſe one
 of the Women, which *Lamech* marry'd ; nor can he think that
Mofes intended to blame him, for what was the conſtant Practice
 of ſome of the moſt eminent of the poſt-diluvian Patriarchs.
Bishop Patrick likewise makes this *Apology* for him. “ His ear-
 “ neſt Deſire of ſeeing that bleſſed Seed, ſays he, which was
 “ promiſed to *Eve*, might perhaps induce him to take more
 “ Wives than one, hoping that, by multiplying his Poſterity, ſome
 “ or other of them might prove ſo happy, as to produce that
 “ Seed. And this he might poſſibly perſuade himſelf to be more
 “ likely, becauſe the Right, which was in *Cain*, the *First-born*,
 “ he might now conclude, was reviv'd in himſelf ; and that the
 “ Curſe laid upon *Cain* was, by this Time, expired, and his
 “ Poſterity reſtored to the Right of fulfilling the Promiſe.” Both

Selden

two Children; *Jabal*, † who made great Improvements in the Management of Cattle, and found out the Use of Tents, (z) or moveable Houses, to be carried about to Places of fresh Pasturage; and *Jubal*, who was the first Inventor of all musical Instruments, and himself a great Master and Performer. By the latter, he had *Tubal-Cain*, the first, who discovered (a) the Art of forging and polishing Metals, and thereupon devised the making all Sorts of Armour, both *defensive* and *offensive*; and whose Sister *Naamah* (a Name denoting *fair* and *beautiful*) is supposed to have first found out the Art of *Spinning* and *Weaving*.

A. M. 128.
Anr. Chrif.
3876.
Gen. Ch. iv.
to Ver. 25.

(b) THIS is the Register of *Cain's* Posterity for seven Generations: And *Moses*, perhaps, might the rather enumerate them, to shew who were the real Authors and Inventors of certain Arts and Handycrafts, (c) which the *Egyptians* too vainly assumed to themselves: But then he barely enumerates them, without ever remarking how long any of them lived (a Practice, contrary to what he observes in the *Genealogy* of the *Sethites*) as if he esteemed them a Generation so reprobate, as (d) not to deserve a Place in the *Book of the Living*.

THE Murder of *Abel* had, for a long Time, occasion'd a great Animosity between the Family of *Seth*, and the Descendants of *Cain*, who, though at some Distance, lived in perpetual Apprehensions, that the other Family might come upon

Lamech's
Discourse to
his Wives.

Selden and *Grotius* plead for the Lawfulness of *Polygamy* before the *Levitical* Dispensation; but the learned *Heidegger*, (who has a whole *Dissertation* upon the Subject) has sufficiently answered them, and proved at large, that this Custom of multiplying Wives is contrary both to the Law of God, and the Law of Nature. *Historia Patriar. Exercit. 7.*

† The Words in the Text are, ———— *He was the Father of such as dwell in Tents*; for the *Hebrews* call him the Father of any Thing, who was the first Inventor of it, or a most excellent Master of that Art: And from the Affinity of their Names, as well as the Similitude of their Inventions, learned Men have supposed, that *Jabal* was the *Pales*; *Jubal*, the *Apollo*; *Tubal-Cain* (which in the *Arabick* Tongue still signifies a Plate of Iron or *Brass*) the *Vulcan*; and his Sister *Naamah*, the *Venus*, or (as some will have it) the *Minerva* of the *Gentiles*. *Heidegger's Hist. Patriar. and Stillingfleet's Origines, l. 3. c. 5.*

(z) *Le Clerc's Commentary.* (a) *Heidegger's Historia Patriar.* (b) *Howell's History of the Bible.* (c) *Le Clerc's Commentary.* (d) *Patrick's Commentary.*

A. M. 128. upon them unawares, and revenge *Abel's* untimely Death :
 Ant. Chris. But *Lamech*, when he came to be Head of a People, endea-
 3876. vour'd to reason them out of this Fear. For, (e) calling his
 Gen. Ch. iv. Family together, † he argued with them to this Purpose.
 to Ver. 25. “ Why should we make our Lives uneasy with these
 “ groundless Suspicions ? What have we done, that we
 “ should

(e) *Shuckford's Connection*, Vol. I.

† This Speech of *Lamech*, as it stands inconnected with any Thing before it, is supposed by many to be a Fragment of some old Record, which *Moses* was willing to preserve ; and, because it seems to fall into a Kind of *Metre*, some have thought it a short Sketch of *Lamech's Poetry*, which he was desirous to add to his Son's Invention of *Musick*, and other Arts. Many suppose, that *Lamech*, being plagued with the daily Contentions of his two Wives, here blusters, and boasts, of what he had done and what he would do, if they gave him any farther Molestation. Others imagine, that, as the Use of Weapons was found out by one of his Sons, and now become common, his Wives were fearful, lest somebody or other might make Use of them to slay him ; but that, in this Regard, he desires them to be easy, because, as he was not guilty of slaying any Body himself, there was no Reason to fear that any Body would hurt him. The *Targum* of *Onkelos*, which reads the Words *interrogatively*, favours this Interpretation much ; *Have I slain a Man to my wounding, or a young Man to my Hurt ?* i. e. I have done no Violence or Offence to any one, either great or small, and have therefore no Cause to be apprehensive of any to myself. But the *Rabbins* tell us a *traditional Story*, which, if true, would explain the Passage at once. The Tradition is, — “ That *Lamech*, when he was “ blind, took his Son *Tubal-Cain* to hunt with him in the Woods, “ where they happened on *Cain*, who, being afraid of the Society “ and Converse of Men, was wont to lie lurking up and down in “ the Woods ; that the Lad mistook him for some Beast stirring in “ the Bushes, and directed his Father, how, with a Dart, or an “ Arrow, he might kill him ; and this (they say) was the *Man*, “ whom *he killed by his wounding him* ; and that afterwards, when “ he came to perceive what he had done, he beat *Tubal-Cain* to “ death, for misinforming him ; and this was the *young Man* “ whom *he killed by hurting, or beating him.*” But, besides the Incongruity of a blind Man's going a Hunting, this Story is directly contrary to the Promise of God, which assured *Cain*, that no Person should kill him, and seems indeed to be devised for no other Purpose, but merely to solve the Difficulty of the Passage. Among the many Interpretations, which have been made of it, that, which I have offered, seems to be the most natural and easy,

“ should be afraid? We have not killed any Man, nor offered any Violence to our Brethren of the other Family; and surely Reason must teach them, that they can have no Right to hurt, or invade us. *Cain*, indeed, our Ancestor, killed *Abel*; but God was pleased so far to forgive his Sin, as to threaten to take the severest Vengeance on any one, that should kill him: And if so, surely they must expect a much greater Punishment, who shall presume to kill any of us. For if *Cain* shall be avenged seven-fold, surely *Lamech*, or any of his innocent Family, seventy-seven-fold.” And ’tis not improbable, that, by frequent Discourses of this Kind, as well as by his own Example, he overcame the Fears and Shyness of the People, and (as we shall find it hereafter) encouraged them to commence an Acquaintance with their Brethren, the Children of *Seth*. This is the Sum of what the Scripture teaches us of the Deeds of *Cain*, and his wicked Offspring, who were all swept away in the general Deluge.

A. M. 128.
Ant. Chris.
3876.
Gen. Ch. iv.
to Ver. 25.

The OBJECTION.

“ BUT how little soever the Scripture teaches us of *Cain* and his Adventures, yet it certainly teaches us too much, ever to believe that *Adam* and *Eve* were the *primogenial* Parents of Mankind. (f) According to the *Mosaic* Account, *Cain* and *Abel* were, at this Time, the only two Persons (excepting their Parents) upon the Face of the Earth; and yet, when we read that *Abel* was a *Keeper of Sheep*, we cannot but suppose, that he kept them for this Reason, — that none of his Neighbours might come, and steal them away; and that *Cain* was a *Tiller of the Ground*, we cannot but infer, that there were, at that Time, all such Artificers, as were requisite to carry on such an Occupation, Smiths and Carpenters, Millers and Bakers, &c.

That there
were other
Men before
Adam.

Q 2

“ WHEN

fy, and is not a little countenanced by the Authority of *Josephus*. As for *Lamech*, says he, who saw, as far as any Man, into the Course, and Methods of Divine Justice, he could not but find himself concerned in the Prospect of that dreadful Judgment, which threatened his whole Family, for the Murther of *Abel*, and, under this Apprehension, he breaks the Matter to his two Wives. Antiq. lib. 1. c. 3.

(f) Vid. *La Peirere's Systeme Theolog.* P. 1. L. 3, and *Blunt's Oracles of Reason*.

A. M. 128.
Ant. Chriſt.
3875.
Gen. Ch. iv.
to Ver. 25.

“ WHEN *Cain* intended to murder his Brother, he entic’d him to go with him into the *Field*: Now the *Field*, we know, is uſually oppoſed to a *Town*, and therefore he decoy’d him thither, that he might avoid the Eyes of his *Fellow-Citizens*, who would otherwiſe have ſeen him, and immediately dragged him away to Punishment. With ſome *Weapon* or other *Cain* muſt have kill’d his Brother, becauſe we read of (g) a large Effuſion of Blood; and yet who was the Cutler, that made him the Sword? Or, from what Band of Robbers was it, that he had it?

“ AFTER Sentence was denounced againſt him, *every one*, that findeth me, ſhall ſlay me, ſays he: But, if his Father and Mother were the only Perſons, beſides himſelf, what Reaſon had he for ſuch an Apprehenſion? Or for what Purpose ſhould God ſet a *Mark* upon this *Murderer*, for fear that any one ſhould ſlay him, if there were not Multitudes of Men in the World, that either *deſignedly*, or *accidentally* might do it?

“ BUT allowing that *Adam* and *Eve* had ſome few Children beſides in the Province of *Eden*; yet how came *Cain*, when baniſh’d from his native Country, to find the Land of *Nod* (a Land, which, by the Bye, no one can tell where it lies) ſo well peopled, in thoſe early Days, as there to meet with Women enough, out of whom to chuſe a *Wife*, and Men in Abundance, to build him a *City*; which, to diſtinguiſh it from other Cities (as then there might be many) he called by the Name of his Son *Enoch*? Theſe Things are inconfiſtent, and can never be reconcil’d; unleſs we ſuppoſe, that there was really a Race of Mankind before *Adam*, and that *Moses* never intended to write of the *primitive* Parents of all the World (ſince, within the Compaſs of a few Lines, he lets fall ſo many Expreſſions denoting the contrary) but only to give us an Account of the *Origin* of the *Jewiſh* Nation, which we fondly imagine to be the History of the *universal* Creation.”

Answer’d,
by ſhewing
that *Moses*
intended to
treat of the
firſt Man.

NOW though it cannot be deny’d, but that *Moses* might principally deſign to give us a History of the *Jewiſh* Nation; yet, in the Beginning of his Account, and till they came to be diſtinguiſh’d from other Nations in the Patriarch *Abraham*, he cou’d not have that under his peculiar Conſideration. He acquaints us, we find, with the Origination of the *firſt* of other Animals, whence they aroſe, and in what Manner

Manner they were perfected ; and, when he came to treat of the Formation of human Creatures, 'tis but reasonable to imagine, that he intended likewise to be understood of the *first* of their Kind. Now, that *Adam* and *Eve* were the first of their Kind, the Words of our Saviour, (b) *from the Beginning of the Creation God made them Male and Female*, are a full Confirmation ; because he produces the very same Precept, that was apply'd to *Adam* and *Eve* at their Creation, *therefore shall a Man leave his Father and his Mother, and cleave to his Wife* : And that there cou'd be none before them, the Reason why (i) *Adam* call'd his Wife's Name *Eve*, because she was the Mother of all Living, i. e. the Person, who was to be the Root, and Source of all Mankind, that were to be upon the Earth, is a plain Demonstration : For if she was the Mother of all Living, there certainly was no Race of Men or Women before her.

St. *PAUL*, while he was at *Athens*, endeavour'd to convince the People of the Vanity of that *Idolatry*, into which he perceiv'd them fallen, by this Argument, among others — that (k) *God had made of one Blood all Nations of Men, for to dwell on all the Face of the Earth*. (l) Some Greek Copies read it ἐξ ἑνός, of one Man, leaving out αἱματός, wherein they are follow'd by the vulgar Latin : But allowing the common Reading to be just, yet still the Word αἷμα, or Blood, must be taken in the † Sense, wherein it occurs in the best Greek Authors, namely, for the Stock or Root, out of which Mankind came ; and so the Apostle's Reasoning will be—— “ That, however Men are now dispers'd in
“ their Habitations, and differ so much in Language and
“ Customs from each other, yet they all were originally of
“ the same Stock, and deriv'd their Succession from the first
“ Man that God created.” Neither can it be conceiv'd, on what Account (m) *Adam* is call'd in Scripture the first Man, and that he was made a living Soul of the Earth

Q 3

earthly,

(b) Mark x. 6.
xvii. 26.

(i) Gen. iii. 20.

(k) Acts

(l) *Stillingfleet's Orig. Sacr.* l. 3. c. 4.

† *Homer* employs it in this Acceptation :

Ἔς ἐτέον γ' ἐμὸς ἐστὶ, καὶ αἱματός ἡμετέροιο.

Thence those, that are near Relations, are call'd, by *Sophocles*, οἱ πρὸς αἱματός : And accordingly *Virgil* uses *Sanguis* in the same Sense :

Trojano à sanguine duci. *Stillingfleet's Orig. Sacr.* l. 3. c. 4.

(m) 1 Cor. xv. 45.

A. M. 128. *earthly*, unless it were to denote, that he was absolutely the
 Ant. Chris. first of his Kind, and so was to be the Standard and Measure
 3876.
 Gen. Ch. iv. of all that follow'd.

to Ver. 25.

How Cain
 might till his
 Ground, and
 why Abel
 might keep
 his Cattle.

THE Design of *Moses* is, not to give us a particular Account of the whole Race of Mankind, descended from *Adam*, (n) but only of those Persons, who were most remarkable, and whose Story was necessary to be known, for the Understanding of the Succession down to his Time. Besides those, that are particularly mention'd in Scripture, we are told in general, that *Adam* (o) *begat Sons and Daughters*; and if we will give Credit to an antient eastern Tradition, he had, in all, thirty-three Sons and twenty-seven Daughters, which, considering the primitive *Fecundity*, wou'd, in a short Time, be sufficient to stock that Part of the World at least, where *Adam* dwelt; and produce a Race of *Mechanicks*, able enough to supply others with such Instruments of Husbandry, as might then be requisite for the Cultivation of the Ground. (p) For, in the Infancy of the World, the Art of Tillage was not come to such a Perfection, but that *Cain* might make use of wooden Ploughs and Spades, and, instead of Knives and Hatchets, form his Tools with sharp Flints or Shells, which were certainly the first Instruments of cutting. And though, in those early Days, there was no great Danger of *Abel's* losing his Cattle by Theft; yet, to provide them with cool Shades in hot Climates, to remove them from Place to Place as their Pasture decay'd, to take care of their Young, and guard them from the IncurSIONS of Beasts of Prey (with many more incidental Offices) was then the Shepherd's Province, as well as now.

That there
 might be vast
 Numbers of
 People then
 in the World.

ACCORDING to the Computation of most *Chronologers*, it was in the hundred and twenty-ninth Year of *Adam's* Age, that *Abel* was slain; for the Scripture says expressly, that *Seth* (q) (who was given in the Lieu of *Abel*) was born in the hundred and thirtieth Year (very likely the Year after the Murther was committed) to be a *Comfort* to his disconsolate Parents. So that *Cain* must be an hundred and twenty-nine Years old, when he *abdicated* his own Country; at which Time, there might be a sufficient Quantity of Mankind upon the Face of the Earth, to the Number, it may be, of an hundred thousand Souls. For if the Children of *Israel*, from seventy Persons, in the Space of a hundred and ten Years, became six hundred thousand fighting Men (though

(n) *Patrick's Commentary*.
scholl's Conference, Vol. I.

(o) Gen. v. 4.
 (q) Gen. v. 3.

(p) *Ni-*

(though great Numbers of them were dead, during this Increase) we may very well suppose, that the Children of *Adam*, whose Lives were so very long, might amount, at least, to a hundred thousand, in a hundred and thirty Years, which are almost five Generations.

A. M. 128.
Ant. Chris.
3876.
Gen. Ch. iv.
to Ver. 25.

UPON this Supposition, it will be no hard Matter to find *Cain* a Wife in another Country ; † though it is much more probable that he was married before his Banishment, because we may well think, that all the World wou'd abhor the Thoughts of Marriage with such an impious *Vagabond* and *Murderer*. Upon this Supposition, we may likewise find him Men enough to build, and inhabit a City ; especially (r) considering that the Word [*Hir*] which we render City, may denote no more than a certain Number of Cottages, with some little Hedge, or Ditch about them : And this Cluster of Cottages (as was afterwards customary) he might call by his Son's Name, rather than his own, which he was conscious was now become odious every where. Upon this Supposition, lastly, we may account for *Cain's* Fear, lest every one, that lighted on him, wou'd kill him ; for, by this Time, Mankind was greatly multiply'd, and, (s) tho' no Mention is made of *Abel's* Marriage, (as, in so short a Compendium, many Things must necessarily be omitted) yet he perhaps might have Sons, who were ready to pursue the *Fugitive*, in order to revenge their Father's Death, or some of his own Sisters, enrag'd against him for the Loss of their Brother, might possibly come upon him

What the
Wife, the
City.

Q 4

unawares,

† There is an oriental Tradition, that *Eve*, at her two first Births, brought *Twins*, a Son and a Daughter ; *Cain*, with his Sister *Axron*, and *Abel*, with his Sister *Awin* ; that, when they came to Years of Maturity, *Adam* propos'd to *Eve*, that *Cain* shou'd marry *Abel's* Twin-Sister, and *Abel* *Cain's*, because that was some small Remove from the nearest Degree of Consanguinity, which, even in those Days, was not esteem'd entirely lawful ; that *Cain* refus'd to agree to this, insisting to have his own Sister, who was the handsomer of the two ; whereupon *Adam* order'd them both to make their Offerings, before they took their Wives, and so referr'd the Dispute to the Determination of God ; that while they went up to the Mountain for that Purpose, the Devil put it into *Cain's* Head to murder his Brother, for which wicked Intent, his Sacrifice was not accepted ; and that they were no sooner come down from the Mountain, than he fell upon *Abel*, and kill'd him with a Stone. *Patrick's* Comment. and Universal History, No. 2.

(r) *Le Clerc's* Commentary.

(s) *Patrick's* Commentary.

A. M. 128. unawares, or when they found him asleep, and so dispatch him.

3876.
Gen. Ch. iv. VARIOUS are the Conjectures of learned Men † concerning the *Mark*, which God set upon *Cain*, to prevent his being kill'd. Some think, that God stigmatiz'd him on his Forehead with a Letter of his own Name, or rather set such a Brand upon him, as signify'd him to be *accurs'd*. Others fancy that God made him a peculiar *Garment*, to distinguish him from the rest of Mankind, who were cloath'd with Skins. Some imagine, that his Head continually shak'd; others, that his Face was blasted with Lightning; others, that his Body trembled all over; and others again, that the Ground shook under him, and made every one flee from him: Whereas the plain Sense of the Words is nothing more, than that God gave *Cain* a Sign, or wrought a Miracle before his Face, thereby to convince him, that tho' he was banish'd into a strange Land, yet no one shou'd be permitted to hurt him: And, to find out the Land, into which he was banish'd, is not so hard a Matter as some may imagine.

The Land of Nod, where or what it was. THE Description which *Moses* gives us of it is this.—
(*t*) *And Cain went out from the Presence of the Lord, and dwelt in the Land of Nod, on the East of Eden; and there he built a City, and call'd the Name of it, after the Name of his Son, Enoch.* Hereupon (*u*) the learned *Huetius* observes,

† Almost all the Versions have committed a Mistake, in translating Ver. 15. that *God had put a Mark upon Cain, lest any, finding him, should kill him.* The Original says no such Thing, and the LXX have very well render'd it thus—*God set a Sign before Cain, to persuade him, that whoever shou'd find him, shou'd not kill him.* This is almost the same with what is said in *Exod. x. 1.* that *God did Signs before the Egyptians*; and *Isa. lxvi. 19.* that *he wou'd set a Sign before the Heathen*; where it is evident; that *God* did not mean any particular *Mark*, which shou'd be set on their Bodies, but only those Signs and Wonders, which he wrought in *Egypt*, to oblige *Pharaoh* to let his People go; and the miraculous Manner, wherein he deliver'd them from the *Babylonish* Captivity. This Exposition is natural, and agreeable to the Methods of Divine Providence, which is wont to convince the *Incredulous* by Signs and Wonders; nor cou'd any Thing else assure *Cain*, in the Fear he was under, that the first, who met him, shou'd not kill him, after what *God* had said to him, in Exprobation of his Crime. *Patrick's* Commentary, and *Saurin's* Dissertation.

(*t*) Gen iv. 16, 17. (*u*) De la Situ. du Paradis.

serves, that *Ptolemy*, in his Description of *Susiana*, places there a City call'd *Anuchtha*; and that the Syllable *tha*, which ends the Word, is, in the *Chaldee* Language, a Termination pretty common to Nouns *Feminine*, and consequently no Part of the Name itself: From whence he infers, that this *Anuchtha*, mention'd by *Ptolemy*, is the same with the City *Enoch* mention'd by *Moses*; especially since *Ptolemy* places it on the *East Side* of *Eden*, which agrees very well with what *Moses* says of the Land of *Nod*. (x) But tho' it be allow'd, that *Anuchtha* and *Enoch* be the same Name, yet it will not therefore follow, that there was no other City so call'd, but that which was built by *Cain*. 'Tis certain, that there was another *Enoch*, the Son of *Jared*, and Father of *Methuselah*, a Person of remarkable Piety, in the *Ante-diluvian* Age; and why might not the City, mention'd by *Ptolemy*, be call'd after him, in respect to his illustrious Character, and miraculous Exemption from Death? Or rather, why might it not take its Name from some other *Enoch*, different from both the former, and living some Generations after the Flood? For it is scarce imaginable, how the City of *Enoch*, built before the Flood, should either stand, or retain its antient Name, after so violent a Concussion, and total Alteration of the Face of Nature.

NOR shou'd it be forgot, that the Province of *Susiana*, where *Huetius* places the Land of *Nod*, is one of the most fruitful and pleasant Countries in the World: Whereas, considering that *Cain's* Banishment was intended by God to be Part of his Punishment, it seems more reasonable to think, that he shou'd, upon this Account, be sent into some barren and desolate Country, remote from the Place of his Nativity, and separated by Mountains, and other natural Obstructions, from the Commerce of his Relations. For which Reason, the learned *Grotius* is clearly of Opinion, that the Country, into which *Cain* was sentenc'd to withdraw, was *Arabia Deserta*; to the Barrenness of which, the Curse, that God pronounces against him, seems not improperly to belong. (y) *And now thou art curs'd from the Earth, and when thou tillest the Ground, it shall not, henceforth, yield unto thee her Strength.* But, after all, their Opinion is not to be found fault with, who suppose, that the Word *Nod*, which signifies an *Exile*, or *Fugitive*, is not a *proper*, but only an *appellative* Name; and that therefore,

(x) *Wells's Geography.*(y) *Gen. iv. 11.*

A. M. 128. fore, where-ever the Country was, where *Cain* took up his
 Ant. Chris. Abode, that, in After-Ages, was call'd the *Land of Nod*,
 3876.
 Gen. Ch. iv. or the Land of *the banish'd Man*.

to Ver. 25. THUS the Account, which *Moses* gives us of the Mur-
 der of *Abel*, stands clear of the Imputation of all Absurdi-
 A Recapitu- ty, or Contradiction, wherewith the Lovers of *Infidelity*
 lation of the would gladly charge it. *The Time*, when his Brother mur-
 Answer, ther'd him, was in the 129th Year of the World's Crea-
 tion, when, † according to a moderate Computation, *their*,
 and their Parents Descendants, cou'd not but be very nu-
 merous. *The Manner* in which he murther'd him, might
 not be with a Sword or Spear, (which perhaps then were
 not in Use) * since a Club, or Stone, or any rural Instru-
 ment, in the Hand of *Rage* and *Revenge*, was sufficient to
 do

† Though we shou'd suppose, that *Adam* and *Eve* had no
 other Children than *Cain* and *Abel* in the Year of the World
 128, which (as the best Chronologers agree) was the Time of
Abel's Murther; yet, as it must be allow'd, that they had Daugh-
 ters, married with these two Sons, we require no more, than the
 Descendants of these two Children, to make a considerable Num-
 ber of Men upon the Earth in the said Year 128. For, sup-
 posing them to have been married in the 19th Year of the World,
 they might easily have had each of them eight Children, some
 Males, some Females, in the 25th Year. In the 50th Year there
 might proceed from them, in a direct Line, 64 Persons; in the
 74th Year, there wou'd be 572; in the 98th, 4096; and in the
 122d Year, they wou'd amount to 32,768. If to these we add,
 the other Children, descended from *Cain* and *Abel*, their Chil-
 dren, and the Children of their Children, we shall have in the
 aforesaid 122d Year, 421,164 Men, capable of Generation,
 without ever reckoning the Women, both old and young, or
 such Children, as are under the Age of 17 Years. *Vid.* Dissert.
 Chronol. Geogr. Critique sur la Bible, Dissert. 1. in the Journal
 of Paris, Jan. 1712. Vol. LI. p. 6.

* There is an oriental Tradition, that, when *Cain* was con-
 firm'd in the Design of destroying his Brother, and knew not how
 to go about it, the Devil appear'd to him in the Shape of a Man,
 holding a Bird in his Hand; and that, placing the Bird upon a
 Rock, he took up a Stone, and with it squeez'd its Head in
 Pieces. *Cain*, instructed by this Example, resolv'd to serve his
 Brother in the same Way; and therefore, waiting till *Abel* was
 asleep, he lifted up a large Stone, and let it fall, with all its
 Weight, upon his Head, and so kill'd him; whereupon God
 caused him to hear a Voice from Heaven, to this Purpose, *The*
rest of thy Days shalt thou pass in perpetual Fear. Calmet's Dic-
 tionary on the Word *Abel*.

do the Work. *The Place*, where he murder'd him, is said to be *in the Field* (z) not in Contradistinction to any large and populous *City* then in Being, but rather to the *Tents*, or *Cottages*, where their Parents and Offspring might then live. *The Cause* of his murdering him, was (a) a Spirit of Emulation, which, not duly manag'd, and made a Spur to Virtue, took an unhappy Turn, and degenerated into Malice: And the true Reason of all (as the Apostle has stated it) was that (b) *Cain was of that wicked one, and slew his Brother, because his own Works were wicked, and his Brother's righteous.*

A. M. 128.
Ant. Chriſt.
3876.
Gen. Ch. iv.
to Ver. 25.

DISSERTATION IV.

Of the Institution of Sacrifices.

THE first plain Account, that we meet with of Sacrifices, is here in the Examples of *Cain* and *Abel*. Mention is made indeed of the *Skins* of some Beasts, where- with God directed our first Parents to be cloathed; but Expositors are not agreed, whether what we render *Skins* might not denote some other Sort of Covering, or Shelter from the Weather; or, if they were the real *Skins* of Beasts, whether these Beasts were offer'd unto God in Sacrifice or no; whereas, in the Scripture before us, we have Oblations of both Kinds, *bloody* and *unbloody Sacrifices* (as they are commonly distinguish'd); the *Fruits of the Field*, offer'd by *Cain*; and the *Firſtlings* of the *Flock*, by *Abel*. So that from hence we may very properly take an Occasion, to enquire a little into the Original of Sacrifices; for what Ends and Purposes they were at first appointed; and by what Means they became an *acceptable* Service unto God.

THE Scriptures indeed make no Mention of the first Institution of Sacrifices; and, from their Silence in this Respect, some have imagin'd, that they proceeded *originally* from a Dictate of Nature, or a grateful Inclination to return unto God some of his own Blessings. But in so short an Account of so large a Compass of Time (as we have said before) it may well be expected, that several Things shou'd be omitted. To this Purpose therefore others have observ'd, that *Moses* says nothing (c) of *Enoch's* Prophecy; nothing (d) of *Noah's* Preaching; nothing (e) of the *Peopling of the*

Sacrifices,
when they
first began.

of divine
Institution
at first.

(z) *Le Clerc's* Commentary. (a) *Shuckford's* Connection.
(b) 1 John iii. 12. (c) Jude 14. (d) 2 Pet. ii. 5. (e) *Vid.*
Gen. iv.

A. M. 128. *the World*; tho' these be referr'd to in other Parts of Scrip-
 Ant. Chriſ. ture: (f) Nor does he here introduce the Sacrifices of *Cain*
 3876. and *Abel*, with an Intent to inform us of the Origin of
 Gen. Ch. iv. that *Rite*, but merely to let us know what was the unhappy
 to Ver. 25. Occasion of the first Murther, that was ever committed in
 the World.

THE (g) *Jews* indeed, to whom he *primarily* wrote, knew very well, that their own Sacrifices were of Divine Institution, and that God had manifested his Acceptance of them, at the very first solemn Oblation after that Institution, by a miraculous Fire from *the Divine Presence*; nor had they any Reason to doubt, but that they were so *instituted*, and so *accepted* from the Beginning: And therefore there was less Reason for *Moses* to expatiate upon a Matter, which had doubtless descended to them in a clear and uninterrupted Tradition.

A GRATEFUL Sense of God's Blessings will, at any Time, engage us to offer him the *Calves of our Lips* (as the Scripture terms them) or the warmest Expressions of our Praise and Thanksgiving; but what Dictate of Nature, or Deduction of Reason, cou'd ever have taught us, that, to destroy the best of our Fruits, or the best of our Cattle, wou'd have been a Service acceptable to God? Goodness, and Mercy, and Lenity, and Compassion, are the Ideas we have of that *infinite Being*; and who wou'd then have thought, that putting an innocent and inoffensive Creature to Torture, spilling its Blood upon the Earth, and burning its Flesh upon an Altar, wou'd have been either a grateful Sight, or an *Offering of a sweet-smelling Savour* to the Most High?

No (b) Being, we know, can have a Right to the Lives of other Creatures, but their Creator only, and those, on whom he shall think proper to confer it: But it is evident, that God, at this Time, had not given Man a Right to the Creatures, even for necessary Food, much less for unnecessary Cruelty; and therefore to have taken away their Lives, without God's positive Injunction, wou'd have been an abominable Act, and enough to dissecrate all their Oblations. When therefore we read, that his *Acceptance* of Sacrifices of old was usually testify'd by Way of *Inflammation*, or setting them on Fire, by a *Ray of Light*, which issu'd from his *glorious Presence*; we must allow, that this was a Proof of

(f) *Outram de Sacrificiis.*
 (b) *Revelation Examin'd.*

(g) *Revelation Examin'd*

of his previous Institution of them; otherwise we cannot possibly think, why he shou'd so far concern himself about them, as even to be at the Expence of a Miracle, to denote his Approbation of them. (i) *Who hath known the Mind of the Lord* (is the Apostle's Way of arguing) or *who hath been his Counsellor?* And, in like Manner, without a divine Revelation, it wou'd have been the Height of Vanity and Presumption, to have pretended to determine the Way of Reconciliation with him, and (without his Order and Appointment) to have enter'd upon a *Form of Worship*, entirely new, and strange, by killing of Beasts, and burning their Fat. (k) *No Man* (says another Apostle) *taketh this Honour to himself, but he that is called of God, as was Aaron*; nor can any one lay hold on the Promise of Forgiveness of Sins (which is the great Design of all sacrificing) any other Way, than by *Symbols* of God's own Institution.

IN (l) most Nations indeed the Custom of sacrificing did prevail: But that it did not arise from any Principle of Nature or Reason, is manifest from hence—(m) that the gravest and wisest of the Heathen Philosophers always * condemn'd bloody Sacrifices, as impious, and unacceptable to their Gods; but this they would not have done, had they look'd upon them as any Branch of natural Religion, which none were more warm in extolling than they. It is no improbable Conjecture therefore, that other Nations might take

(i) Rom. xi. 34. (k) Heb. v. 4. (l) *Heidegger's Histor. Patriar. Exercit. 1.* (m) *Edwards's Survey of Religion, Vol. I.*

* It is the Opinion of *Tertullian* [Apol. Ch. 46.] that none of the antient Philosophers ever compell'd the People to sacrifice living Creatures. *Theophrastus* is quoted by *Porphry* in *Eusebius* [Præp. Evang. l. 1. c. 9.] as asserting, that the first Men offer'd Handfuls of Grass; that, in Time, they came to sacrifice the Fruits of the Trees, and, in After-Ages, to kill and offer Cattle upon Altars. Many other Authors are cited for this Opinion. *Pausanias* [de Cerere Phrygialensi] seems to intimate, that the antient Sacrifice was only Fruits of Trees (of the Vine especially) and of Honey-Combs and Wool. *Empedocles* [de Antiquissimis Temporibus] affirms, that the first Altars were not stained with the Blood of Creatures; and *Plato* [de Legibus, l. 6.] was of Opinion, that living Creatures were not antiently offer'd in Sacrifice, but Cakes of Bread, and Fruits, and Honey pour'd upon them; for

Non Bove mactato cœlestia Numina gaudent
was an old Position of more Writers than *Ovid*. Vide *Shuck-ford's Connection, Vol. I. l. 2.*

A. M. 128. take the Rite of sacrificing from the *Jews*, to (n) which the
 Ant. Chris. Devil, in *heathen* Countries, might instigate his Votaries,
 3876.
 Gen. Ch. iv. purely to *ape* God, and imitate his Ordinances: Or, if this
 to Ver. 25. Commencement of sacrificing among them, is thought to be

too late, why may not we suppose, that they receiv'd it by Tradition from their Fore-fathers, who had it originally from *Adam*, as he had it from God by a particular Revelation? Now that there was some Warrant and Precept of God for it, seems to be intimated by the Author to the *Hebrews*, when he tells us, that (o) *by Faith Abel offer'd unto God a more acceptable Sacrifice, than Cain: For (p) if Faith cometh by Hearing, and Hearing by the Word of God*, Faith is founded on some *Word*, and relieth on a divine Command or Promise; and therefore, when *Abel* offer'd the best of his Flock in Sacrifice, he did what was enjoin'd him by God, and his Practice was founded upon a divine Command, which was given to *Adam*, and his Sons, tho' *Moses*, in his short Account of Things, makes no mention of it.

IN fine, if it appears from History, that Sacrifices have been us'd all over the World, have spread as far, as *universally* among Men, as the very Notions of a *Deity*; if we find them almost as early in the World, as Mankind upon the Earth, and, at the same Time, cannot perceive that Mankind ever cou'd, by the Light of Reason, invent such Notions of a *Deity*, as might induce them to think, that this Way of Worship wou'd be an acceptable Service to him; if Mankind indeed cou'd have no Right to the Lives of the Brute-Creation, without the Concession of God; and yet it is evident that they exercis'd such Right, and God approv'd of their Proceeding, by visible Indications of his accepting the Sacrifices; then must we necessarily suppose, that Sacrifices were of his own Institution at first; and that they were instituted for Purposes well becoming his infinite Wisdom, and Goodness.

The Ends
 and Designs
 of God's in-
 stituting
 them.

FOR we must remember, that *Adam* and *Eve* were, at this Time, become Sinners, and, tho' receiv'd into Mercy, in constant Danger of relapsing; that, by their Transgression, they had forfeited their Lives, but, as yet, cou'd have no adequate Sense either of the Nature of the Punishment, or the Heinousness of the Sin, which procur'd it; and that now they were to beget Children, who were sure to inher-
 rit

(n) *Heidegger's* Histor. Patriar. Exercit. 8. (o) Heb. xi. 4.
 (p) Rom. x. 17.

rit their Parents Corruption and Infirmity. Since Man, A. M. 128. therefore, had forfeited his Life by his Transgressions, and Ant. Chris. 3876. God, notwithstanding, decreed to receive him into Mercy; Gen. Ch. iv. to Ver. 25. nothing certainly cou'd better become the divine Wisdom and Goodness, than the Establishment of some *Institution*, which might at once be a Monition both of the Mercy of God, and the Punishment due to Sin. And, because God foresaw that Man wou'd often sin, and shou'd often receive Mercy, it was necessary, that the Institution shou'd be such, as might frequently be repeated, and, in such Repetition, frequently remind Man of his own endless Demerit, and of God's infinite Goodness to him; to which Purpose the Institution of Sacrifices for Sin was of excellent Use and Service.

BOTH from the Commandment, which, at first, was given to *Adam*, and the Sentence, which was afterwards denounc'd against him, we learn, that Death was the Penalty of his Disobedience; and since it was so, certainly it was highly proper, that he shou'd know what he was to suffer, and, consequently, that he shou'd see Death in all its Horror and Deformity, in order to judge rightly of the Evil of Disobedience. And what cou'd exhibit this *Evil* more strongly, than the Groans and Struggles of innocent Creatures, bleeding to Death for his Guilt, before his Eyes, and by his own Hands? Sights of this Kind are shocking to human Nature, even yet, tho' Custom hath long made them familiar: With what Horror then, may we imagine that they pierced the Hearts of our first Parents, and how was that Horror aggravated, when they consider'd themselves as the guilty Authors of so much Cruelty to the Creatures, which were about them? Nay, when the Groans of these dying Animals were over, what a sad, a ghastly Spectacle must their cold Carcasses yield? and, even after their Oblation, how dismal a Meditation must it be, to consider the Beauty and Excellency of these animate Beings reduc'd to an Handful of Dust? especially, when they cou'd not see them in that Condition, but under sad Conviction, that they themselves must follow the same odious Steps to Destruction.

WE can hardly conceive, how God cou'd strike the human Soul with a deeper Sense of Misery from Guilt, or with more Abhorrence of the sad Cause of that Misery, than by this Method of appointing Sacrifices; nor can we imagine, how our first Parents cou'd have ever sustain'd themselves under such afflicting Thoughts, had not God, in his infinite Goodness,

A. M. 128. Goodness, caused some Ray of Hope to shine thro' this
 Ant. Chris. 3876. Scene of Mortality and Misery, and made Sacrifices (at the
 Gen. Ch. iv. same time that they were such lively Emblems of the Horror
 to Ver. 25. of Guilt) the Means of its Expiation, and the Seals of his
 Covenant of Grace.

(q) THAT God enter'd into a Covenant of Mercy with Man, immediately after the *Fall*, is evident from the Sentence pass'd upon the *Serpent*, wherein that Covenant is compriz'd: And therefore, as we find that, in After-Ages, his usual Way of ratifying Covenants of this Kind was by Sacrifices; so we cannot imagine, that he fail'd to do so at this Time, when such Mercy was more wanted, than ever it was since the Foundation of the World. Sacrifices indeed have no *natural* Aptitude to expiate Guilt; in which Sense, the Apostle affirms it (r) *to be impossible for the Blood of Bulls, and of Goats to take away Sins*. The Death of a Beast is far from being equivalent to the Death of a Man, but infinitely short of that *eternal* Death, to which the Man's Sinfulness does consign him: But still, as Sacrifices are *federal* Rites, and one of those external Means, which God had instituted, under the *ante-diluvian* Dispensation, for Man's Recovery from Sin; we cannot suppose, but that, when piously and devoutly offer'd, they were accepted by him, for the Expiation of Transgressions; tho' it must be own'd, that they did not, *of themselves*, or by their own Worthiness, atone for any Thing, but only in Virtue of the *Expiatory* Sacrifice of the *Messias* to come, whereof they were no more than *Types* and *Shadows*. To speak strictly and properly therefore, these Sacrifices did not *really* and *formally*, but *typically* and *mystically*, expiate, *i. e.* they did not pacify God's Anger, and satisfy his Justice, and take away Sin, by their own Force and Efficacy, but as they were *Figures* and Representations of that *universal* Sacrifice, which (in the divine Intention) *was slain from the Foundation of the World*, and, *in the Fullness of Time*, was to come down from Heaven, in order to fulfil the great Undertaking of *making Atonement for the Sins of all Mankind*.

The Means
 of making
 them accep-
 table to God.

THUS to represent the horrid Nature of Sin, and to seal the eternal Covenant of Mercy; to be Types of the great expiatory Sacrifice of *Christ's* Death, and a standing Means of obtaining Pardon and Reconciliation with God, seem to be some of the principal Ends of God's instituting Sacrifices at first: And, what was of Use to gain them a favourable Acceptance in his Sight, we may, in some Measure, learn from

the

(q) Revelation Examin'd,

(r) Heb. x. 4.

the Reasons, that are usually alledged, for his Rejection of *Cain's*, and Approbation of *Abel's* Sacrifice.

A. M. 128.
Ant. Chris.
3876
Gen. Ch. iv
to Ver. 25

MOST of the *Jewish* Interpreters have plac'd the different Events of these two Sacrifices in the external *Quantity* or *Quality* of them. They tell us, that *Cain* brought of *the Fruits of the Ground* indeed, but not of the *first Fruits* (as he shou'd have done) nor the fullest Ears of, Corn (which he kept for himself) but the lankest and latest; and, even what he brought, 'twas with a niggardly Hand and grudging Mind; so that he rais'd God's Aversion (s) *by offering to him of that, which cost him nothing*: Whereas *Abel* found a kind Acceptance, because (t) *he honour'd the Lord with his Substance*: He brought of the *Firstlings* of his Flock, and the very best and fattest of them, as thinking nothing too good to be offer'd in Devotion and Gratitude to him, from whom he receiv'd all.

(u) ALLOWING the Maxim of the *Jewish* Church, viz. *that without Blood there is no Remission*, to have been good, from the first Institution of Sacrifice; a very learned Writer supposes, that *Abel* came, as a Petitioner for Grace and Pardon, and brought the Atonement appointed for Sin; but *Cain* appear'd before God as a *just Person*, wanting no *Repentance*, and brought an Offering in Acknowledgment of God's Goodness and Bounty, but no Atonement in Acknowledgement of his own Wretchedness; and that upon this Account his Oblation was rejected, as God's Expostulation with him seems to imply: *If thou dost well, shalt thou not be accepted? And if thou dost not well, Sin lieth at thy Door*, i. e. if thou art righteous, thy Righteousness shall save thee; but if thou art not, by what Expiation is thy Sin purg'd? it lieth still at thy Door.

THE Author to the (x) *Hebrews* has given us, I think, a Key to this Difficulty, when he tells us, that *by Faith* *Abel* offer'd unto God a more excellent Sacrifice than *Cain*. (y) The *Faith* (of which the Apostle gives us several Instances in this Chapter) is the Belief of something declar'd, and, in Consequence of such Belief, the Performance of some Action enjoin'd by God: *By Faith* *Noah*, being warn'd by God, prepar'd an *Ark*, i. e. he believ'd the Warning, which God gave him, and obediently made the *Ark*, which he had appointed him to make: *By Faith* *Abraham*, when call'd to go into a strange

(s) 2 Sam. xxiv. 24. (t) Prov. iii. 9. (u) Bishop *Sherlock's* Use of Prophecy, Dis. 3. (x) Chap. xi. Ver. 4: (y) *Shuckford's* Connect. Vol. I. l. 2.

A. M. 128. Land, which God promis'd to give him for an Inheritance,
 Ant. Chrif. obey'd, i. e. he believ'd that God wou'd give him what he
 3876. had promis'd, and, in Consequence of fuch Belief, did what
 Gen. Ch. iv. God commanded him: And thus it was, that *Abel*, by
 to Ver. 25.

Faith, offer'd a better Sacrifice than *Cain*, because he believ'd what God had promised, that *the Seed of the Woman should bruise the Serpent's Head*, and, in Consequence of fuch Belief, offered fuch a Sacrifice for his Sins, as God had appointed to be offered, *until the Seed should come*.

(z) IN order to offer a Sacrifice by Faith then, there are three Things requisite. 1st, That the Person, who offers, shou'd do it upon the previous Appointment, and Direction of God. 2dly, That he shou'd confider it, as a *Sign* and *Token* of the Promise of God made in *Christ*, and of Remission of Sins thro' his Blood; and 3dly, That, while he is offering, he shou'd be mindful withal (in the Phrase of *St Paul*) to present himself a living Sacrifice, holy, and acceptable unto God. In the first of these Qualifications *Cain* was right enough, because he had learn'd from his Father, that, as God had appointed Sacrifices, it was his Duty to offer them: But herein was his great Defect, that while he was offering, he gave no Attention to what he was about; not once reflected on the Promise of God, made in Paradise, nor plac'd any Confidence in the Merits of a Saviour, to recommend his Services; but, vainly imagining that his bare Oblation was all, that was required to his Justification, he took no Care to preserve his Soul pure and unpolluted, or to constitute his Members as *Instruments of Righteousness unto God*. In short, his Oblation was the Service of an Hypocrite, lying unto God, and using the external Symbols of Grace for a Cloak of Maliciousness; whereas *Abel's* Sacrifice was attended with awful Meditations on *that Seed of the Woman*, which was to become the World's Redeemer, with warm Applications to him for Mercy and Forgiveness, and with holy Resolutions of better Obedience, of abandoning all Sin, and always abounding in the Work of the Lord; and therefore there is no Wonder, that their Services met with so different a Reception. For, however sacrificing was an external Rite, yet the *Opus Operatum* wou'd by no means do. Unless the Attention of the Mind, and the Integrity of the Heart went along with it, (a) *he, that killed an Ox, was, as if he slew a Man*; and *he, that sacrificed a Lamb, as if he cut off a Dog's Neck*: So detestable in the Sight of God

God was * the richest Oblation, when the Sacrificer was not a good Man; nay, so ready was he to pass by all Observances of this Kind, if the Worshipper came but, in other Respects, qualified: (b) *For he, that keepeth the Law, bringeth Offerings enough; he, that taketh heed to the Law, offereth a Peace-offering; he, that requiteth a good Turn, offereth fine Flour; and he, that giveth Alms, sacrificeth Praise. To depart from Wickedness is a Thing pleasing to the Lord; and to forsake Unrighteousness is a Propitiation.*

A. M. 128.
Ant. Christ.
3876.
Gen. Ch. iv.
to Ver. 25.

* That it is not the *Quality* of the *Sacrifice*, but the *Mind* and *Disposition* of the *Sacrificer*, which God regards, was the general Sentiment of the wisest Heathens, as appears by that excellent Passage in *Persius*:

Compositum Jus, Fasque Animo, sanctosque Recessus
Mentis, & incoctum generoso Pectus honesto,
Hæc cedo, ut admoveam Templis, & Farre litabo.

S A T. II.

And that other in *Seneca*:

Non in Victimis, licet optimæ sint, auroque præfulgent, Deorum est honos, sed piâ & rectâ Voluntate venerandum, *De Senect.*
l. i. c. 6.

(b) *Ecclus. xxxv. 1, &c.*

C H A P. V.

Of the general Corruption of Mankind.

The HISTORY.

G R E A T * was the Grief, no doubt, which our first Parents felt, upon the Loss of the righteous *Abel*, and the Expulsion of their wicked Son *Cain*; but, to alleviate, in some Measure, this heavy Load of Sorrow, God was pleased to promise them another Son, whose Fate should

A. M. 130.
Ant. Christ.
3874.
Gen. Ch. v.
and vi. to
Ver. 13.

R 2

be
The Birth of
Seth.

* The *Jewish*, and some *Christian*, Doctors say, that *Adam* and *Eve* mourn'd for *Abel* one hundred Years, during which Time, they lived separate, *Adam* particularly, in a Valley near *Hebron*, thence named the *Valley of Tears*. And the Inhabitants of *Ceylon* pretend, that the *Salt Lake*, on the Mountain of *Columbo*, was formed by the Tears, which *Eve* shed on this Occasion. All Fiction. *Calmet's Dictionary*,

A. M. 130. be different, and himself a lasting Comfort and Consolation
 Ant. Chriſt. to them: And therefore, as ſoon as *Eve* was delivered of the
 3874. Child, ſhe called his Name *Seth*, which ſignifies *Subſtitute*,
 Gen. Ch. v. becauſe God had been ſo good, as to ſend him in the Room
 and vi. to of his Brother *Abel*, whom *Cain* ſlew. *Adam*, when he had
 Ver. 13. *Seth*, was 130 Years old: He lived after that 800 Years,
 A Catalogue of Adam's Poſterity in the Line of Seth.

A. M. 235. *SETH*, when he was 105 Years old, had a Son named
Enos: After which Time he lived 807 Years; ſo that the
 Whole of his Life was 912.

A. M. 325. *ENOS*, when 90, had a Son named *Cainan*: After which
 he lived 815 Years; in the Whole 905.

A. M. 395. *CAINAN*, when 70, had a Son named *Mahalaleel*: Af-
 ter which he lived 840 Years; in all 910.

A. M. 460. *MAHALALEEL*, when 65, had a Son named *Jared*: Af-
 ter which he lived 830 Years; in all 895.

A. M. 622. *JARED*, when 162, had a Son named *Enoch*: After
 which he lived 800 Years; in all 962.

A. M. 687. *ENOCH*, when 65, had a Son named *Methuſelah*: After
 which he lived 300; in all 365.

METHUSELAH

|| If it be ask'd, how it came to paſs, that *Adam*, who was im-
 mediately created by God, and, conſequently, more perfect than
 any of his Kind, did not out-live *Methuſelah*, who was the *eighth*
 from him? The Answer, which ſome have given, *viz.* That his
 Grief and Affliction of Mind for the Loſs of Paradife, and the
 Miſery, which, by his Tranſgreſſion, he had entailed upon his
 Offspring, might affect his Conſtitution, and, by Degrees, impair
 his Strength, is not much amifs: But there is another Reaſon,
 which ſeems to me better founded, *viz.* That, whereas *Adam*
 was created in the full Perfection of his Nature, and all his De-
 ſcendants, being born Infants, did gradually proceed to Maturi-
 ty; ſubducting the Time from their Infancy to their Manhood,
 we ſhall find, that *Adam* out-liv'd them all: For we muſt not
 compute, as we do now, (when the Extent of Man's Life is uſu-
 ally no more than 70) that his compleat Manhood was at 30,
 or thereabouts. In the very Catalogue, now before us, we read
 of none (except *Enoch*, and two others) who begat Children, be-
 fore they were 90 or upwards; and therefore, ſubtracting thoſe
 Years (which we may ſuppoſe interſer'd between his Birth and his
 Manhood) from the Age of *Methuſelah*, we may perceive, that
Adam ſurpaſſed him to the Number of almoſt fixty. *Eſtius* in
 Diffic. Loca.

METHUSELAH, when 187, had a Son named *Lamech*: A. M. 130.
After which he lived 782; in all 969. Ant. Chriſ.

LAMECH, when 182, had a Son named *Noah*: After 3874.
which he lived 595; in all 777. And Gen. Ch. v.
and vi. to.

NOAH, when he was 500 Years old, had three Sons, Ver. 13.
Shem, Ham, and Japhet, † from whom the World, after A. M. 874.
the Deluge, was replenished. A. M. 1056.

† THIS is the *Genealogy*, which *Moses* gives us of the A. M. 1556.
Posterity of *Adam*, in the Line of *Seth*, until the Time of *being all.*

R 3

the

† Of these three Sons, the eldest was *Japhet*, as appears from
Gen. x. 21; the second was *Shem*, from *Gen. x. 21*. and the youngest
Ham, from *Gen. ix. 24*. Nevertheless, both here, and a lit-
tle lower, *Shem* is named first; whether it was, that the Rights of
Primogeniture were transferred to him (tho' the sacred Historian
says nothing of it); or God was minded, thus early, to shew,
that he would not be confined to the Order of Nature, in the Dis-
posal of his Favours, which he frequently bestowed upon the
younger Children; or (what I think the most likely) because the
Nation of the *Jews* were to descend from him, and he, and his
Posterity, were to be the principal Subject of this whole History.
Patrick and Le Clerc's Commentary, and *Pool's Annotations*.

† From this *Catalogue* we may further observe, that the Custom
in those Times was, to give Children their Names, according to
the Occurrences in Life, or Expectations of their Parents. Thus
Seth, being a good Man, was grieved to see the great Degenera-
cy in other Parts, though he endeavour'd to preserve his own
Family from the Contagion; and therefore called his Son *Enos*,
which signifies *sorrowful*. *Enos*, perceiving the Posterity of *Cain* to
grow every Day worse and worse, was concerned for their Iniqui-
ty, and began to dread the Consequences of it; and therefore
called his Son *Cainan*, which denotes *Lamentation*. Though
Cainan had his Name from the Wickedness of *Cain's* Family, yet
he himself was resolved to maintain the true Worship of God in
his own; and therefore called his Son *Mabalaleel*, i. e. a *Praiser*
and *Worshipper of God*. In the Days of *Mabalaleel* (as the Tra-
dition tells us) a Defection happened among the Sons of *Seth*,
who went down from the Mountains, where they inhabited, and
adjoined themselves to the Daughters of *Cain*; and therefore he
called his Son's Name *Jared*, which signifies *descending*. *Jared*,
to guard against the general Corruption, devoted himself, and
his Descendants, more zealously to the Service of God; and,
accordingly, called his Son *Enoch*, which means a *Dedication*.
Enoch, by the Spirit of Prophecy, foreseeing the Destruction,
which would come upon the Earth, immediately after the Death
of his Son, called his Name *Methuselah*, which imports as much;
for

A. M. 130. the Deluge; but we must observe, that these are far from
 Ant. Chris. being all his Progeny. In the Case of our great Progenitor
 3874. Adam, he informs us, that, after the Birth of *Seth*, (a) he
 Gen. Ch. v. had several Sons and Daughters, tho' he does not so much as
 and vi. to record their Names; and the like we may suppose of the
 Ver. 13. rest of the *Antediluvian* Patriarchs. For it is incongruous
 to think, that *Lamech* was 181, and *Methuselah* 187, be-
 fore they ever had a Child, when it so plainly appears, that
 his Father *Enoch* had one at 65. The true Reason then of
 this Omission is ——— that the Historian never intended to
 give us a Catalogue of the *Collateral* Branches (which doubt-
 less were many) but only of the principal Persons, by whom,
 in a right Line, the Succession was continued down to
Noah, and thence to *Abraham*, the Founder of the *Jewish*
 Nation.

The Divi- NOT long after the Departure of *Cain*, the whole World
 on of the was divided into two Families, or opposite Nations: The
 World into Family of *Seth*, which adher'd to the Service of God, † be-
 the Families of *Cain* and came
 Seth.

for the first Part of the Word [*Methu*] signifies *he dies*, and [*Selah*]
 the *sending forth of Water*. *Methuselah*, perceiving the Wicked-
 nefs of the World, in the Family of *Seth*, as well as that of *Cain*,
 to grow every Day worse and worse, called his Son *Lamech*,
 which intimates a *poor Man, humbled, and afflicted* with Grief,
 for the present Corruption, and Fear of future Punishment: And
Lamech, conceiving better Hopes of his Son (as some imagine)
 that he should be the *promised Seed*, the Restorer of Mankind af-
 ter the Deluge, or a notable Improver of the Art of Agriculture,
 call'd his Name *Noah*, which denotes a *Comforter*. *Bedford's*
Scripture Chronology. We may observe from this Catalogue
 however, that the Patriarchs, in those Days, were not so supersti-
 tious, as to think any Thing *ominous* in Names; and therefore we
 find, that *Jared* feared not to call his Son *Enoch*, by the very
 Name of *Cain's* eldest Son, *Gen. iv. 17.* even as *Methuselah* called
 his Son *Lamech*, by the Name of one of *Cain's* Grand-children,
Ch. iv. ver. 18. Patrick's Commentary.

(a) *Gen. v. 4.*

† The Words in our Translation are, — *then, i. e. in the Days*
of Enos, began Men to call upon the Name of the Lord, Ch. iv. 26.
 but, it being very probable, that *publick Assemblies*, for religious
 Offices, were held long before this Time, and that even when
Cain and *Abel* offer'd their Sacrifices, their Families join'd with
 them in the Worship of God; some Men of great Note, such as
Bertram, Hackspan, and Heidegger, take them in the same Sense
 with our marginal Translation; *then began Men (i. e. the Chil-*
dren

came more frequent in religious Offices ; and, as their Number increas'd, met in larger Assemblies, and in Communion, to perform the Divine Worship by Way of publick Liturgy ; and, (b) for this their Piety and Zeal, were stil'd the *Sons* or *Servants of God* ; in Distinction to the Family of *Cain*, which now became profligate and profane, renouncing the Service of God, and addicting themselves to all Manner

A. M. 130.
Ant. Chris.
3874.
Gen. Ch. v.
and vi. to
Ver. 13.

R 4

of

dren of *Seth*) to call themselves by the Name of the Lord, i. e. the Servants and Worshippers of the Lord, in Contradistinction to the *Cainites*, and such profane Persons, as had forsaken him. It must not be dissembled however, that the Word *Hochal*, which we translate *began*, in several Places of Scripture, signifies to *profane* ; and, upon this Presumption, many of the *Jewish* Writers, and some of no obscure Fame among us, have taken the Words so, as if *Moses* intended to intimate to us, that Men began now to apostatize from the Worship of God, to fall into Idolatry, and to apply the most holy Name, which alone belongs to the great Creator of Heaven and Earth, to created Beings, and especially to the Sun. But, considering that *Moses* is here speaking of the pious Family of *Seth*, and not of that of *Cain* ; that when the *Hebrew* Word signifies to *profane*, it has always a Noun following it ; but when an affirmative Mood follows (as in the Passage before us) it always signifies to *begin* ; and withal, that the *Eastern* Writers represent this *Enos* as an excellent Governor, who, while he liv'd, preserv'd his Family in good Order, and, when he died, call'd them all together, and gave them a Charge to keep all God's Commandments, and not to associate themselves with the Children of *Cain* : Considering all this, I say, we can hardly suppose, that *Moses* is here pointing out the *Origin* of Idolatry, but rather the Invention of some religious *Rites* and *Ceremonies* in the external Worship of God at this Time, or the Distinction, which good Men began to put between themselves, and such as were openly wicked and profane. For, that the true Meaning of the Expression *Karabeshem*, according to our *marginal Translation*, is to call or nominate by, or after the Name of any one, is manifest from several Instances in Scripture. Thus *Gen. iv. 17*, *Jikra*, he call'd the Name of the City *Beshem*, by, or after the Name of his Son. *Numb. xxxii. 42*. *Jikra*, he call'd it *Nobabeshem*, by, or after his own Name ; and in *Psal. xlix. 11*. *Kareau*, they call their Lands *Bishmotham*, by, or after their own Names : And the Name here intimated, is afterwards expressly given them by *Moses* himself, *Gen. vi.* when he tells us, that the *Sons of God saw the Daughters of Men*. *Patrick's Commentary*, and *Calmet's Dictionary* on the Word *Enos*, and *Shuckford's Connection*, Vol. I. l. 1.

(b) *Heidegger's* Hist. Patriarch.

A. M. 130. of Impiety and Lasciviousness ; from whence they had the
 Ant. Chris. Name of the *Sons and Daughters of Men*.

3374.
 Gen. Ch. v. IN this Period of Time, *Enoch*, one of the Family of
 and vi. to *Seth*, and the Seventh, in a direct Line, from *Adam*, a Per-
 Ver. 13. son of singular Piety and Sanctity of Life, not only took
 Enoch's Care of his own Conduct, * as considering himself always
 Translation, under the Eye and Observation of a righteous God, but, by
 his good Advices and Admonitions, endeavour'd likewise to
 put a Stop to the Torrent of Impiety, and reform the Vices
 of the Age ; for which Reason God was pleas'd to shew a
 signal Token of his Kindness to him ; for he exempted him
 from the common Fate of Mankind, and, without suffering
 Death to pass upon him, translated him into the Regi-
 ons of Bliss.

Adam's
 Death.

IN this Period of Time, *Adam*, who, (according to the
 Sentence denounc'd against him at the Fall) was to return
 to his Native *Dust*, * departed this Life, and (as the Tra-
 dition

* This seems to be the natural Sense of the Expression of *walk-
 ing with God* ; and excellent, to this Purpose, is this Passage of
Seneca, if we take what he tells us of the *Presence of God* in a Chri-
 stian Sense : *Sic certè vivendum, says he, tanquam in conspectu vi-*
vamus ; sic cogitandum, tanquam aliquis in pectus intimum inspicere
possit, & potest. Quid enim prodest ab homine aliquid esse secre-
tum ? nihil Deo clausum est. Inest Animis nostris, & Cogitationi-
bus mediis intervenit, Lib. 1. Ep. 83. *Le Clerc's Commentary*.
 But, considering how useful a Thing it was, in these early Ages
 of the World, for Angels to be conversant with good Men, it may
 not improperly be said of *Enoch*, and of *Noah* both, that they
walked with God in this Sense, viz. that they had oftentimes fa-
 miliar Converse with these Messengers, who might be sent with
 Instructions from him, how they were to behave upon several Oc-
 casions : For this answers the Traditions of the Heathens, viz.
 that in the *Golden Age* their Gods had frequent Intercourse with
 Men :

Ille Deum vitam accipiet, Divisque videbit

Permissos Heroas, & ipse videbitur illis. *Virg. Ecl. IV.*

And to the same Purpose,

Sæpius & sese mortali ostendere cœtu

Cœlicolæ, nondum spretâ Pietate, solebant, *Catul. in Nup.*

Thet. & Pelei.

* Where *Adam* was buried cannot be collected from Scripture.
St. Jerom [in *Matt. xxvii.*] seems to approve of the Opinion of
 those, who imagine that he was buried at *Hebron*, in the Cave of
Machpelah, or the double Cave, which *Abraham*, many Ages af-
 ter,

dition is) having called his Son *Seth*, and the other Branches of his numerous Family about him, he gave them strict Charge, that they shou'd always live separate, and have no Manner of Intercourse with the impious Family of the Murderer *Cain*. A. M. 130.
Ant. Chriſt.
3874.
Gen. Ch. v.
and vi. to
Ver. 13.

IN this Period of Time, *Noah*, the Great-Grandson of *Enoch*, and a Person of equal Virtue and Piety, - was born : And as it was discover'd to *Enoch* at the Birth of *Methuselah*, that, soon after that Child's Death, the whole Race of Mankind shou'd be destroyed for their Wickedness ; so was it revealed to *Lamech*, at the Birth of his Son, (*c*) that he, and his Family, shou'd be preserv'd from the common Destruction, and so become the Father of the *new* World; and for this Reason, † he call'd him *Noah*, which signifies a Comforter : Noah's
Birth and
Name.

ter, bought for a Burying-Place for himself and Family, *Gen.* xxiii. 3, &c. The *Oriental* Christians say, that when *Adam* saw Death approaching, he call'd his Son *Seth*, and the rest of his Family to him, and order'd them to embalm his Body with Myrrh, Frankincense, and Cassia, and deposit it in a certain Cave, on the Top of a Mountain, which he had chosen for the Repository of his Remains, and was thence call'd the Cave of *All-Konuz*, a Word deriv'd from the *Arabian Kanaza*, which signifies to lay up privately. And this Precaution (as the *Jews* will have it) was order'd by *Adam* to be taken, lest his Posterity should make his Relicks the Object of Idolatry. Several of the *primitive* Fathers believe, that he died in the Place where *Jerusalem* was afterwards built, and that he was interr'd on Mount *Calvary*, in the very Spot where *Christ* was crucified ; but others are of Opinion, that (tho' he did not die at *Jerusalem*) yet *Noah*, at the Time of the Deluge, put his Body into the *Ark*, and took care to have it buried there by *Melchisedeck*, the Son of *Shem*, his Grandson. The *Mahometans* will have his Sepulchre to have been on a Mountain near *Mecca*, and the antient *Persians*, in *Serendil*, or *Ceylon* : So ambitious is every Nation to have the Father of all Mankind repositied with them. When *Eve*, the Mother of all Living, died, is no where express'd in Scripture ; but there are some, who venture to tell us, that she outliv'd her Husband ten Years. Vide the Universal History, and *Calmet's* Dictionary on the Word *Adam*.

(*c*) *Bedford's* Scripture Chronology.

† The Substance of *Lamech's* Prophecy, according to our Translation, is this ; ——— He called his Son *Noah*, saying, This same shall comfort us, concerning the Work and Toil of our Hands, because of the Ground, which the Lord hath cursed ; and the Sense of learned Men upon it hath been very different. Some

are

A. M. 130. *for*ter : Though others imagine, that the Name was there-
 Ant. Chrif. fore given him, becaufe his Father, by the Spirit of Prophe-
 3874. cy, foreknew, that God, in his Days, wou'd remove the
 Gen. Ch. v. Curfe of Barrennefs from off the Face of the Earth, and, after
 and vi. to the Time of the Deluge, reftore it to its *original* Fertility.
 Ver. 13.

AFTER

are of Opinion, that there is nothing propheticall in this Declaration of *Lamech's*, and that the only Cause of his rejoicing was, to fee a Son born, who might, in Time, be affifting to him in the Toil of cultivating the Ground. But in this there is nothing particular : In this Sense *Lamech's* Words may be apply'd by every Father, at the Birth of every Son ; nor can we conceive, why a peculiar Name should be given *Noah*, if there was no particular Reason for it. The *Jewish* Interpreters generally expound it thus, *He shall make our Labour in tilling the Ground more easy to us*, in that he shall be the *Inventor* of feveral proper Tools, and Instruments of Husbandry, to abate the Toil and Labour of Tillage : And some will tell us, that he therefore receiv'd his Name, becaufe he first invented the Art of making *Wine*, a Liquor that cheers the Heart, and makes Man forget Sorrow and Trouble. But the Invention of the fit Tools for Tillage, after that *Tubal-Cain* had become so great an *Artificer in Brass and Silver*, seems to belong to one of his Descendants, rather than *Noah* ; and as *Noah* was not the first *Husbandman* in the World, so neither can it be concluded, from his *having planted a Vineyard*, that he was the first *Vine-Dresser*. Another Opinion, not altogether unlike this, is, — that *Lamech*, being probably inform'd by God, that his Son *Noah* shou'd obtain a Grant of the Creatures for Food, *Gen. ix. 3.* and knowing the Labour and Inconveniences they were then under, rejoic'd in foreseeing what Ease and Comfort they shou'd have, when they had obtain'd a large Supply of Food from the Creatures, besides what they cou'd produce from the Ground by Tillage. The Restoration of Mankind by *Noah*, and his Son's surviving the Flood, is thought by many to answer the Comfort which *Lamech* promis'd himself and his Posterity : But the learned *Heidegger*, after an Examination of all these, and some other Opinions, supposes that *Lamech*, having in Mind the Promise of God, expected that his Son shou'd prove the *blessed Seed*, the Saviour of the World, who was to *bruise the Serpent's Head*, and, by his Atonement, expiate our Sins, which are the Works of our own Hands, and remove the Curse which lay upon Sinners. But this, in my Opinion, is too forc'd an Exposition. *Lamech*, 'tis certain, in Virtue of God's Promise, expected a Deliverance from the Curse of the Earth, and foresaw that that Deliverance wou'd come through his Son : But how came it through his Son, unless it came in his Son's Days ? And in what Instance

AFTER the Death of *Adam*, the Family of *Seth* (to fulfil their Father's Will) remov'd from the Plain, where they had liv'd, to the Mountains over-against *Paradise*, where *Adam* is said to have been buried; and, for some Time, liv'd there in the Fear of God, and in the strictest Rules of Piety and Virtue. But as the Family of *Cain* daily increas'd, they came at length to spread themselves over all the Plain, which *Seth* had left, even to the Confines of the Hill Country, where he had fix'd his Abode, and there they * liv'd in all Kind of Riot, Luxury, and Licentiousness.

A. M. 930.
Ant. Chrif.
3074.
Gen. Ch. v.
and vi. to
Ver. 13.

The Wicked-
ness of the
Cainites.

THE Noise of their Revellings might possibly reach the holy Mountain, where the *Sethites* dwelt; whereupon some of them might be tempted to go down, merely to gratify

A. M. 1042.
Ant. Chrif.
2962.

their
The Defec-
tion of the
Sethites.

Instance cou'd it appear, unless it were in something subsequent to the Flood? And what cou'd that possibly be, unless the Removal of the *Sterility* of the Earth, and restoring it to its original Fruitfulness? For which Reason we find God, after the Flood, declaring, that he *will not again curse the Earth for Man's Sake*; and solemnly promising, that *while the Earth remaineth, Seed-Time and Harvest shall not cease*, Gen. viii. 22. Vid. *Heidegger's Hist. Patriar. Patrick and Le Clerc's Commentary. Pool's Annotations. Shuckford's Connection*; and Bishop *Sherlock's Use and Intent of Prophecy*, Dissertation IV.

* Some of the *oriental* Writers have given us a large Account of their Manner of Living. "As to the Posterity of *Cain*, say they, the Men did violently burn in Lust towards the Women, and, in like Manner, the Women, without any Shame, committed Fornication with the Men; so that they were guilty of all Manner of filthy Crimes with one another, and, meeting together in publick Places for this Purpose, two or three Men were concern'd with the same Woman, the antient Women, if possible, being more lustful and brutish, than the Young. Nay, Fathers liv'd promiscuously with their Daughters, and the young Men with their Mothers; so that neither the Children cou'd distinguish their own Parents, nor the Parents know their own Children. So detestable were the Deeds of the *Cainites*, who spent their Days in Lust and Wantonness, in Singing and Dancing, and all Kinds of Musick, until some of the Sons of *Seth*, hearing the Noise of their Musick, and riotous Mirth, agreed to go down to them from the holy Mountain, and, upon their Arrival, were so captivated with the Beauty of their Women, (who were naked) that they immediately defil'd themselves with them, and so were undone. For, when they offer'd to return again to their former Abodes, the Stones of the Mountain became like Fire, and permitted them to pass no farther." *Eutych. Annals*, p. 27.

A.M. 1042. their Curiosity perhaps at first, but, being taken with their
 Ant. Chris. deluding Pleasures, and * intoxicated with the Charms of
 2962. their Women (who were extremely beautiful) they forgot
 Gen. Ch. v. the Charge, which their Forefathers had given them, and so
 and vi. took to themselves Wives of the Daughters of *Cain*; from
 20 Ver. 13. which criminal Mixture were born Men of a vast *gigantick*
 Stature, who, for some Time, infested the Earth: And, in
 a few Generations after, the whole Family of *Seth* (very
 probably after the Death of their pious Ancestor) follow'd
 the like Example, and, forgetting their Obligations to the
 contrary, enter'd into Society with the *Cainites*, and made
Intermarriages with them; from whence arose another
 Race of Men, no less remarkable for their daring Wicked-
 ness, than for their bold Undertakings and adventurous
 Actions.

The general
 Corruption
 of the World.

EVIL Communications naturally corrupt good Manners: And so the Example of the wicked Family prevail'd, and, by Degrees, eat out all Remains of Religion in the Posterity of *Seth*. *Noah*, indeed, who was a good and pious Man, endeavour'd what he cou'd, (e) both by his Counsel and Authority, to bring them to a Reformation of their Manners, and to restore the true Religion among them; * but all he cou'd do was to no Purpose. The Bent of their Thoughts had taken another Turn; and all their Study and Contrivance was, how to gratify their Lusts and inordinate Passions.

* Our excellent *Milton* describes the Manner of their being captivated with the Daughters of *Cain* in these Words:

————— They on the Plain
 Long had not walk'd, when from the Tents, behold,
 A Bevy of fair Women, richly gay,
 In Gems, and wanton Dress: To th' Harp they sung
 Soft amorous Ditties, and in Dance came on.
 The Men, tho' grave, ey'd them; and let their Eyes
 Rove without Rein; 'till in the amorous Net
 First caught, they lik'd, and each his Liking chose.

BOOK XI.

(e) *Josephus's* Antiq. l. 1. c. 4.

* *Josephus* tells us, that *Noah*, for a long while, oppos'd the growing Impiety of the Age; but that at last, finding himself and Family in manifest Danger of some mortal Violence for his Good-will, he departed out of the Land himself, and all his People, Antiq. l. 1. c. 4. and (as the Tradition is) he settled in a Country call'd *Cyparission*, which had its Name from the great Quantity of Cypress-Trees, which grew there, and whereof (as we shall observe hereafter) in all Probability he built the *Ark*.

Passions. In one Word, the whole Race of Mankind was become so very wicked, that one really wou'd have thought, they had all been confederated together against Heaven, to violate God's Laws, to profane his Worship, and spurn at his Authority; so that his Patience and long Suffering came at length to be wearied out: And, though *he is not a Man*, that he should *repent*, or *the Son of Man*, that he shou'd grieve at any Thing, yet his concern for the general Corruption is represented under that Notion, the better to accommodate it to our Capacity, and to express his fix'd Resolution of destroying all Mankind for their Iniquity, and with them all other Creatures, made for their Use, || as if he had *repented* that ever he made them.

BEFORE

|| As Languages were at first invented by such Persons, as were neither *Philosophers*, nor *Divines*, we cannot at all wonder, that we meet with many Improproprieties in Speech, and such Actions imputed to God, as no ways comport with the Dignity of his Nature. Thus, when the holy Scriptures speak of God, they ascribe *Hands*, and *Eyes*, and *Feet* to him; not that he has any of these Members, according to the *literal* Signification, but the Meaning is, that he has a Power to execute all those Acts, to the effecting of which, these Parts in us are instrumental, *i. e.* he can converse with Men, as well as if he had a Tongue or Mouth; can discern all that we do or say, as perfectly as if he had Eyes and Ears; and can reach us, as well as if he had Hands or Feet, &c. In like Manner, the Scripture frequently represents him, as affected with such Passions, as we perceive in ourselves, *viz.* as angry and pleas'd, loving and hating, repenting and grieving, &c. and yet, upon Reflection, we cannot suppose, that any of these Passions can *literally* affect the Divine Nature; and therefore the Meaning is, that he will as certainly *punish* the Wicked, as if he were inflam'd with the Passion of Anger against them; as infallibly *reward* the Good, as we will those, for whom we have a particular Affection; and that, when he finds any Alteration in his Creatures, either for the better, or the worse, he will as surely change his Dispensations towards them, as if he really repented, or chang'd his Mind. 'Tis by Way of *Analogy* and *Comparison* therefore, that the Nature and Passions of Men are ascrib'd to God: So that when he is said to *repent* or *grieve*, the Meaning must be, not that he perceiv'd any Thing, that he was ignorant of before, to give him any Uneasiness; (for *known unto him are all his Ways from the Beginning*) but only that he alter'd his Conduct with Regard to Men, as they varied in their Behaviour towards him, just as we are wont to do, when we are moved by any of these Passions

and

A.M. 1536. BEFORE he resolv'd upon their Destruction however, we
 Ant. Chrif. find him in great *Struggle* and *Conflict* with himself; his
 2468. *Justice* calling for Vengeance, and his *Mercy* pleading for
 Gen. Ch. v. and vi. Forbearance; till at length his *Justice* prevail'd, and de-
 to Ver. 13. nounc'd the Sentence of *Condemnation* upon the wicked
 ~~~~~ World: But still with this Reserve — That, if, || with-  
 And God's in the Space of 120 Years (which was the *Term* limited for  
 Resolution to destroy it. their Reprieval) they should forsake their evil Ways, re-  
 pent, and reform, his *Mercy* shou'd be at Liberty to inter-  
 pose, and reverse their Doom. All which he communicated  
 to his Servant *Noah*, who, for his *Justice*, and singular  
*Piety*, in that corrupt and degenerate Age, had found  
 Favour in his Sight; and, for whose Sake, his Family, which  
 consisted of eight Persons in all, was to be exempted from  
 the general Destruction.

### The OBJECTION.

The Objec-  
 tion.

“ BUT how great soever the Wickedness of the *Ante-*  
 “ *diluvian* World might be, yet it comports but badly  
 “ with the Goodness, and Wisdom, and Foreknowledge of  
 “ God, to have created the Race of Mankind, and provid-  
 “ ed such a delightful Place for their Habitation, and then,  
 “ in

and Changes of Affections, we, who dwell in Houses of Clay,  
 and whose Foundations are in the Dust: For the very Heathens  
 can tell us, that *Majestatis Diminutio est, & Confessio Erroris, mu-*  
*tanda facere; necesse est enim ei eadem placere, cui, nisi optima*  
*placere non possunt.* Seneca in *Præf. Nat. Quæst.* Vid. Le Clerc's  
 Commentary. Bishop King on Predestination, and Ainsworth's  
 Annotations.

|| This was the Term allow'd Mankind for their Repentance,  
 and Prevention of their Ruin: And yet, if we compare *Ch. v. 32.*  
 with *Ch. vii. 11.* we shall find, that, between this Time and the  
 Flood, there were but 100 Years. How then did God perform  
 his Promise? Now in Answer to this, it may be said, that the  
 increasing Wickedness of Mankind might justly hasten their  
 Ruin, and forfeit the Benefit of this Indulgence; but what I  
 take to be the true Solution is this: — This Promise (though  
 mention'd after what we read in *Ch. v. 32.*) seems nevertheless  
 to have been made 20 Years before it; for that Verse is added  
 there out of its proper Place, only to compleat the *Genealogy*;  
 and therefore, after this Narrative of the Wickedness of the  
 World, it is repeated here in its due Order, in the 10th Verse;  
 Nor are such *Transpositions* uncommon in Scripture, without any  
 Diminution to its Authority. Pool's Annotations.

“ in so short a Compass of Time, to cancel the Work of  
 “ his own Hands, by destroying the Beauty of the one, and  
 “ the Lives of the other. For *seven Generations* together  
 “ (if *(f)* *Josephus* tells Truth) Men liv’d in the Exercise of  
 “ Virtue, and in the Love and Fear of God. The Family  
 “ of *Seth* were very famous for their Holiness, Justice, and  
 “ Purity; and (as † *Eastern Writers* say) were continually  
 “ employing themselves in the Worship, and Praises of God.  
 “ One of them, in particular, was so remarkable for his  
 “ Virtue and Piety, that he had a Privilege granted him,  
 “ which the Son of God himself (when on Earth) cou’d  
 “ not obtain, *viz.* a *Translation* into Immortality, without  
 “ undergoing the *Pains of Death*; and yet, in a Genera-  
 “ tion or two following, we read, that *(g)* *all Flesh had*  
 “ *corrupted his Way upon the Earth, and that every Imagi-*  
 “ *nation of his Heart was evil continually, infomuch that*  
 “ *it repented, and griev’d the Lord, that he had made Man.*  
 “ Now if God foresaw that Man wou’d so soon become  
 “ so very wicked, why did he make him at all? Or, if  
 “ foreseeing this, he, nevertheless, thought proper to make  
 “ him, why was he so concern’d at finding him to be just  
 “ what he foresaw he wou’d prove? To destroy the wicked  
 “ Race of *Cain* indeed, in some particular Branch of it,  
 “ for a Testimony of his Displeasure against the Rest, *this*  
 “ might have been consistent with his Wisdom and Justice,  
 “ and other sacred Attributes: But to lay waste the whole  
 “ Earth

*(f)* Antiq. l. 1. c. 4.

† Immediately after the Death of *Adam* (say several of these  
 Writers) *Seth*, being wearied with the Wickedness of the Fa-  
 mily of *Cain*, his Neighbours, and fearing that now they would  
 become more profligate, retir’d from the Plain, where he liv’d  
 before, and taking with him his eldest Son *Enos*, and *Cainan*  
 the Son of *Enos*, and *Mabalaleel* the Son of *Cainan*, and their  
 Wives, brought them up unto the Top of that Mountain, where  
*Adam* was bury’d; that these Inhabitants of the Mountains be-  
 came very famous for their Holiness, Justice, and Purity; that  
 they continually employ’d themselves in the Praises of God, and  
 in cultivating their Minds in sublime Speculations; and that,  
 when they were remov’d to a greater Distance from the *Earth*,  
 they were so very near the *Cælestial Paradise*, that they heard  
 the Voices of *Angels*, celebrating the Praises of God, and join’d  
 with them in their sacred *Hymns*, and heavenly Benedictions.  
*Bedford’s Scripture Chronology.*

*(g)* Gen. vi. 12.



A.M. 1536. " Earth all at once, and even the Brute-Creation, which  
 Ant. Chriſt. " was not capable of offending ; to pull down what he had,  
 2468. " for the Space of 1656 Years, been eſtabliſhing, and to  
 Gen. Ch. v. " put himſelf to the Trouble of beginning again, and re-  
 and vi. " peopling the ſhatter'd and defac'd Earth from the Loins  
 to Ver. 13. " of four Progenitors only, argues too much *Levity* and  
 " *Caprice*, ever to be imputed to a *wiſe* and *unchangeable*  
 " God.

" THE whole Hiſtory of this Period of Time indeed  
 " (according to the Account of *Mofes*) is ſo glaringly *ro-*  
 " *mantic*, and ſo repugnant to other Parts of Scripture,  
 " that a Man, who ventures to think for himſelf, will  
 " hardly be induc'd to credit it. The Apoſtle to the *Co-*  
 " *rinthians* tells us, that (*h*) *Fleſh and Blood cannot inherit*  
 " *the Kingdom of God, neither doth Corruption inherit In-*  
 " *corruption* ; and yet (*i*) here we have a Man, who (ac-  
 " cording to the *Chriſtian* Interpretation) was immediately  
 " taken up into Heaven (but in what *Vehicle*, there's the  
 " Queſtion) without any *Change* or *Alteration*, that we read  
 " of. *Chriſt*, in his Goſpel, has told us expreſsly, that  
 " (*k*) *the Angels of God neither marry, nor are given in*  
 " *Marriage*, and the \* Simplicity of their Nature muſt  
 " induce us to think, that they are not capable of *Genera-*  
 " *tion* ; and yet (*l*) here again we are told, that the *Sons*  
 " *of God took themſelves Wives of the Daughters of Men.*  
 " But, allowing the *Sons of God* to ſignify the Deſcendants  
 " of *Seth*, yet where was the great Damage in their mar-  
 " rying the Daughters of *Cain*? We read of no Law to  
 " prohibit ſuch Marriages, *and where no Law is, there can*  
 " *be no Tranſgreſſion* ; and yet the Deſtruction of the World  
 " is repreſented as proceeding from this one Cauſe. The  
 " Poets indeed do frequently entertain us with many plea-  
 " ſant Stories of their Gods turning Gallants to Ladies, of  
 " their aſſuming human Shape, living in Obſcurity for ſome  
 " Time, and ſubmitting to Employs far beneath their Qua-  
 " lity, and all for the Love of the Fair Sex ; but, in a  
 " Book

(*h*) 1 Cor. xv. 50. (*i*) Gen. v. 24. (*k*) Matt. xxii. 30.

\* The learned *Heidegger*, in his Diſſertation *de Nephilim, ſeu Gigantibus Antediluvianis*, has abundantly ſhewn from Scripture, from Reaſon, and from the Nature of Angels, that neither ſimply by themſelves, nor incorporate in any human Body, are they capable of begetting Children ; nor cou'd it have been conſiſtent with the Attributes of God, for him to have permitted any ſuch Abomination.

(*l*) Gen. vi. 2.

“ Book of Divine Extract, and sacred to Truth, we little  
 “ expected to be told of *amorous* Intrigues. The Giants of  
 “ old, of what monstrous Size and Strength they were,  
 “ how they fought against the Gods, and pil’d † Moun-  
 “ tain upon Mountain, in order to scale Heaven, and de-  
 “ throne them, is a popular Subject among the Sons of  
 “ *Parnassus*; but who ever thought to have met (*m*) with  
 “ the Foundation of all these Fictions in so grave an Au-  
 “ thor, as *Moses*? In short, his whole Account of the  
 “ Translation of *Enoch*, and the Deluge of *Noah*; of the  
 “ *Sons of God*; and the *Daughters of Men*; of *Giants*  
 “ and *Incubuses*, and other such monstrous Absurdities, sa-  
 “ vour very strong of the *fabulous* Age, and seem to be  
 “ calculated for no other Purpose, than merely to banter  
 “ the easy Faith of the Vulgar, and to gratify such, as de-  
 “ light in Fiction.”

A.M. 1536.  
 Ant. Chris.  
 2468.  
 Gen. Ch. v.  
 and vi. to  
 Ver. 13.

THAT God of his infinite Wisdom might, for very good  
 Reasons, think proper to create Man at first, and in all the  
 full Perfection of his Nature, notwithstanding he cou’d not  
 but

Answer’d,  
 by shewing  
 how the  
 Antedilu-  
 vian World  
 came to be so  
 Wicked.

† The Poets have describ’d the Attempt of the antient Giants  
 in such Strains as these:

Néve foret Terris securior arduus Æther,  
 Affectâsse ferunt Regnum cœleste Gigantes,  
 Altaque congestos struxisse ad Sydera Montes.

OVID. *Met. L. 1.*

—— Immania vidi

Corpora, qui manibus magnum rescindere Cœlum  
 Aggressi, superisque Jovem detrudere regnis.  
 Ter sunt conati imponere Pelio Ossam  
 Scilicet; atque Ossæ frondosum involvere Olympum;  
 Ter Pater extructos disjecit Fulmine Montes.

VIRG. *Æn. VI. & Geor. 1.*

Magnum illa Terrorem intulerat Jovi  
 Fidens Juventus horrida brachiis,  
 Fratresque tendentes opaco  
 Pelion imposuisse Olympo.  
 Sed quid Typhœus, quid validus Mimas,  
 Aut quid minaci Porphyryon statu,  
 Quid Rhœcus, evulsisque truncis  
 Enceladus jaculator audax,  
 Contra sonantem Palladis Ægida  
 Possent ruentes?

HOR. *Car. L. 3. Ode IV.*

(*m*) Gen. vi. 4.

A.M. 1536.  
Ant. Chrif.  
2468.  
Gen. Ch. v.  
and vi to  
Ver. 13.

but forefee, that he wou'd fadly degenerate, and turn Rebel to his Will, is a Queſtion we have already endeavour'd to reſolve, (*n*) when we treated of the Fall of *Adam*; and by what means his Poſterity, in the Succeſſion of ſo few Generations, as paſſed from the Creation to the Flood, became ſo very corrupt, as to lay God under a Neceſſity to deſtroy them, may in a great Meaſure be imputed to the Length of their Lives, and the Strength and Vigour of their Conſtitutions. For, ſuppoſing all Mankind, ſince the *original* Deſection, to be born in a State of deprav'd Nature, with their Underſtandings impair'd, their Wills perverted, and their Paſſions inflamed (*o*); we can ſcarce imagine any Reſtraint, conſiſtent with human Freedom, ſufficient to check their unruly Appetites, in that Height of Vigour, and Confidence of long Life. For if we, who rarely, and with no ſmall Difficulty, ſtretch out to the Span of ſeventy Years, are hardly withheld from Violence and Villainy, by all the Dictates of Reaſon, and Terrors of Religion, what can we conceive ſufficient to have kept them back, in their Strength, and Security in Sin from a continued Series of 8 or 9 hundred Years? No Interpoſition of Providence can be ſuppos'd available to the Reformation of Mankind, under theſe Circumſtances, unleſs it were ſuch, as would either change their Nature, or deſtroy their Freedom; and therefore we have Reaſon to believe, that in the Space of about 1800 Years from the Creation, God found them degenerated to ſuch a Degree, as if they had loſt all Senſe of their *Humanity*; for this ſome have made the Import of the Text, *my Spirit ſhall not always ſtrive with Man, for that he alſo is Fleſh*, i. e. 'tis in vain to uſe any farther Methods of Mercy, or Monitions of Providence with Man, who is now entirely given up to *ſleſhly* Appetites, and by that Means ſunk down into the loweſt Condition of Brutality.

By what Gradations Man arriv'd at his Height of Corruption, is not ſo evident from Scripture; but there are two Paſſages, (*p*) *the Earth was corrupt before God, and the Earth was filled with Violence*, which ſeem to point out ſome particular Vices: For, by *Violence*, is plainly meant Cruelty, and Outrage, and Injuſtice of every Kind; and by *Corruption*, the *Jews* always underſtand, either *Idolatry*, or unlawful Mixtures and Pollutions; the latter of which ſeems to be denoted here, becauſe of the ſubſequent Explanation

(*n*) Vid. pag. 87, 88.  
(*p*) Gen. vi. 11.

(*o*) Revelation Examin'd, Vol. I.



cation of the Words, *for all Flesh had corrupted his Way upon the Earth.* A.M. 1536  
Ant. Chris.  
2468.  
Gen. Ch. v.  
and vi. to  
Ver. 13.

Now, if we look into the History, we shall find, that the first Act of *Violence* was committed by *Cain* upon his Brother *Abel*; the first Act of Incontinence by *Lamech*, in the Matter of his *Polygamy*; and that, as one of his Sons invented the Instruments of *Luxury*, so the other invented the Instruments of *Violence* and War. As *Luxury* therefore naturally begets a Disposition to injure others in their Property, and such a Disposition, arm'd with *offensive Weapons*, in the Hands of Men of a *gigantick* Stature and Strength (as many of the *Antediluvians* very probably were) tends to beget all Manner of *Insolence* and Outrage to our Fellow-Creatures; so these two cardinal Vices might naturally enough introduce that Train of Corruption, which drew God's Judgments upon the Inhabitants of the Earth.

HAD God indeed given them no Intimations of this his Design, no Calls to Repentance, no Means and Opportunities of becoming better, before he determin'd their Destruction, something might then be said in Opposition to the *Righteousness* of this Procedure; but (q) since, from the very Beginning, he was pleas'd, in the Sentence he pass'd upon the *Serpent*, to give them a remarkable Promise, that *the Seed of the Woman* should destroy the Power of that evil Spirit, which brought Sin into the World, and, consequently, (r) that all Parents were oblig'd to train up their Children in the Ways of Virtue and Religion, without which it was impossible for any of them to be *the promis'd Seed*, which was to restore Mankind to their original Perfections; since he himself instituted Sacrifices, as a Means admirably well fitted to inspire Mankind with an Horror of Guilt, and be, at the same Time, a perpetual Memorial of the divine Mercy from Generation to Generation; since, in his Expulsion of *Cain* from his Presence, and Exaltation of *Enoch* into Heaven, he made an open Declaration, to all future Ages, that his *Vengeance* should at all Times pursue Sin, but his *Bounty* had always in Store an ample Reward for the Righteous; since, at this Time, he exhibited himself to Mankind in a more sensible Manner than he does now, causing them to hear Voices, and to dream Dreams, and, by sundry extraordinary Means, convincing them of

S 2

their

(q) *Shuckford's Connect.* Vol. I. L. 1.      (r) *Revelation* Explamin'd, Vol. I.

A.M. 1536.  
Ant. Chris.  
2468.  
Gen. Ch. v.  
and vi. to  
Ver. 13.

their Duty; and giving them Directions for the Conduct of their Lives; since, at this Time, they had the Principles of Religion (which were but very few) convey'd to them by an easy Tradition, which, by *Methuselah's* living 248 Years with *Adam*, and dying but a little before the Flood, in the Compass of 1600 Years and more, had but two Hands to pass through; and, lastly, since God appointed *Noah* in particular to be a *Preacher of Righteousness* (s), as the Apostle styles him, to exhort that wicked Race to forsake their Sins, and return unto him; to warn them of their impending Doom, if they persisted in their Provocations; to give them Notice, that 120 Years was the stated Time of their Reprieve, and that, at the End of that Period, his fix'd Determination was to destroy them utterly, unless their Amendment averted the Judgment; Since these, and many more Methods of Mercy were all along employ'd by God (and especially *in the Days, that his Long-Suffering waited, while the Ark was preparing*) for the Recovery of Mankind, before the Deluge came upon them, they are sufficient to vindicate *the Ways of God with Man*, and to justify his Severity *in bringing in the Flood upon the World of the Ungodly*, which neither his Restraints, nor Rewards, nor all the Monitions and Exhortations of his Prophets, added to his own Declarations, Institutions, Inflictions, and Denunciations of Vengeance, cou'd reclaim, in the Course of so many Centuries.

And other  
living Creatures.

OTHER living Creatures, it is true, were not culpable in this Manner: They all answer'd the Ends of their Production, and Man was the only Rebel against his Maker. (t) But, as, in an *universal* Deluge, it was impossible to preserve them alive without a Miracle; so, having, in some Measure, been made *instrumental* to Man's Wickedness, innocent tho' they were, they were all to be destroy'd, in order to evince the Malignity of Sin, and God's Abhorrence of it. For the great End of his Providence in sending the Deluge, was not so much to *ease himself of his Adversaries*, as to leave a perpetual Monument of his unrelenting Severity, that thereby he might deter future Ages from the like Provocations. And this is the Inference, which the Apostle draws from all his Judgments of old: (u) *If God spared not the Angels, says he, that sinned, but cast them down to Hell; if he spared not the old World, but brought in a Flood upon*

(s) 2 Pet. ii. 5.  
ii. 4, &c.

(t) *Le Clerc's Commentary.*

(u) 2 Pet.

upon the Ungodly; if he turned the Cities of Sodom and Gomorrah into Ashes, and condemned them with an Overthrow; these are an Ensamples unto those, that after shall live ungodly; for (however they may escape in this Life) he hath reserved the Unjust unto the Day of Judgment to be punish'd.

A.M. 1536.  
Ant. Christ.  
2468.  
Gen. Ch. v.  
and vi. to  
Ver. 13.

THE Scripture indeed seems to impute all this Iniquity to the Marriages between the Sons of God and the Daughters of Men; but the Misfortune is, that several Interpreters, being led away by the Authority of the LXX, who (according to Philo) did antiently render what we style the Sons of God, by ἄγγελοι τῷ Θεῷ, have suppos'd, that wicked and Apostate Angels assum'd, at this Time, human Bodies, and, having had carnal Communication with Women, begat of them a Race of Giants; and from this Original, the Notion of Incubi, or Devils conversing with Women in the like Manner, has ever since been deriv'd. St. Austin, † among many others, is very positive in this Opinion. (x) "Several People have had the Trial, says he, and several "have heard it from those, who knew it to be true, that "the Silvani and Fauni, commonly call'd Incubi, have "been often fatal to Women, and have defil'd their Bed. "It is likewise affirmed with so much Confidence, that "certain Demons (call'd Durii among the Gauls) have not "only attempted, but likewise perpetrated these Kinds of "impure Actions, that it would be foolish to make any "Question of it." But, besides the Incompatibleness of the Notion of a Spirit, and the Nature of an Incubus, the Sons of God are here represented under Circumstances quite different to what we may suppose of any Demons assuming human Shape.

(y) AN Incubus (if any such there be) can desire Commerce with a Woman, for no other Reason, but only to draw

S 3

† Dr. Whitby, in his Scripturæ Patrum, p. 5. has instanc'd in almost all the Fathers of the four first Centuries, who were of this Opinion; such as Justin Martyr, Irenæus, Athenagoras, Clemens Alexandrinus, Tertullian, St. Cyprian, Lactantius, Eusebius, &c. and supposes, that this Notion took its Rise from the vain Traditions of the Jews; because we find not only Philo reading the Word ἄγγελοι in the Septuagint Version, but Josephus likewise asserting, "that the Angels of God, mixing with Women, "begat an insolent Race (not much unlike that of the Giants "in the Greek Fables) overbearing Right with Power. Antiq.

l. 1. c. 4.

(x) De Civitate Dei, l. 15. c. 23. (y) Heidegger's Hist. Patriar.



A.M. 1536. draw her into the Gulf of Perdition. Any *carnal* Gratification of his own cannot be his Motive, because Pleasure, Ant. Chris. 2468. in an assum'd Body, if it is pretended to, must be fictitious: Gen. Ch. v. But here *the Sons of God* are said to be enamour'd with the and vi. to Daughters of Men, and (to satisfy their Lusts) *to take to* Ver. 13. *themselves Wives of all that they chose*, which denoting a settled Marriage and Cohabitation with them, can hardly be imagin'd in the Case before us. From those Marriages, we may farther observe, that a Generation of living Men, call'd by the Scripture *Men of Renown*, did ensue; but it is impious to think, that God wou'd ever concur with the Devil, violating the Laws of Generation, which he had establish'd, and prostituting the Dignity of human Nature, by stamping his own Image upon, or infusing an human Soul into whatever Matter a *Fiend* shou'd think fit to engenerate.

Not great  
Men and  
Magistrates,

IN Prejudice taken to this Opinion therefore, several Interpreters have made Choice of another, which, though somewhat more reasonable, is nevertheless subject to Exceptions. It supposes, that, by the *Sons of God* in this Place, are meant the Princes, great Men, and Magistrates in those Times, who, instead of using their Authority to punish and discountenance Vice, were themselves the greatest Examples and Promoters of Lewdness and Debauchery; taking *the Daughters of Men*, or of the inferior and meaner Sort of the People, and debauching them by Force. But (z) besides the Harshness of the Construction, which (contrary to Scripture-Phrase) makes all great and powerful Persons to be call'd *the Sons of God*, and all mean and plebeian Women, *the Daughters of Men*, there is this Error in the Supposition, that the great Men, we are now speaking of, did not offer any Force or Violence to these inferior Women; *they saw that they were fair, and made Choice of them for Wives*. They did not take them merely to lie with them, and so dismiss them; but voluntarily enter'd into a State of Matrimony and Cohabitation with them. And this being all the Matter, wherein is the Heinousness of the Offence, if Men of a superior Rank marry with their Inferiors, especially when an Excess of Beauty apologizes for their Choice? Or, why shou'd a few unequal Matches be reckon'd among some of the chief Causes, which brought upon the World an universal Destruction?

But the Descendants  
of Seth.

THE most common therefore, and indeed the only probable Opinion is, that the *Sons of God* were the Descendants

dants of *Seth*, who for the great Piety, wherein they continued for some Time, were so call'd, and that the *Daughters of Men* were the Progeny of wicked *Cain*: And why the Intermarriages of these two Families (even tho' there was no express Prohibition from God) came to be so provoking to him, and in the End so destructive to themselves, is the next Point of our Enquiry.

It has been a Question among the Learned, whether or no, in the Ages before the Flood, Idolatry was practis'd; but there seems to be no great Foundation for our doubting it, tho' some have endeavoured to establish it upon incompetent Texts. The only Expression in Scripture, that bears a proper Aspect this Way, is in *Gen. vi. 5.* where we are told, *That God saw, that the Wickedness of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was only evil continually.* The Words seem parallel to that Passage of the Apostle, (a) *they became vain in their Imagination, and their foolish Heart was darkened;*—whereupon it follows, *that they changed the Glory of the incorruptible God into an Image, made like to corruptible Man, and to Birds, and four-footed Beasts, and creeping Things.* Since therefore *Moses* makes use of (b) the like Expression, concerning the Age, soon after the Flood; and since it is certain, that, soon after the Flood, Men fell into Idolatry, until the true Worship of God was again establish'd in *Abraham's* Family; it seems very probable, that he intended us an Intimation hereof in the Manner of his expressing himself: Nor can we imagine, but that, when *St. Peter* compares the false Teachers of his Age with the People of the *Antediluvian* World, in the Nature of their Punishment, he means to inform us, that they resembled them likewise in the Nature of their Crime, in their (c) *bringing in damnable Heresies*, and abetting such Doctrines, as *even deny'd the Lord that bought them*; or that, when *St. Jude* (d) expresses his Indignation against certain *un-duly Men* in his Days, *who deny'd the only Lord God, our Lord Jesus Christ*, in such Words as these, *Woe unto them, for they are gone into the Way of Cain*; he leaves us to infer, that *Cain* and his Posterity were the first, that threw off the Sense of a God, and, *instead of the Creator, began to worship the Creature.*

Now if the *Cainites* were, at this Time, not only profligate in their Manners, but Abettors of Infidelity, and

S 4

Promoters

(a) *Rom. i. 21, 23.*(b) *Gen. viii. 21.*(c) *2 Pet. ii.*i, 5. (d) *Ver. 4, 11.*

A.M. 1536.  
Ant. Chris.  
2468.  
Gen. Ch. v.  
and vi. to  
Ver. 13.

The Idolatry  
of the  
Cainites.

A.M. 1536.  
Ant. Chrif.  
2468.  
Gen. Ch. v.  
and vi. to  
Ver. 13.

Promoters of Idolatry; for the Family of *Seth*, who profess'd the true Worship of God, to enter into Communion, or any matrimonial Compacts with them, cou'd not but prove of fatal Conſequence. 'Tis a ſolemn Injunction, which God gives the *Iſraelites*, againſt all Idolatrous Nations, (e) *Thou ſhalt not make Marriages with them; thy Daughter thou ſhalt not give unto his Son, nor his Daughter ſhalt thou take unto thy Son*: And, that this is no ſpecial, but a general Prohibition, extenſive to all Nations, that profeſs the true Worſhip of God, is evident from the Reaſon that is annex'd to it; *for they will turn away thy Son from following me, that they may ſerve other Gods*. This was what *Balaam* knew full well, and therefore, perceiving that he cou'd injure the Children of *Iſrael* no other Way, he adviſ'd the *Moabites* to commence a Familiarity with them; whereupon it ſoon came to paſs, that (f) *The People began to commit Whoredom with the Daughters of Moab, and they called the People unto the Sacrifices of their Gods, and the People did eat, and bowed down to their Gods*.

'Twas this Danger of Seduction into a State of Idolatry that made *Abraham*, before the Law, ſo very anxious and uneaſy, left his Son *Iſaac* ſhou'd marry a *Canaanitiſh* Woman; and though we, under the Goſpel, (g) know very well, that an Idol is nothing in the World, and that there is none other God, but one; yet we are admoniſh'd by the ſame Apoſtle, who teaches us this, *Not to be unequally yoked together with Unbelievers; for what Fellowship, ſays he, has Righteouſneſs with Unrighteouſneſs, what Communion hath Light with Darkneſs, or what Part hath he that believeth with an Infidel (h)?* From all which it ſeems to follow, that the Sin was very heinous in the Family of *Seth*, to mix with the wicked Seed of *Cain*, when they cou'd not but foreſee, that the Conſequence wou'd be their Seduction from the true Worſhip of God; and that the Heinousneſs of their Sin ſeems ſtill to be inhanc'd, if, what ſome oriental Writers tell us, be true, viz. that God gave them this Prohibition by the Mouth of their great Forefather *Adam*, and that their Cuſtom was, at certain Times, to ſwear by the Blood of *Abel* (which was their ſolemn Oath) that they wou'd never leave the mountainous Country, where they inhabited, nor have any Communion with the Deſcendants of *Cain*.

How

(e) Deut. vii. 3, 4. (f) Num. xxv. 1, 2. (g) 1 Cor.  
viii. 4. (h) 2 Cor. vi. 14, &c.



How the Commixture of two such different Families came to produce a Set of *Giants*, is not so easy a Matter to determine. Those, who pretend to reduce it to natural Causes, or the eager Lust and *Impetus* of their Parents, are vastly mistaken, (*i*) because *Giants* there were among the *Cainites*, before this Conjunction, and we read of several in other Nations many Ages after the Flood. The more probable Opinion therefore is, (*k*) that God permitted it, in Vengeance to their Parents Crimes, and that the Children, begotten by such unlawful Mixtures, might, (some of them at least) be accounted monstrous in their Kind, (for thus the Word *Nephilim* certainly signifies) and so become the Abhorrence of all future Generations.

A. M. 1536.  
Ant. Chris.  
2468.  
Gen. Ch. v,  
and vi. to  
Ver. 13.

*The Giants  
whence they  
sprung.*

It must be acknowledg'd, indeed, that Translators have not agreed in their Notions of this Word. *Aquila*, instead of *Gigantes*, renders it, (*l*) *Men, who attack*, or fall with Impetuosity upon their Enemies; and *Symmachus* will have it mean (*m*) *violent and cruel Men*, the only Rule of whose Actions is their Strength, and Force of Arms: And from hence some have imagin'd, that the *Giants*, spoken of in Scripture, were famous for the Crimes and Violences they committed, rather than for the Height, or Largeness of their Stature. But to hinder this from passing for a Truth, we have the Histories of all Ages, both *sacred* and *profane*, and several other Remains and Monuments, to evince † the Being of such prodigious Creatures, in almost every Country.

(*n*) THAT there were Multitudes of *Giants* in the Land of Promise, before the *Israelites* took Possession of it, such as *Og*, King of *Basan*, and the *Anakims*, whom (*o*) the *Moabites* call'd *Enims*, i. e. *terrible Men*, and (*p*) the *Ammonites*, *Zamzummims*, i. e. the *Inventors of all Wickedness*, whose Posterity were in Being in the Days of *David*, and whose Bones were to be seen at *Hebron*, the chief Place of

*The real  
Existence of  
them.*

(*i*) Gen. vi. 4. (*k*) Vid. *Heidegger's Vit. Patriar. and Patrick's Commentary.* (*l*) ἄνθρωποι πολεμικοί. (*m*) Βιάτοι.

† Mr. *Whiston*, in his *Original Records*, has a Supplement concerning the old *Giants*, wherein, according to the Apocryphal Book of *Enoch*, he divides the *Giants* into three Kinds, and in this Division thinks himself countenanc'd by the Words of *Moses*, Gen. vi. 2, &c. the first and lowest Kind of which are call'd *Eliudim*, and are of Stature from 4 Cubits to 15; the second are *Nephilim*, from 15 to 40 Cubits; and the third, or great *Giants*, 40 Cubits at least, and many Times above.

(*n*) *Huerii Aletan. Quæst.* (*o*) Deut. ii. 11. (*p*) Ver. 21.

A. M. 1536. of their Abode, is manifest from the sacred Records. (q) *All*  
 Ant. Chriſt. the People (ſay the Spies, who were ſent to take a Survey of  
 2468. the Land) are Men of Stature; and there we ſaw the Giants,  
 Gen. Ch. v. the Sons of Anak, which came of the Giants, ſo unmeaſur-  
 and vi. to ably large, that we were but like Graſhoppers in Compariſon  
 Ver. 13. of them. And therefore we need leſs wonder, that we  
 find (r) *Joſephus*, upon the ſame Occaſion, telling us,  
 “ That the Race of Giants was not then extinct, who, on  
 “ Account of their Largeneſs and Shapes (not at all to be  
 “ liken’d to thoſe of other Men) were amazing to ſee, and  
 “ terrible to hear of.” *Homer* (s) ſpeaks of the Giants, *Otus*  
 and *Ephialtes*, who, at the Age of nine Years, were nine  
 Cubits about, and fix and thirty in Height; he likewise de-  
 ſcribes (t) the Bigneſs of the Cyclops *Polyphemus*, who was  
 of ſuch prodigious Strength, that he cou’d, with the great-  
 eſt Facility, take up a Stone, which two and twenty four-  
 wheel’d Chariots would ſcarce be able to move. This we  
 allow to be, in ſome Meaſure, *romantic*, but ſtill it confirms  
 the Tradition, that ſeveral Perſons of old were of a *gigan-  
 tic* Stature.

“ THAT the *Cyclopes* and *Læſtrigones*, (u) ſays *Bochart*,  
 “ were once in *Sicily*, we have the Account, not only in  
 “ the Poets, *Homer*, *Hefiod*, and *Euripides*, *Virgil*, *Ovid*,  
 “ and *Silius*, but in the *Historians*, and *Geographers* (I  
 “ mean *Thucydides* and *Strabo*) who were *Grecians*, and in  
 “ *Trogus*, *Mela*, *Pliny*, and others, who were *Romans*: And  
 “ that there was ſomething of Truth in the Fables concern-  
 “ ing them, we are aſſur’d by thoſe Bones of Giants, which  
 “ were dug out of the Earth in the Memory of our Fa-  
 “ thers.” (x)

BUT

(q) *Numb.* xiii. 33. (r) *Antiq.* l. 5. c. 2. (s) *Odyſſ.* l. 11.  
 (t) *Ibid.* l. 9. (u) *Canaan* i. 30.

(x) *Fazellus* relates, and out of him *Cluverius*, that, *A. D.*  
 1547, near *Panormum* in *Sicily*, the Body of a Giant was dug up,  
 about 18 Cubits, or 27 Foot tall. The ſame Authors relate,  
 that, *A. D.* 1516, was dug up, near *Mazarene* in *Sicily*, the  
 Body of a Giant, 20 Cubits, or 30 Foot tall. The ſame Au-  
 thors relate, that, *A. D.* 1548, near *Syracuse*, was dug up ano-  
 ther Body of the ſame Dimenſion. They inform us, that, *A. D.*  
 1550, near *Entella* in *Sicily*, was dug up a Body of about 22  
 Cubits, or 33 Foot high, whoſe Skull was about 10 Feet in Cir-  
 cumference; and they deſcribe the Corps of a Giant of porten-  
 tuous Magnitude, found ſtanding in a vaſt Cave, near *Drepanum*  
 in *Sicily*, *A. D.* 1342, whoſe Staff was like the Maſt of a Ship,  
 and

BUT I forbear more Instances of this Kind, and, \* refer-  
ring the Reader, for his further Conviction, to such Au-  
thors, as have professedly handled this Subject, shall only  
crave Leave to make this Remark—(y) that, in all Pro-  
bability, no small Part of the eldest Cities, Towers, Temples,  
Obelisks, Pyramids, and Pillars, some of which are still re-  
maining, and deservedly esteem'd *the Wonders of the World*,  
† were the Structure of these antient Giants; and, as they  
surpass the Ability of all later Ages, so they seem to me to  
be the visible, and undeniable Remains, Monuments, and  
Demonstrations, not only of their Existence, but of their  
prodigious Stature and Strength likewise; since in an Age,  
ignorant of *mechanical* Powers and Engines, such vast Piles  
of Building could no otherwise have been erected.

A. M. 1536.  
Ant. Chris.  
2468.  
Gen. Ch. v.  
and vi. to  
Ver. 13.

WITHOUT concerning ourselves then with the Fictions  
and Fables of the Poets, or (z) whether the Giants of old,  
rebellng against Heaven, were able to heap Mountains upon  
Mountains,

and the Forepart of whose Skull wou'd contain some *Sicilian*  
Bushels, which are about a third Part of our *English* Bushel. Vide  
*Whiston's Supplement* concerning the old Giants, in his authentic  
Records, *Part II.*

\* They, that desire to see more Instances of this Kind, may  
find them cited by *Huetius*, in his *Quæst. Aletan.* L. 2. Aug. de  
Civit Dei, l. 15. *Joseph. Antiq.* l. 1. c. 5, 18. *Pliny*, l. 1.  
*Heidegger's Hist. Patr. Exercit.* 11. *Grotius de Veritate*, l. 1.  
*Hackwell's Apolog.* l. 3. *Whiston's Original Records*, *Part II.*, and  
our *Philosophical Transactions*, No. 234, 272, 274, 346, and  
370.

(y) *Whiston's Supplement*, *Part II.*

† The Works of this Kind which our Author reckons up, are,  
1. The *Giants Dance* upon *Salisbury Plain* in *England*, now cal-  
l'd *Stone-henge*. 2. The *Giants Causeway* in the North of *Ireland*.  
3. The *Circular Gigantick Stone* at *Ravenna*. 4. The *Tower of*  
*Babel*. 5. The two *Obelisks* mention'd by *Herodotus*. 6. The  
*Temple of Diana* in *Egypt*. 7. The *Labyrinth* in *Egypt*. 8. The  
*Lake Mæris*, 480 Miles long, and dug by human Labour, all  
by the same *Hærodotus*. 9. The *Sphinx* of *Egypt*. 10. The most  
antient *Temple* in *Egypt*. 11. The *Agrigentine Temple*. 12. The  
*Pyramidal Obelisk*, all mention'd by *Diodorus Siculus*. 13. The  
*Temple of Solomon*. 14. The *Palace of Solomon* at *Jerusalem*. 15.  
That at *Balbeck*. 16. That at *Tadmor*. 17. The *Palace and Build-*  
*ings at Persopolis*. 18. The *Temple of Belus* at *Babylon*. 19. The  
*Temple at Chillemburum*; and, 20. The first *Temple of Diana* at  
*Ephesus*. *Whiston's Suppl.*

(z) *Calmet's Dissertation sur les Geans*, Vol. II.



A. M. 1536. Mountains, in order to scale it, or to hurl Rocks, and  
 Ant. Chris. 2468. Islands, and huge flaming Trees against it, in order to shake,  
 Gen. Ch. v. or set it on Fire; all that we pretend to say is, that, in antient  
 and vi. to Days, there were Giants in great Numbers, who, (excepting  
 Ver. 13. the Largeness of their Stature) were form'd and fashion'd like  
 other Men, and wag'd no other War with Heaven, than what  
 all wicked Persons are known to do, when they provoke the  
 Divine Majesty by their Crimes, and enormous Impieties.  
 This is the Whole of what the Scriptures assert, and I  
 know no Occasion we have to defend the wild *Hyperboles* of  
 the Poets.

The Reality  
 of Enoch's  
 Translation,  
 and what it  
 means,

AMIDST the *Antediluvian* Corruption, and even while  
 these abominable and *gigantick* Men were in Being, *Moses*  
 makes particular Mention of one Person of eminent Sancti-  
 ty, and who found a Favour extraordinary, for having pre-  
 serv'd his Innocence, and persisted in his Duty, notwithstanding  
 the Wickedness of the Age, wherein he liv'd. *Enoch* was certainly,  
 in other Respects, an extraordinary Person. (a) *St Jude* distinguishes  
 him as a *Prophet*; (b) the *Arabians* represent him as a great  
 Scholar; the *Babylonians* look upon him as the Author of their  
*Astrology*; the *Greeks* call him their *Atlas*, and affirm, that  
*he was the first, who taught Men the Knowledge of the Stars*.  
 But it was not for these rare Qualities, so much as for his  
 singular Piety and Virtue, that God exempted him from the  
 common Fate of Mankind.

THE *Jewish* Doctors indeed will have the Words of *Moses*  
 concerning him to import no more, than his sudden and un-  
 timely Death, because he liv'd not near so long as the other  
 Patriarchs. But the *Paraphrase*, which *St Paul* gives us of  
 them, (c) *By Faith Enoch was translated, that he should not see Death, and was not found, because God had translated him; for, before his Translation he had this Testimony, that he pleased God*; this *Paraphrase*, I say, will not suffer  
 us to doubt of the Truth of the *Christian* Interpretation.  
 And indeed, (d) unless the *Christian* Interpretation be true,  
 the whole *Emphasis* of *Moses's* Words is lost, and they be-  
 come a crude *Tautology*. For, if we say, that *Enoch was not*,  
 i. e. was no longer living, because *God took him*, i. e. God  
 caused him to die; 'tis the same, as if we shou'd say,  
*God caused him to die, because he took him away by Death*,  
 which is flat and insipid, a Proof of the same Thing by the  
 same

(a) Ver. 14, &c. (b) *Calmet's* Dictionary on the Word *Enoch*.  
 (c) Heb. xi. 5. (d) *Heidegger's* Hist. Patriar. Exercit. 9.

same Thing, and hardly consistent with common Sense: A. M. 1536.  
Whereas, if we interpret the Words in this Manner ——— Ant. Chris.  
—— *Enoch was not*, i. e. was no where to be found, was 2468.  
seen neither among the Living nor the Dead here on Earth, Gen. Ch. v.  
for God took him, i. e. because God translated him to another Place, Soul and Body together, without undergoing the and iv. to  
Pains of Death; here is a *Grace* and *Energy* in the Expression, Ver. 13.  
not unbecoming the Stile of an inspired Penman.

THE Reason which *Moses* assigns for God's taking him in this wise, is, that *he walked with God*: But if God's taking him means no more than his hasty Death, 'twas far from being a Divine Attestation of his Piety (because *Length of Days* are the promis'd Reward of *that*) and therefore we may be allow'd to infer, that *his walking with God* was not the Cause of his Ablation by Death, but of his Assumption into Glory. The Truth is, (e) about 57 Years before this Event, *Adam*, the Father of all Living, had submitted to the Sentence denounc'd against him, and resign'd his Breath; and, whatever Notions his Posterity might have of a Life immortal in Reversion, yet it seem'd expedient to the Divine Wisdom, at this Time, in the Person of *Enoch*, to give them, as it were, an *Anticipation* of it, and to support and comfort them under the Sense of their Mortality, with the Prospect, and assur'd Hope, that, after the dark Entry of Death was pass'd, they were to be admitted into the *Mansions* of Bliss.

OUR Saviour, indeed, when he came upon Earth, (tho' declar'd from Heaven to be the *Son of God*) was not exempted from the common Condition of our Mortality. (f) Forasmuch as the Children are Partakers of *Flesh and Blood*, he also himself likewise took Part of the same, that, through Death, he might destroy him, who had the Power of Death, i. e. the Devil. His Errand was to propitiate for our Sins; but since (g) without shedding of Blood there is no Remission, the Decree was, that he shou'd die, which when he had satisfy'd, he rose again; and, after forty Days Converse with his Disciples, even (h) while they beheld him, we are told, he was taken up into Heaven, and a Cloud receiv'd him out of their Sight. And, in like Manner, if the End of *Enoch's* Assumption was for the Conviction of Mankind in that great Article of Faith, the Reality of another World, it seems reasonable to believe, that the Thing was done publicly and visibly; that either some bright and radiant Cloud, guided

(e) *Patrick's Commentary*. (f) *Heb. ii. 14.* (g) *Ch. ix. 22.*  
(h) *Acts xix. and Luke xxiv. 51.*

A. M. 1536. guided by the Ministry of Angels, gently rais'd him from the Earth, and mounted with him up on high (which seems to be our Saviour's Case) or that a (i) *strong Gust of Wind*, govern'd by the same *angelick Powers*, in some Vehicle or other, resembling a bright *Chariot and Horses*, transported him into Heaven (which seems to be the Case of *Elijah*) and that, in his Passage thither, his Body was transform'd, his *corruptible* into *Incorruption*, his *mortal* into *Immortality*, in a *Moment*, in the *Twinkling of an Eye* (k), as we are told it will happen to those, who are alive, when the *last Trumpet shall sound*.

The Place to which Enoch was translated.

'Tis an idle Conceit therefore of some of the *Jewish*, as well as *Christian* Doctors, that *Enoch* was not translated into the *Celestial*, but only into the old *Terrestrial* Paradise, wherein *Adam*, before his Transgression, liv'd. Whether the Beauty of that Place went to Ruin, or no, as soon as our first Parents were ejected, and no Hand left to dress it; 'tis certain, it cou'd never withstand the Violence of the Flood, and, consequently, *Enoch* must have perish'd in it, unless we can suppose, \* that he was preserv'd by some such Miracle, as the *Israelites* were, when they pass'd through the *Red-Sea*, and that the Waves, towering up on all Sides, surrounded it like a Wall, and kept that particular Spot dry; which is by much too bold a Supposition, especially when it contradicts that Authority, which tells us, that (l) *the Waters prevail'd exceedingly upon the Earth, and that all the high Hills, which were under the whole Heavens, were cover'd*.

And some Heathen Evidences hereof.

WHATEVER therefore some may fancy to themselves, we acknowledge now no other *Paradise*, than what is represented in the Scriptures, as a Place, in which God gives the brightest Evidences of his Presence, and communicates his Glory with the utmost Majesty; a Place, which St. Paul calls (m) *the third Heaven*, whereunto *Elijah* was translated,

(i) 2 Kings ii. 11. (k) 1 Cor. xv. 52.

\* *Bonferius* ait, verisimile esse, Paradisum ab Imbribus servatum immunem, undique ad Latera sese attollentibus aquis, & quasi in murum Solidatis, quemadmodum Solidatæ aquæ maris rubri, *Israelitis* in medio aquarum transeuntibus. Verum non hic quid verisimile sit, quæritur, sed quid pro certo affirmari possit. Ubi Miraculi nullum vestigium apparet, non licet propria Opinione verisimilitudinis illud astruere. *Heidegger*, Vit. Patriar, de Raptu *Enochi*, Exercit. 9.

(l) Gen. vii. 19. (m) 2 Cor. xii. 2.



lated, and wherein our blessed Saviour is now (n) *preparing* A. M. 1536. Ant. Chriſt. 2468. Gen. Ch. v. and vi. to Ver. 13. *Mansions for us, that where he is, we may be alſo.* Into this happy Place we ſuppoſe *Enoch* to have been convey'd, and 'tis no mean Confirmation of the Truth of the *Mosaic Account*, that we find, among the *Heathen World*, Notions of the like Translation: That we find *Bacchus* aſſuring *Cadmus*, that, by the Help of *Mars*, he ſhould live for ever in the *Iſles of the Bleſſed*: That we find *Aganympha* made immortal by the Favour of *Jupiter*; and, after the Death of her Huſband *Hercules*, *Alcmena*, tranſlated by *Mercury*, and married to *Rhadamanthus*; with many more Alluſions of the like Nature (o).

AND in like Manner, 'tis far from being a bad Argument As likewiſe of the Flood. for the Truth and Reality of the *Flood* (p), that we find, almoſt every where in the *Latin* and *Greek* Hiſtorians, horrid Deſcriptions of the Lives of the Giants, which occaſion'd that heavy Judgment: That we find *Beroſus* the *Chaldean* (as he is quoted by (q) *Joſephus*) relating the ſame Things, which *Moſes* does, concerning the great Deluge, the Deſtruction of Mankind by it, and the Ark, in which *Nochus* (the ſame with *Noah*) was preſerv'd, and which reſted on the Tops of the *Armenian Mountains*: That we find *Abydenus*, the *Aſſyrian* (as he is cited (r) by *Eusebius*) taking notice of the Wood of the Veſſel, wherein *Xiſuthrus* († for ſo he calls *Noah*) was ſav'd, and telling us, that the People of *Armenia* made uſe of it for *Amulets* to drive away Diſeaſes: That we find *Alexander Polyhiſtor*, in a Paſſage produc'd (s) by *Cyriſ*, informing us of an *Egyptian* Prieſt, who related to *Solon*, out of the ſacred Books of the *Egyptians* (as he ſuppoſes) that, before the particular Deluges, known and celebrated by the *Grecians*, there was, of old, an exceeding great Inundation of Waters, and Devaſtation of the Earth: And (to mention no more) that we find (t) *Lucian* giving us a long Account of an antient Tradition, which

(n) John xiv. 2, 3. (o) *Huetii Quæſt. Aletanæ*, l. 2. c. 10.  
(p) *Grotius de Verit.* l. 1. §. 16. (q) *Cont. App.* l. 1. (r) *Prepar. Evang.* l. 9.

† *M. Le Clerc*, in his Notes upon *Grot. de Verit.* [l. 1. § 16.] ſeems to intimate, that *Xiſuthrus*, *Ogyges*, and *Deucalion*, are all Names ſignifying the ſame Thing in other Languages, as *Noah* does in *Hebrew*, wherein *Moſes* wrote; and that the Deluges, which are ſaid to have happen'd in their Times, and are thought to be different, were in reality one and the ſame.

(s) *Contra Julianum*.

(t) *De Deâ Syriâ*.

A. M. 1536.  
Ant. Chris.  
2468.  
Gen. Ch. v.  
and vi. to  
Ver. 1.



which the People of *Hierapolis* had of the Deluge, \* varying very little from what our sacred Historian relates : When we find all this, I say, we cannot but acknowledge, that these, and the many more Historians, who are usually produc'd upon this Head, are a strong Testimony of the Truth and Authority of *Moses* ; and therefore, to conclude this Reply, or Vindication of him, with the Reflection of the learned (u) *Scaliger* upon the Agreement he perceiv'd between *Moses* and *Abydenus*, in the Account they both give of the *Dove*, and the *Raven*, which *Noah* is said to have sent out : “ Tho’ the *Greek* Historians, says he, do not always agree in Particulars with the *sacred* one ; yet they “ are

\* The Account, though somewhat long, is not unpleasant, and deserves our Observation. This Race of Men, says he, which now is, was not the first : These are of a second Generation, and from their first Progenitor *Deucalion*, who increas’d to so great a Multitude, as we now see. Now of these former Men, they tell us this Story,——they were contentious, and did many unrighteous Things ; they neither kept their Oaths, nor were hospitable to Strangers, for which Reason, this great Misfortune came upon them. All on a sudden the Earth disembowell’d itself of a great Quantity of Water, great Showers fell, the Rivers overflow’d, and the Sea swell’d to a prodigious Height ; so that all Things became Water, and all Men perish’d. Only *Deucalion* was left unto the second Generation, upon the Account of his Prudence and Piety ; and the Manner wherein he was sav’d is this —— He had a great *Ark*, or Chest, into which he came with his Children, and the Women of his House ; and then enter’d Hogs, and Horses, and Lions, and Serpents, and all other Animals, which live upon the Earth, together with their Mates. He receiv’d them all, and they did him no Harm ; for, by the Assistance of Heaven, there was a great Amity between them, so that all sail’d in one Chest, as long as the Water did predominate. This is the Account which all the *Greek* Historians give of *Deucalion*. But what happen’d afterwards (as it is told by the People of *Hierapolis*) is worthy our Observation, viz. That, in their Country, there was a Chasm, into which all this Water sunk, whereupon *Deucalion* built an Altar, and erected a Temple over it, which he consecrated to *Juno* : And, to verify this Story, not only the Priests, but the other Inhabitants likewise of *Syria* and *Arabia*, twice every Year, bring Abundance of Water, which they pour into the Temple, and tho’ the Chasm be but small, yet it receives a prodigious Quantity of it ; and, when they do this, they relate how *Deucalion* first instituted this Custom, in Memory of that Calamity, and his Deliverance from it.

(u) Not. in Fragm. in Append. ad Emend. Temp.

“ are rather to be pitied, for not having had the Advantage  
 “ of true and *authentick* Antiquities and Records, to set  
 “ them right, than to forfeit their Value and Authority,  
 “ from such Slips and Deviations from the Truth of the  
 “ Story as render their Testimony and Confirmation of the  
 “ Truth of the sacred History much stronger, because much  
 “ less to be suspected, than if they agreed with it in every  
 “ Circumstance.”

A. M. 1536.  
 Ant. Chris.  
 2468.  
 Gen. Ch. v.  
 and vi. to  
 Ver. 13.

## DISSERTATION V.

*Of the Heathen History, the Chronology, Religion, Learning,  
 Longevity, &c. of the Antediluvians.*

WE are now arriv'd at a *Period*, where it may be convenient to take some Notice of such Heathen Writers, as have given us an Account of the Times before the Flood, thro' which we have hitherto been tracing *Moses*: And those, that are esteem'd of the best Credit and Repute, are only three; *Berosus*, who wrote the History of the *Chaldeans*; *Sanchoniatho*, who compil'd that of the *Phœnicians*; and *Manetho*, who collected the Antiquities of *Egypt*.

The Heathen  
 Historians  
 from the  
 Creation to  
 the Flood.

THE *Chaldeans* were certainly a Nation of great and undoubted Antiquity. (x) In all Probability they were the first form'd into a national Government after the Flood, and therefore were more capable of having such Arts and Sciences flourish among them, as might preserve the Memory of eldest Times, to the latest Posterity: And yet, even among these People, who enjoy'd all the Advantages of Ease, Quiet, and a flourishing Empire, we find no credible and undoubted Records preserv'd. *Berosus*, their Historian, was (as (y) *Josephus* assures us) a Priest of *Belus*, and a *Babylonian* born, but afterwards flourish'd in the Isle of *Cos*, and was the first who brought the *Chaldean* Astrology into Request among the *Greeks*; in Honour of whose Name and Memory, the *Athenians* (who were great Encouragers of Novelties) erected a Statue for him with a Golden Tongue, a good Emblem of his History (z) says one, which made a fair and specious Shew, but was not within what it pretended to be, especially when it attempts to treat of antient Times. It cannot be deny'd, however, but that some

The History  
 of Berosus.

Fragments

(x) *Stillingfleet's* Orig. Sacr. l. i. c. 3. (y) Cont. App. l. i.  
 (z) Vid. *Univ. Hist. and Shuckford's* Connect. l. i.



A. M. 1536. Fragments of it, which have been preserv'd from Ruin by  
 Ant. Chris. the Care and Industry of *Josephus, Tatianus, Eusebius*, and  
 2468. others, have been very useful, not only for proving the  
 Gen. Ch. v. Truth of Scripture-History to the *Heathens*, but for con-  
 and vi. to firming likewise some Passages relating to the *Babylonish*  
 Ver. 13. Empire.

AFTER a Description of *Babylonia*, and a strange Story concerning a certain Creature, which, in the first Year of the World, came out of the *Red-Sea*, and, conversing familiarly with Men, taught them the Knowledge of Letters, and several Arts and Sciences; he proceeds to give us a short Account of the ten Kings, which reign'd in *Chaldea*, before the Flood, and these, corresponding with the Number which *Moses* mentions, *Alorus*, the first, is supposed to be *Adam*, and *Xisuthrus* the last, *Noah*; and of this *Xisuthrus* he pursues the Story in this Manner.

(a) *CRONUS*, or *Saturn* appearing to him in a Dream, gave him Warning, that, on the 15th Day of the Month *Dæsius*, Mankind should be destroy'd by a Flood, and therefore commanded him to build a Ship; and, having first furnish'd it with Provisions, and taken into it Fowls and four-footed Beasts, to go into it himself, with his Friends, and nearest Relations. *Xisuthrus* did as he was order'd, built a Vessel, whose Length was five Furlongs, and Breadth two Furlongs; and, having put on Board all that he was directed, went into it, with his Wife, Children, and Friends. When the Flood was come, and began to abate, he let out some Birds, which, finding no Food, nor Place to rest on, returned to the Ship again. After some Days, he let out the Birds again, but they came back with their Feet daub'd with Mud; and, when, after some Days more, he let them go the third Time, they never came back again, whereby he understood, that the Earth appear'd again above the Water, and so, taking down some of the Planks of the Ship, he saw it rested upon a Mountain. This is the Substance of what we have in *Berosus*, who varies very little from our sacred Historian, during this Period.

Of Sanchoniatho.

*SANCHONIATHO* is highly commended both by *Porphyry*, the great Adversary of *Christianity*, and by his Translator into *Greek*, *Philo Biblius*. *Theodoret* is of Opinion, that his Name, in the *Phœnician* Tongue, signifies Φιλάληθης, a *Lover of Truth*; which Name, as *Bochart* imagines, was given him, when he first set himself to write History:

(a) Ibid.

(b) *Stillingfleet's* Orig. Sacr. l. 1. c. 2.

History : But how faithful he has been in transcribing his Account of Things from his Records, we cannot determine, unless we had the Books of *Taautus*, and the sacred Inscriptions and Records of Cities, from whence he pretends to have extracted his History, to compare them together. If we may judge by what remains of his Writings, which is only his first Book concerning the *Phœnician Theology*, extant in *Eusebius*, we shall hardly think him deserving so large a Commendation: But, be that as it will, the Method wherein he proceeds is this.— After having deliver'd his *Cosmogony*, or Generation of the other Parts of the World, he tells us, that the first Pair of human Creatures were *Protogonus* and *Æon* (as *Philo*, his Translator, calls them) the latter of whom found out the Food, which is gather'd from Trees : That their Issue were call'd *Genus* and *Genea*, who were the first that practis'd Idolatry, for, upon the Occasion of great Droughts, they made their Adorations to the Sun, calling him *Beelsamen*, which, in *Phœnician*, is, *the Lord of Heaven* : That the Children of these were *Phos*, *Pur*, and *Phlox*, i. e. Light, Fire, and Flame, who first found out the Way of generating Fire, by rubbing Pieces of Wood against one another : That these begat Sons of vast Bulk and Stature, whose Names were given to Mount *Cassius*, *Libanus*, *Antilibanus*, and *Brathys*, whereon they seiz'd : That of these were begotten *Memrumus*, and *Hyppuranius*, the latter of whom was the Inventor of Huts made of Reeds and Rushes, and had a Brother call'd *Ufsous*, the first Worshipper of Fire and Wind, in whose Time Women became very abandon'd and debauch'd : That, many Years after this Generation, came *Agreus* and *Halieus*, the Inventors of the Arts of Hunting and Fishing : That of these were begotten two Brothers, the first Forgers and Workers in Iron ; the Name of one is lost, but *Chryfor*, (who is the same with *Vulcan*) found out all Fishing-Tackle, and, in a small Boat, was the first that ventur'd to Sea, for which he was afterwards *deified* : That from this Generation came two Brothers, *Technites*, and *Autochthon*, who invented the Art of making Tiles ; from these *Agrus*, and *Agrotes*, who first made Courts about Houses, Fences, and Cellars ; and from these *Amyrus*, and *Magus*, who shew'd Men how to constitute Villages, and regulate their Flocks. This is the Substance of what *Sanchoniatho* relates during this Period ; and how far it agrees with the Account of *Moses*, especially in the idolatrous Line of *Cain*, our learned Bishop *Cumberland* has all along made his Observations.

A. M. 1536.  
Ant. Chriſt.  
2468.  
Gen. Ch. v.  
and vi. to  
Ver. 13.

A. M. 1536.  
Ant. Chriſt.  
2468.

Gen. Ch. v.  
and vi. to  
Ver 13.

And of Ma-  
netho.

*Manetho Sebennita* was High-Prieſt of *Heliopolis*, in the Time of *Ptolemy Philadelphus*, by whose Order he wrote his History ; but that which deſtroys the Credit of it (though it gave him an Opportunity of Invention) is, that (c) he profeſſes to tranſcribe his *Dynaſties* from Inſcriptions on the Pillars of *Hermes* (whom the *Egyptians*, out of Veneration, call *Trismegistus*) in the Land of *Seriad*, which Land no one knows any Thing of, and which Pillars, being engraven before the Flood, can hardly be ſuppos'd to eſcape undefac'd.

THE plain Truth is, the LXX Translation was, not long before this Time, finiſh'd, and, when the *Jewiſh* Antiquities came to appear in the World, the *Egyptians* (who are mighty Pretenders this Way) grew jealous of the Honour of their Nation, and were willing to ſhew, that they could trace up their Memoirs much higher, than *Moses* had carried thoſe of the *Iſraelites*. (d) This was the chief Deſign of *Manetho's* making his Collections. He was reſolv'd to make the *Egyptian* Antiquities reach as far backwards as he cou'd, and therefore, as many ſeveral Names as he found in their Records, ſo many ſucceſſive Monarchs he determin'd them to have had ; never conſidering that *Egypt* was at firſt divided into three, and afterwards into four Sovereignities for ſome Time, ſo that three or four of his Kings were, many Times, reigning together : which, if duly conſider'd, will be a Means to reduce the *Egyptian* Account to a more reaſonable Compaſs.

\* THE Subſtance of the Account however (as it ſtands unexplain'd in *Manetho*) is this :——That there were in *Egypt* thirty *Dynaſties* of *Gods*, conſiſting of 113 Generations,

(c) Vid. *Stillingfleet's* Orig. Sacr. l. 1. c. 2. No. XI. (d) *Shuckford's* Connect. Part. 1. l. 1.

\* The Accounts of *Manetho* ſeem at firſt Sight ſo extravagant, that many great Writers look upon them as mere Fictions, and omit attempting to ſay any Thing concerning them ; tho' other learned Men (and more eſpecially our Countryman, Sir *John Maſham*, in his Can. Chron. p. 1.) not well ſatisfy'd with this Proceeding, have undertaken an Examination of them, and with ſome Succeſs. The Miſfortune is, we have none of the original Works, from whence they were collected, nor any one Author, that properly gives us any Light or Knowledge of them. The Hiſtorians *Diodorus Siculus*, and *Herodotus* did not examine theſe Matters to the Bottom ; and we have no Remains of the old *Egyptian Chronicon*, or of the Works of *Manetho*, except ſome Quotations in the Works of other Writers. The *Chronographia*

of



tions; and which took up the Space of 36,525 Years; that when this Period was out, then there reign'd eight *Demi-gods* in the Space of 217 Years; that, after them, succeeded a Race of *Heroes*, to the Number 15, and their Reign took up 443 Years; that all this was before the Flood, and then began the Reign of their *Kings*, the first of whom was *Menes*.

A.M. 1536.  
Ant. Chris.  
2468.  
Gen. Ch. v.  
and vi. to  
Ver. 13.

Now in order to explain what is meant by this prodigious Number of Years, we must observe, (*e*) that it was a very usual and customary Thing for antient Writers to begin their Histories with some Account of the Origin of Things, and the Creation of the World. *Moses* did so in his Book of *Genesis*; *Sanchoniatho* did so in his *Phœnician History*; and it appears from *Diodorus*, that the *Egyptian Antiquities* did so too. Their Accounts began about the Origin of Things, and the Nature of the *Gods*; then follows an Account of their *Demi-gods*, and terrestrial Deities; after them came their *Heroes*, or first Rank of Men; and last of all, their *Kings*. Now if their *Kings* began from the Flood; if their *Heroes* and *Demi-gods* reach'd up to the Beginning of the World; then the Account, which they give of the Reigns of their *Gods*, before these, can be only their *Theological Speculations*, put into such Order, as they thought most *Philosophical*.

To make this more plain, we must observe farther, that the first, and most antient Gods of the *Egyptians*, and of all other Nations, (after they had departed from the Worship of the true God) were the *Luminaries* of Heaven; and 'tis very probable, that, what they took to be the Period of Time, in which any of these Deities finish'd their Course, that they might call the *Time of his Reign*. Thus a perfect and compleat Revolution of any Star, which they worshipp'd,

T 3

shipp'd,

of *Syncellus*, wrote by one *George*, an Abbot of the Monastery of *St. Simeon*, and called *St. Syncellus*, as being Suffragan of *Tarasius*, Patriarch of *Constantinople*, is the only Work we can have Recourse to. From these Antiquities *Syncellus* collected the Quotations of the old Chronicons of *Manetho*, and of *Eratosphenes*, as he found them in the Works of *Africanus* and *Eusebius*; and the Works of *Africanus* and *Eusebius* being now lost (for 'tis known, that the Work, which goes under the Name of *Eusebius's Chronicon*, is a Composition of *Scaliger's*) we have nothing to be depended upon, but what we find in *Syncellus* above-mention'd. *Shuckford's Connect.*

(*e*) *Shuckford's Connect.* l. i.

A. M. 1536.  
Ant. Chrif.  
2468.  
Gen. Ch. v.  
and vi. to  
Ver. 13.

shipp'd, was the *Reign* of that Star; and, as a Period of 36,525 Years is what they call an entire *Mundane* Revolution, *i. e.* when the several heavenly Bodies come round to the same Point, from which all their Courses began; so is it very remarkable, that they made the *Sum Total* of the Reigns of all their several Gods, to amount to the self-same Space of Time. This I take to be a true State of the *Egyptian* Dynasties: And if so, it makes their History not near so extravagant, as has been imagin'd, and sinks their Account of Time some hundred Years short of the *Jewish* Computation.

The Difference between the Hebrew and Samaritan Computation.

THE *Jewish* Computation indeed is not a little ambiguous, by Reason of the different Methods, which Men find themselves inclin'd to pursue. The three common Ways of computing the Time from the Creation to the Flood, are, that which arises from the *Hebrew* Text, from the *Samaritan* Copies, and from the *LXX* Interpretation.

### The Computation of MOSES.

| I. According to the <i>Hebrew</i> Text. | Began his Life in the Year of the World. | Had his Son in the Year of his Life | Lived after his Son's Birth Years | Lived in all Years | Died in the Year of the World |
|-----------------------------------------|------------------------------------------|-------------------------------------|-----------------------------------|--------------------|-------------------------------|
| <i>Adam</i> ———                         | 1                                        | 130                                 | 800                               | 930                | 930                           |
| <i>Seth</i> ———                         | 130                                      | 105                                 | 807                               | 912                | 1042                          |
| <i>Enos</i> ———                         | 235                                      | 90                                  | 815                               | 905                | 1140                          |
| <i>Cainan</i> ———                       | 325                                      | 70                                  | 840                               | 910                | 1235                          |
| <i>Mahalaleel</i> ———                   | 395                                      | 65                                  | 830                               | 895                | 1290                          |
| <i>Jared</i> ———                        | 460                                      | 162                                 | 800                               | 962                | 1422                          |
| <i>Enoch</i> ———                        | 622                                      | 65                                  | 300                               | 365                | 987                           |
| <i>Methuselah</i> ———                   | 687                                      | 187                                 | 782                               | 969                | 1656                          |
| <i>Lamech</i> ———                       | 874                                      | 182                                 | 595                               | 777                | 1651                          |
| <i>Noah</i> ———                         | 1056                                     | 500                                 |                                   |                    |                               |

| 2. According to the Samaritan. | Began his Life in the Year of the World | Had his Son in the Year of his Life | Lived after his Son's Birth Years | Lived in all Years | Died in the Year of the World |
|--------------------------------|-----------------------------------------|-------------------------------------|-----------------------------------|--------------------|-------------------------------|
| <i>Adam</i> — — —              | 1                                       | 130                                 | 800                               | 930                | 930                           |
| <i>Seth</i> — — —              | 130                                     | 105                                 | 807                               | 912                | 1042                          |
| <i>Enos</i> — — —              | 235                                     | 90                                  | 815                               | 905                | 1140                          |
| <i>Cainan</i> — — —            | 325                                     | 70                                  | 840                               | 910                | 1235                          |
| <i>Mahalaleel</i> — — —        | 395                                     | 65                                  | 830                               | 895                | 1290                          |
| <i>Jared</i> — — —             | 460                                     | 62                                  | 785                               | 847                | 1307                          |
| <i>Enoch</i> — — —             | 522                                     | 65                                  | 300                               | 365                | 887                           |
| <i>Methuselah</i> — — —        | 587                                     | 67                                  | 653                               | 720                | 1307                          |
| <i>Lamech</i> — — —            | 654                                     | 53                                  | 600                               | 653                | 1307                          |
| <i>Noah</i> — — —              | 707                                     | 500                                 |                                   |                    |                               |

A. M. 1536.  
Ant. Chriſt.  
2:68.  
Gen. Ch. v.  
and vi. to  
Ver. 13.

| 3. According to the Septuagint. | Began his Life in the Year of the World | Had his Son in the Year of his Life | Lived after his Son's Birth Years | Lived in all Years | Died in the Year of the World |
|---------------------------------|-----------------------------------------|-------------------------------------|-----------------------------------|--------------------|-------------------------------|
| <i>Adam</i> — — —               | 1                                       | 230                                 | 700                               | 930                | 930                           |
| <i>Seth</i> — — —               | 230                                     | 205                                 | 707                               | 912                | 1042                          |
| <i>Enos</i> — — —               | 435                                     | 190                                 | 715                               | 905                | 1340                          |
| <i>Cainan</i> — — —             | 625                                     | 170                                 | 740                               | 910                | 1535                          |
| <i>Mahalaleel</i> — — —         | 795                                     | 165                                 | 730                               | 895                | 1690                          |
| <i>Jared</i> — — —              | 960                                     | 162                                 | 800                               | 962                | 1922                          |
| <i>Enoch</i> — — —              | 1122                                    | 165                                 | 200                               | 365                | 1487                          |
| <i>Methuselah</i> — — —         | 1287                                    | 187                                 | 782                               | 969                | 2256                          |
| <i>Lamech</i> — — —             | 1474                                    | 188                                 | 565                               | 753                | 2227                          |
| <i>Noah</i> — — —               | 1662                                    | 500                                 |                                   |                    |                               |

THE Difference between the *Hebrew* and *Samaritan* Computation is eaſily perceiv'd, by comparing the two former *Tables* together; nor will it be any hard Matter to reconcile them, if we conſider what (*f*) *St. Jerom* informs us

T 4

of,

(*f*) In *Quæſt.* in *Genef.*



A. M. 536. of, viz. that there were *Samaritan Copies*, which made *Me-*  
 Ant. Chriſt. *thuſelab* 187 Years old, at the Birth of *Lamech*; and *Lamech*  
 2478, *Gen. Ch. v.* 182, at the Birth of *Noah*. Now, if this be true, it is eaſy  
 to Ver. 13. to ſuppoſe 62 (the Age of *Jared* at the Birth of *Enoch*) to be  
 a Miſtake of the Tranſcriber, who might drop a Letter,  
 and write 62, inſtead of 162; and thus all the Difference between the *Hebrew* and *Samaritan Copies* will entirely vaniſh.

And between  
 the Hebrew  
 and Septua-  
 gint.

BUT it is not ſo between the *Hebrew* and the *Septuagint*. The *Hebrew*, according to the higheſt Calculation, makes no more, than 1656 Years before the Flood, but the *Septuagint* raiſe it to no leſs, than 2262: So that, in this one Period (without ſaying any Thing of the wide Difference between them in ſubſequent Times) there is an Addition of above 600 Years, which can † hardly be accounted for by any Miſtake of Tranſcribers, becauſe all the antient and authentick Copies, both of the *Hebrew* and *Septuagint*, agree exactly in their Computation. And therefore the Generality of learned Men, deſpairing of a Reconciliation, have fairly enter'd the Liſts, and taken the Side, which they thought moſt tenable.

Arguments  
 for the Sep-  
 tuagint.

THOSE, who eſpouſe the Cauſe of the *Greek Verſion*, draw up their Arguments in this Rank and Order. They tell

† *Lud. Capellus* [in his *Chron. ſacr. in Apparatu Walton. ad Bibl. Polyglot.*] attempts to reconcile this Difference, by telling us, from *St. Auſtin* [de *Civitate Dei*, cap. 13.] That this Edition was not made by the LXX themſelves, but by ſome early Tranſcriber from them, and probably for one or other of theſe two Reaſons; 1<sup>ſt</sup>, Perhaps, thinking the Years of the *Antediluvians* to be but *Lunar*, and computing, that, at this Rate, the ſix Fathers (whoſe Lives are thus alter'd) muſt have had their Children at 5, 6, 7, or 8 Years old (which could not but look incredible;) the Tranſcriber, I ſay, finding this, might be induc'd to add 100 Years to each, in order to make them of a more probable Age of Manhood, at the Birth of their reſpective Children: Or, 2<sup>dly</sup>, If he thought the Years of their Lives to be *Solar*, yet ſtill he might imagine, that Infancy and Childhood were proportionably longer in Men, who were to live 7, 8, or 9 hundred Years, than they are in us; and that it was too early in their Lives, for them to be Fathers at 60, 70, or 90 Years of Age; and, for this Reaſon, might add an 100 Years to make their Advance to Manhood (which is commonly not till one fourth Part of Life is over) proportionable to what was to be the Term of their Duration. *Shuckford's Connection*, l. 1.

tell us, that the Alteration in the *Septuagint* Computation must have been purposely made; because, where Letters must necessarily have been added, and where sometimes both Parts of a Verse, and sometimes two Verses together are alter'd, and so alter'd, as still to keep them consistent with one another; this, whenever done, must be done *designedly*, and for no other Reason that they can imagine, but merely a Detection of Errors in the *Hebrew* Copies.

A. M. 1536.  
Ant. Chriſt.  
2468.  
Gen. Ch. v.  
and vi. to  
Ver. 13.

THEY tell us, that, tho' they have no positive Proof of such Errors in the present *Hebrew* Copies, yet they have good Grounds to suspect there are such, because that, before the Time of *Antiochus*, the *Jews*, while in Peace, were so very careless about their sacred Writings, that they suffer'd several Variations to creep into their Copies; that when *Antiochus* fell upon them, he seiz'd and burnt all the Copies, he could come at, so that none, but such as were in private Hands, escap'd his Fury; that, as soon as that Calamity was over, those Copies, which were left in private Hands, the *Jews* got together, in order to transcribe others from them; and that, from these Transcriptions, came all the Copies, now in Use. Now suppose, *say they*, that these private Copies, which escap'd the Fury of *Antiochus*, but were made in an Age confessedly *inaccurate*, had any of them dropt some numerical Letters, this might occasion the present *Hebrew* Text's falling short in its Computations: And, to confirm this,

THEY tell us, that *Josephus*, (*g*) who expressly declares, that he wrote his History from the sacred Pages, (*h*) in his Account of the Lives of the *Antediluvian* Patriarchs, agrees with the *Septuagint*; and that the *Greek* Historians before *Josephus*, such as *Demetrius Phalerius*, *Philo* the Elder, *Eupolemus*, &c. very accurate Writers, and highly commended by *Clemens Alexandrinus*, and *Eusebius*, in their Calculation differ very much from the common *Hebrew*: So that not only *Josephus*, but these elder Historians likewise, must have either seen, or been inform'd of certain *Hebrew* Copies, which agreed with the *Septuagint*, and differ'd from what have descended to us. In short,

THEY tell us, (*i*) that the whole Christian Church, *Eastern* and *Western*, and all the celebrated Writers of the Church, are on their Side; that all the antient *Manuscripts* have exactly the same Computations with the common *Septuagint*,

(*g*) Contra App. l. 1. (*h*) Antiq. l. 1. c. 3. (*i*) *Shuckford's* Connection, and *Heidegger's* Hist. Patriar.

A.M. 1536. *tuagint*, except here and there a Variation or two, not  
 Ant. Chris. 2468. worth regarding; and therefore they conclude, that, as  
 Gen. Ch. v. there is a manifest Disagreement between the *Greek* and *He-*  
 and vi. *brew* Copies in this Respect, the Mistake shou'd rather be  
 to Ver. 13. charg'd upon the *Hebrew*, than the *Septuagint*; because,  
 as the *Hebrew* is thought by some to fall short, and the  
*Septuagint* to exceed, in its Account of the Lives of the  
*Patriarchs*, 'tis obvious to conceive, that a Fault of this  
 kind may be incurr'd by Way of *Omission*, rather than  
*Addition*.

For the He-  
 brew Com-  
 putation.

THOSE who maintain the Authority of the *Hebrew* Text, as the Standard and Rule of reckoning the Years of the Patriarchs, oppose their Adversaries in this Manner.

THEY tell us (*k*) that the *Hebrew* Text is the *Original*, in which the Spirit of God indited the Scriptures of the Old Testament, and being, consequently, authentick, is better to be trusted, than any Translations made by Men, liable to Error, as the LXX Interpreters were; and that the *Jews*, to whom (*l*) were committed these Oracles of God, us'd the greatest Diligence to preserve them pure and entire, insomuch, that in the Course of so many Years (as (*m*) *Josephus* testifies in his Time) no Person durst add, take away, or misplace any Thing therein.

THEY tell us, that no Reason can be assign'd, why the *Hebrew* Text should be corrupted, but many very probable ones, why the *Septuagint* might; since, either to exalt the Antiquity of their own Nation, or to conform to the *Dynasties* of the *Egyptians*, the *Jewish* Interpreters at *Alexandria* might falsify their Chronology; since, in this very Point, there are so many different Readings in the *Septuagint*, and so many Errors and Mis-translations in it, that (*n*) the learned Dr. *Lightfoot* (to whom, as yet, no sufficient Reply has been made) has prov'd it a very corrupt and imperfect Version.

THEY tell us, that the *Hebrew* Computations are supported by a perfect Concurrence and Agreement of all *Hebrew* Copies now in Being; that there have been no various Readings in these Places, since the *Talmuds* were compos'd; that, even in our Saviour's Time, this was the current Way of Calculation, since the Paraphrase of *Onkelos* (which

(*k*) *Miller's Church History*. (*l*) *Rom. iii. 2*. (*m*) *Contra App. l. 1*. (*n*) *Vid. ejus Opera. Tom. II. p. 932. ex Edit. Ultraject. 1699*.



(which is on all Hands agreed to be about that Age) is the same exactly with the *Hebrew* in this Matter ; that St. *Jerom*, and St. *Austin*, (who were the best skill'd in the *Hebrew* Tongue of any Fathers in their Age) follow'd it in their Writings, and the *vulgar Latin*, which has been in Use in the Church above 1000 Years, entirely agrees with it.

A.M. 1536.  
Ant. Chriſ.  
2468.  
Gen. Ch. v.  
and vi.  
to Ver. 13.

THEY tell us, that *Demetrius*, the real Historian (for † *Phalerius* was none) liv'd not before the Reign of *Ptolemy Philopater*, the Grand-Son of *Philadelphus*, near seventy Years after the LXX Translation was made, that *Philo* was contemporary with our Saviour, wrote almost 300 Years after the said Translation, and, living constantly at *Alexandria*, might very well be suppos'd to copy from it ; that *Josephus*, though a *Jew*, and perfectly skill'd in the *Hebrew* Language, in many Instances, (which learned (o) Men have pointed out) adheres to the *Greek* in Opposition to the *Hebrew* ; and that the Fathers of the first Ages of the Church, though they were very good Men, had no great Extent of Learning ; understood the *Greek* Tongue better than the *Hebrew* ; and for that Reason gave the Preference to the *Septuagint* Computation.

IN this Manner do the Advocates for the *Hebrew* Text defend its Authority : And, since it is confess'd, there has been a Transmutation somewhere, if that Transmutation was designedly and on purpose done (as the adverse Party agrees) 'tis indifferent (p) whether it was done by way of Addition, or Substraction : Only as it is evident, that the

*Greeks*

† *Demetrius Phalerius* was the first President of the College of *Alexandria*, to which the Library belong'd, where the original Manuscripts of the *Septuagint* were repositied. He was a great Scholar as well as an able Statesman and Politician ; but I doubt Bishop *Walton* is mistaken, when (in his 9th Prolegom. ad Bib. Polyglot.) he quotes him as one of those *Greek* Historians, whose Works might prove the *Septuagint* Computation to be more probable than the *Hebrew*. The *Phalerian Demetrius* liv'd a busy, active Life, was a great Officer of State, both at Home and Abroad, and I do not find that he ever wrote any History. 'Twas *Demetrius* the Historian therefore, that the Bishop should have quoted, but he, living in the Time that I mention'd, does not make much to his Purpose. *Shuckford's Connect.* l. 1.

(o) Vid. *Cave's Hist. Litt.* p. 2. in *Joseph.* and *Well's Dissertation* upon the *Chronicles* of *Josephus*, p. 19, — 21.

(p) *Heidegger's Hist. Patriar.*

A.M. 1536. *Greeks* did compute by numerical Letters, whereas, it is much question'd, that the *Hebrews* ever did; the Mistake, or Falsification, rather seems to lie on the Side of the *Greek* Translators, the very Form of whose Letters was more susceptible of it.

THIS is a true State of the Controversy, wherein the Arguments for the *Hebrew* Computation do certainly preponderate; though the Names, the venerable † Names, on the contrary Side, have hitherto been more numerous.

*The Religion.* IT might be some Entertainment to the Reader, could we but give him any tolerable View of the Religion, Polity, and Learning, of the *Antediluvian* People: But the sacred History, in this Respect, is so very short, and the Hints, suggested therein, so very few, and so very obscure withal, that, during this Period, we are left, in a great Measure, in the Dark. However, we cannot but observe, that it is a mistaken Notion of some Authors, who affirm, that at the Beginning of the World, for almost 2000 Years together, Mankind liv'd without any Law, without any Precepts, without any Promises from God; and that the Religion from *Adam* to *Abraham* was purely *natural*, and such as had nothing, but right Reason to be its Rule and Measure. The *Antediluvian* Dispensation indeed was, in the main, founded upon the Law of Nature; but still it must be acknowledg'd, that there was (as we shew'd before) a Divine Precept concerning *Sacrifices*; that there was a Divine Promise concerning the *blessed Seed*; and that there were several other Precepts and Injunctions given the Patriarchs, besides those, that were built upon mere Reason.

THE Law of Sacrifices (which confessedly at this Time obtain'd) was partly *natural*, and partly *Divine*. As Sacrifices were Tokens of Thankfulness, and Acknowledgments, that the Fruits of the Earth, and all other Creatures, for the

† The Names for the *Septuagint* Computation, which the learned *Heidegger* in his Hist. Patriar. (as he takes them from *Baronius*) has reckon'd up, are such as these: *Theophilus* Bishop of *Antioch*, *St. Cyprian*, *Clemens Alexandrinus*, *Hippolytus*, *Origen*, *Lactantius*, *Epiphanius*, *Philastrius*, *Orosius*, *Cyril*, the two *Anastases*, *Nicephorus*, and *Suada*; to whom he might add several more, as *Heidegger* suggests; while those among the Antients, who contended for the *Hebrew* Calculation, were only *St. Austin* and *St. Jerom*, but Men of great Skill and Proficiency in the *Hebrew* Language. De Ætate Patriarcharum, Exer. 10.

the Use and Benefit of Man, were deriv'd from God; they were a Service dictated by natural Reason, and so were *natural* Acts of Worship: But, as they carried with them the Notion of *Expiation*, and Atonement for the Souls of Mankind, especially as they referred to the *Messias*, and signify'd the future Sacrifice of Christ: they were certainly instituted by God, and the Practice of them was founded upon a Divine Command.

A. M. 1536.  
Ant. Chris.  
2468.  
Gen Ch. v.  
and vi. to  
Ver. 13.

IT is not to be doubted, (*q*) but that *Adam* instructed his Children to worship and adore God, to commemorate his Goodness, and deprecate his Displeasure; nor can we suppose, but that they, in their respective Families, put his Instructions in Execution: And yet we find, that in the Days of *Enos*, (besides all private Devotion) a publick Form of Worship was set up; that the People had the Rites of their Religion, which God had appointed, fix'd, and establish'd; and that, very probably, as *Cain* built Cities for his Descendants to live in, so *Enos* might build Temples, and Places of Divine Worship, for his to resort to.

THE Distinction of *clean* and *unclean* Animals was another Divine Injunction under this Dispensation. God refers *Noah* to it, as a Thing well known, when he commands him (*r*) to put into the *Ark* seven Pair of *clean*, and two of *unclean* Creatures: And (*s*) tho', in Respect of Man's Food, this Distinction was not before the Law of *Moses*, yet some Beasts were accounted fit, and others unfit for Sacrifices from the Beginning. The former were esteem'd *clean*, and the latter *unclean*: And it seems safer to make a positive Law of God the Foundation of this Distinction, than to imagine that Men, in such Matters as these, were left to their own Discretion.

THE Prohibition of marrying with Infidels, or Idolaters, was another Article of this *Dispensation*, as appears from God's angry Repentment, when the Children of *Seth* enter'd into Wedlock with the wicked Posterity of *Cain*. And, to mention no more, under this Period were given those six great Precepts of *Adam* (as they are generally call'd) whereof the *Jewish* Doctors make such Boast; \* and of these the

1st

(*q*) *Edwards's* Survey of Religion, l. 1.

(*r*) Gen. vii. 2.

(*s*) *Patrick's* Commentary.

\* The Commandments, given to the Sons of *Noah*, are the same with these. They are an Abridgment of the whole Law of Nature; but have one *positive* Precept annex'd to them; and are generally



A.M. 1536.  
Ant. Chris.  
2468.  
Gen. Ch. v.  
and vi. to  
Ver. 13.

1st was of *strange Worship*, or Idolatry; the 2d of *curfing the most holy Name*, or Blasphemy; the 3d of *uncovering the Nakedness*, or unlawful Copulation; the 4th of *Bloodshed* or Homicide; the 5th of *Theft*, and *Rapine*; and the 6th of *Judgment*, or the Administration of Justice in the publick Courts of Judicature. So that from the very first, God did not leave himself without a *Witness* (as the Apostle terms it) but, in one Degree or other, made frequent Manifestations of his Will to Mankind.

Polity.

THAT Government, of one Kind or other, is essential to the Well-being of Mankind, seems to be a Position \* founded in the Nature of Things, the Relation, wherein Men, at first, stood towards one another, and the several Qualifications in them, which, in a short Time, cou'd not but appear. The first Form of Government, without all Controversy, was *patriarchal*: But this Form was soon laid aside, when Men of superior Parts came once to distinguish themselves; when the Head of any Family either out-power'd, or out-witted his Neighbour, and so brought him to give up his Dominion, either by Compulsion, or Resignation. Government however, at this Time, seems to have been plac'd in fewer Hands, than it is now: Not that the Number of People was less, but their Communities were larger, and their Kingdoms more extensive, than since the Flood;

generally plac'd in this Order. 1. *Thou shalt serve no other Gods, but the Maker only of Heaven and Earth.* 2. *Thou shalt remember to serve the true God, the Lord of the World, by sanctifying his Name in the midst of thee.* 3. *Thou shalt not shed the Blood of Man created after the Image of God.* 4. *Thou shalt not defile thy Body, that thou mayest be fruitful and multiply, and, with a Blessing, replenish the Earth.* 5. *Thou shalt be content with that which thine is, and what thou woudst not have done to thyself, that thou shalt not do to another.* 6. *Thou shalt do right Judgment to every one, without Respect to Persons.* 7. *Thou shalt not eat the Flesh in the Blood, nor any thing that hath Life, with the Life thereof.* This is the *Heptalogue* of *Noah*, or the *seven Words*, which, as the *Jews* tell us, were deliver'd to him and his Sons, and were constantly observ'd by all the *uncircumcis'd* Worshippers of the true God. *Bibliotheca Bib. Occas. Annot. 15. Vol. I.*

\* To this Purpose *Cicero* [de Legibus, l. 3. c. 1.] tells us, that sine Imperio, nec Domus ulla, nec Gens, nec hominum universum Genus stare, nec Rerum natura omnis, nec ipse mundus potest. *Seneca* asserts, that *istud [imperium] est vinculum, per quod Respublica cohæret*: Ille spiritus vitalis, quem hæc tot millia trahunt; nihil ipsa per se futura, nisi onus & præda, si mens illa imperii subtrahatur.

Flood; (t) inſomuch, that it may well be queſtion'd, whether, after the Union of the two great Families of *Seth* and *Cain*, there was any Diſtinction of *civil* Societies, or Diversity of regal Governments at all. It ſeems more likely, that all Mankind then made but one great Nation, living in a Kind of *Anarchy*, and divided into ſeveral diſorderly Aſſociations; which, as it was almoſt the natural Conſequence of their having, in all Probability, but one Language; ſo it was a Circumſtance, which greatly contributed to that general Corruption, which otherwiſe perhaps cou'd not ſo univerſally have prevail'd. And for this Reaſon we may ſuppoſe, that no ſooner was the Poſterity of *Noah* ſufficiently increas'd, but a Plurality of Tongues was miraculoſly introduc'd, in order to divide them into diſtinct Societies, and thereby prevent any ſuch total Depravation for the future.

THE enterpriſing Genius of Man began to exert itſelf very early in Muſick, Braſs-work, Iron-work, and every Science, uſeful and entertaining, and the Undertakers were not limited by a ſhort Life. They had Time enough before them to carry Things to Perfection; but whatever their Skill, Learning, or Induſtry perform'd, all Remains and Monuments of it have long ſince periſh'd.

(u) *Joſephus* indeed gives us this Account of *Seth's* great Knowledge in Aſtronomy, and how induſtrious he was to have it convey'd to the new World. “*Seth*, and his Deſcendants, ſays he, were Perſons of happy Tempers, and liv'd in Peace, employing themſelves in the Study of *Aſtronomy*, and in other Searches after uſeful Knowledge; but, being inform'd by *Adam*, that the World ſhould be twice deſtroy'd, firſt by Water, and afterwards by Fire, they made two Pillars, the one of *Stone*, and the other of *Brick*, and inſcrib'd their Knowledge upon them, ſuppoſing that the one or other of them might remain for the Uſe of Poſterity.” (x) But how ſtrangely improbable is it, that they, who foreknew that the Deſtruction of the World ſhould be by a Flood, ſhould buſy themſelves to write *aſtronomical* Obſervations on Pillars, for the Benefit of thoſe, who ſhould live after it? Could they think, that their Pillars would have ſome peculiar Exemption, above other Structures, from the Violence and Outrage of the Waters? If they believ'd that the Flood would prove univerſal, for whoſe Inſtruction did they write their Obſervations? If they did not, to what End did they write them at all, ſince the Perſons

(t) Univerſ. Hiſt. l. 1. n. 2. (u) Antiq. l. 1. c. 2. (x) *Stillingfleet's* Orig. Sac. l. 1. c. 2.

A.M. 1536. Persons who surviv'd, might communicate their Inventions to whom they pleas'd? The plain Truth is, (y) *Josephus*, who Ant. Chris. frequently quotes Heathen Authors, and *Manetho* in particular, 2468. Gen. Ch. v. took this Story of *Seth's* Pillars from the Pillars of *Hermes*, and vi. mention'd in that Historian: For, as the *Jews* had an anti- to Ver. 13. ent Tradition concerning *Seth's* Pillars, *Josephus*, in reading *Manetho*, might possibly think his Account misapplied, and thereupon imagine, that he should probably hit on the Truth; if he put the Account of the one, and the Tradition of the other together; and this very likely might occasion his Mistake.

And Enoch's Prophecy. (z) THE *Eastern* People have preserv'd several Traditions of very little Certainty concerning *Enoch*. They believe, that he receiv'd from God the Gift of Wisdom and Knowledge to an eminent Degree, and that God sent him thirty Volumes from Heaven, fill'd with all the Secrets of the most mysterious Science. St *Jude*, 'tis certain, seems to cite a Passage from a Prophecy of his; nor can it be denied, but that in the first Ages of Christianity, † there was a Book, well known to the *Jews*, that went under his Name: But, besides

(y) *Shuckford's* Connection, l. 1. (z) *Calmet's* Dictionary on the Word *Enoch*.

† *Joseph Scaliger*, in his Annotations upon *Eusebius's* *Chronicon*, has given us some considerable Fragments of it, which *Heidegger*, in his *Hist. Patriarch*, has translated into *Latin*, which the Curious, if they think proper, may consult: But the Whole seems to be nothing but a fabulous Collection of some *Jew* or other, most unworthy the holy Patriarch. *Tertullian*, however, has defended it with great Warmth, and laments much, that all the World is not as zealous as himself, in the Maintenance of its *Authenticallness*. He pretends, that it had been sav'd by *Noah* in the Ark, from thence transmitted down to the Church, and that the *Jews*, in his Days, rejected it, only because they thought it was favourable to *Christianity*. *Miller's* History of the Church, and *Saurin's* Dissertations. The great Objections against this Book is, that neither *Philo*, nor *Josephus*, (those diligent Searchers into Antiquity) make any mention of it; and that it contains such fabulous Stories as are monstrous and absurd. But to this some have answered, that such a Book there certainly was, notwithstanding the Silence of these *Jewish* Antiquaries; and that, after the Apostles Time, it might be corrupted, and many Things added to it by succeeding *Hereticks*, who might take Occasion from the Antiquity thereof, and from the Passage of *Michael's* contending with the Devil about the Body of *Moses*, to interpolate many Fables, and Inventions of their own. *Raleigh's* History of the World.



besides that this Piece is now generally given up for *spurious*; there is no need for us to suppose, that St *Jude* ever quoted any Passage out of this, or any other Book of *Enoch*.

A. M. 1536.  
Ant. Christ.  
2468.  
Gen. Ch. v.  
and vi. to  
Ver. 13.

(a) *ENOCH* was a Prophet, we are told, and, as such, was invested with Authority to *cry aloud, and spare not*, to reprove the Wicked, and denounce God's Judgments against them; and, as he was a good Man, 'twas easy for St *Jude* to imagine, that he would not sit still, and see the Impieties of the People grow so very exorbitant, without endeavouring to repress them, by setting before them *the Terrors of the Lord*. He could not discharge the Office of a good Man, and a Prophet, without forewarning them of the (b) *Lord's coming, with ten thousand of his Saints, to execute Judgment upon all, and to convince all that were ungodly among them*: And, because this was his Office and Duty, the Apostle infers (as by the Spirit of God he might certainly know) that *he did so*, tho' he might not make that Inference from any Passage in his Prophecy; because it is a known Observation, that † many Things are alluded to in the *New Testament*, which were never perhaps in any Book at all.

Of all the strange Matters that occur in this Period of Time, there is nothing which looks so like a Prodigy as the *Longevity* of those Men, who at first inhabited the Earth; nor is any Event so apt to affect us with Wonder, as the Disproportion between their Lives and ours. We think it a great Thing, if we chance to arrive at *four score*, or an hundred Years; whereas they liv'd to the Term of 7, 8, 9 Hundred, and upwards, as appears \* by the joint Testimony

*The Longevity of the Antediluvians.*

(a) *Heidegger's Hist. Patriar.*

(b) *Jude ver. 14, 15.*

† There are many Instances in the *New Testament* of Facts alluded to, which we do not find in any antient Books. Thus the Contest between *Michael* and the Devil is mention'd, as if the *Jews* had, some where or other, a full Account of it. The Names of the *Egyptians*, *Jannes*, and *Jambres*, are set down, though they are no where found in *Moses's* History. St *Paul* tells us, that *Moses* exceedingly quak'd and fear'd on Mount *Sinai*; but we do not find it so recorded any where in the *Old Testament*. In all these Cases, the Apostles and holy Writers hinted at Things, commonly receiv'd as true by Tradition among the *Jews*, without transcribing them from any real Book. *Shuckford's Connection*, l. 1.

\* *Manetho*, who wrote the Story of the *Egyptians*; *Berosus*, who wrote the *Chaldean* History; those Authors, who give us an Account of the *Phœnician* Antiquities; and among the *Greeks*,

A. M. 1536.  
Ant. Chriſt.  
2468.  
Gen. Ch. v.  
and vi. to  
Ver. 13.

ny both of ſacred and profane Hiſtory. The only Suſpicion that can ariſe in our Minds upon this Occaſion, is, that the Computation might poſſibly be made, not according to *ſolar*, but *lunar* Years; but this, inſtead of ſolving the Difficulty, runs us into ſeveral groſs Abſurdities.

THE Space of Time, between the Creation and the Flood, is uſually computed to be 1656 Years, which, if we ſuppoſe to be *lunar*, and converted into common Years, will amount to little more than 127; too ſhort an Interval, by much, to ſtock the World with a ſufficient Number of Inhabitants. From one Couple we can ſcarce imagine, that there could ariſe 500 Perſons in ſo ſhort a Time; but, ſuppoſe them a thouſand, they would not be ſo many, as we ſometimes have in a good Country *Village*. And, were the *Flood-Gates of Heaven* open'd, and the great *Abyſs broken up*, to deſtroy ſuch an Handful of People? Were the Waters rais'd *fifteen Cubits above the higheſt Mountains*, throughout the Face of the whole Earth, to drown a Pariſh or two? This certainly is more incredible, than the longeſt Age, which the Scriptures aſcribe to the Patriarchs: Beſides that, this ſhort Interval leaves no Room for ten Generations, which we find from *Adam* to the Flood, nor does it allow the Patriarchs Age enough (ſome of them, upon this Suppoſition, muſt not be above five Years old) when they are ſaid to beget Children.

IT is generally allow'd, and may indeed be prov'd by the Teſtimony of Scripture, that our firſt Fathers liv'd conſiderably longer, than any of their Poſterity have done ſince; but, according to this *Hypotheſis* (which depreſſes the Lives of the *Antediluvians*, not only below thoſe, who liv'd next the Flood, but even below all following Generations to this Day) *Methuſelah*, who was always accounted the oldeſt Man ſince the Creation, did but reach to the Age of 75, and *Abraham*, who is ſaid to have died in a good old Age, was not completly 15.

THE Patrons of this Opinion therefore would do well to tell us, when we are to break off this Account of *lunar* Years in the ſacred Hiſtory. If they will have it extended no farther than the Flood, they make the *Postdiluvian* Fathers longer-liv'd than the *Antediluvian*, but will be puzzled to aſſign a Reaſon, why the Deluge ſhould occaſion *Longevity*. If they will extend it to the *Postdiluvians* likewiſe, they will

*Hefiodus, Hecateus, Hellanicus, Ephorus, &c.* do unanimouſly agree, that in the firſt Ages of the World, Men liv'd a thouſand Years. *Burnet's Theory*, l. 2. c. 4.

will then be entangled in worse Difficulties; for they will make their Lives miserably short, and their Age of getting Children altogether incongruous and impossible. •

FROM the Whole therefore we may conclude, that the Years, whereby *Moses* reckons the Lives of the *Antediluvians*, were solar Years, much of the same Length with what we now use, and that therefore there must be a Reason, either in their Manner of Life, their bodily Constitution, the Temperament of the World wherein they liv'd, or (what is most likely) the particular Vouchsafement of God, to give them this mighty, this singular Advantage above us.

SOME have imputed this extraordinary Length of Life in the *Antediluvians* to the Sobriety of their Living, and Simplicity of their Diet; that they eat no Flesh, and had no Provocations to Gluttony, which Wit and Vice have since invented. (c) This indeed might have some Effect, but not possibly to the Degree we now speak of; since there have been many moderate and abstemious People in all Ages, who have not surpass'd the common Period of Life.

OTHERS have ascribed it to the Excellency of the Fruits, and some unknown Quality in the Herbs and Plants of those Days: But the Earth, we know, was curs'd immediately after the Fall, and its Fruits, we may suppose, gradually decreas'd in their Virtue and Goodness, until the Time of the Flood, and yet we do not see, that the Length of Men's Lives decreas'd at all, during that Interval.

OTHERS therefore have thought, that the long Lives of the Men of the old World proceeded from the Strength of their *Stamina*, or first Principles of their bodily Constitution, which, if they were equally strong in us, wou'd maintain us, as they think, in Being, as long: But, tho' it be granted, that both the Strength, and Stature of their Bodies were greater than ours, and that a Race of strong Men, living long in Health, will have Children of a proportionably strong Constitution; yet, that this was not the sole and adequate Cause of their *Longevity*, we have one plain Instance to convince us, viz. that *Shem*, who was born before the Deluge, and had in his Body all the Virtue of an *Antediluvian* Constitution, fell 300 Years short of the Age of his Forefathers, because the greatest Part of his Life was pass'd after the Flood.

A. M.  
1536, &c.  
Ant. Chris.  
2468, &c.  
Gen. Ch. v.  
and vi. to  
Ver. 13.



A. M.  
1536, &c.  
Ant. Chrif.  
2468, &c.  
Gen. Ch. v.  
and vi. to  
Ver. 13.

THE ingenious *Theorist*, whom I have quoted, for this Reason imagines, that, before the Flood, the Situation of the Earth to the Sun was *direct* and *perpendicular*, and not, as it is now, *inclin'd* and *oblique*. From this Position he infers, that there was a perpetual *Equinox* all the Earth over, and one continued Spring; and thence concludes, that the Equality of the Air, and Stability of the Seasons were the true Causes of the *then Longevity*; whereas the Change, and Obliquity of the Earth's Posture, occasion'd by the Deluge, alter'd the Form of the Year, and brought in an Inequality of Seasons, which caus'd a sensible Decay in Nature, and a gradual Contraction in human Life.

HIS Reasoning upon this Point is very elegant. " There is no Question, *says he*, but every Thing upon Earth, and especially the animate World, wou'd be much more permanent, if the general Course of Nature was more steady, and more uniform. A Stability in the Heavens makes a Stability in all Things below; and that Change, and Contrariety of Qualities, which we have in these Regions, is the Fountain of Corruption—the *Æther*, in their little Pores, the Air, in their greater, and the Vapours, and Atmosphere, that surround them, shake, and unsettle their Texture and Continuity; whereas, in a fix'd State of Nature, where these Principles have always the same constant and uniform Motion, a long and lasting Peace ensues, without any Violence, either within, or without, to discompose them. We see by daily Experience, *continues he*, that Bodies are kept better in the same *Medium* (as we call it) than when they are sometimes in the Air, and sometimes in the Water, moist and dry, hot and cold by Turns; because these different States weaken the Contexture of their Parts. But our Bodies, in the present State of Nature, are put in an hundred different *Mediums*, in the Course of a Year; the Winds are of a different Nature, and the Air of a different Weight and Pressure, according as the Weather, and Seasons affect them. All these Things are enough to wear out our Bodies soon, very soon, in comparison of what they would last, if they were always encompass'd with one and the same *Medium*, and that *Medium* were always of one and the same Temperature."

THIS is all very pretty: But the Author's grand Mistake is, that it was not so in the *primitive* Earth. He has no Authority to shew, that how high soever the Waters might

might swell at the Deluge, the Centre of the Earth gave way, *or the Foundations of the round World were shaken.* A. M. 136, &c. Ant. Chris. 2468, &c. Gen. Ch. v. and vi. to Ver. 13. The Earth no doubt had, before, as well as after, the Flood, an *annual* as well as a *diurnal* Motion. (d) It stood to the Sun in the same *oblique* Posture and Situation, and was, consequently, subject to the same Seasons and Vicissitudes that the present Earth is; and if the Air was more mild, and the Elements more favourable at that Time, this we may account the peculiar Blessing of God, and not the Result of the Earth's Position to the Sun, or any fancied Stability in the Weather. The Truth is, whatever we may attribute to second Causes, why Bodies, that are naturally mortal and corruptible, should subsist so long in the primitive Ages of the World; yet the true Cause of all is to be ascrib'd to the Will of God, who impregnated our first Parents with such Vigour, and gave their Posterity, for some Time, such robust Constitutions, as depended not upon the Nature of their *Diet*, the Stability of the *Seasons*, or the Temperature of the *Air*. After the Flood, God soon made a sensible Change in the Length of Man's Days. For, perceiving the general Iniquity to increase again, and thereupon designing to make an Alteration in the World's Continuance, he hasten'd the Period of human Life, that the Number of Souls, he intended to send into the World, before the Consummation of all Things, might have a speedier Probation. Man's Age, accordingly, went on sinking by Degrees, until a little before *David's* Time, it came to be fix'd at what has been the common Standard ever since. (e) *The Days of our Age are threescore Years and ten; and tho' Men be so strong, that they come to fourscore Years, yet is their Strength then but Labour and Sorrow, so soon passeth it away, and we are gone.* This is our stated Period, and therefore for us, who live in this *Postdiluvian* World, and have the Term of our Trial so much shorten'd, the subsequent Prayer of the devout *Psalmist* will always be necessary, always seasonable; *so teach us to number our Days, that we may apply our Hearts unto Wisdom.*

(d) Vid. *Keill's Examination of Burnet's Theory.* (e) *Psal.*  
xc. 10.

A. M.  
1656, &c.  
Ant. Chris.  
2348, &c.  
From Gen.  
vi. 12. to  
ix. 20.

## C H A P. VI.

## Of the D E L U G E.

## The H I S T O R Y.

**G**OD (as we said before) had given Mankind a Reprieve for an *hundred and twenty Years*; but when he saw that all his Lenity and Forbearance tended to no Purpose, except it was to make them more bold, and licentious in their Sins, he declar'd to his Servant *Noah*, that, within a short Time, his Resolution was to destroy them, and, with them, all other Creatures upon the Face of the Earth, by a *Flood of Waters*; but † assur'd him, at the same Time, that, since he had comported himself better, and approv'd his Fidelity to his Maker, he wou'd take Care to preserve him, and his Family, and whatever other Creatures were necessary

† The Words in our Translation are, *with thee will I establish my Covenant*: But 1st, by the Word *Covenant*, we are not here to understand a mutual Compact or Agreement, but only a simple and gracious Promise, as it is likewise us'd, Numb. xviii. 19. xxv. 12. and in several other Places; which Promise, tho' only mention'd here, was doubtless made before, as may easily be gather'd from both these Words, and some foregoing Passages, and from the Necessity, that *Noah* should have some such Support and Encouragement, during all the Time of his Ministry. 2dly, This *Covenant* of God might relate to his sending the *promis'd Seed*, and Redemption of Mankind by the *Messias*; and, in this Sense, will import, that, as the *Messias* was to come out of *Noah's* Loins, so the Divine Providence wou'd take Care to preserve him alive. But 3dly, A learned and right Reverend Author is of Opinion, that this *Covenant* of God relates to his reinstating the Earth in its primitive Fertility in *Noah's* Life-time: To which Purpose, he observes, that, as soon as the Flood was over, God declares, *I will not curse again the Ground any more for Man's Sake*: From which Declaration it appears, says he, 1st, That the Flood was the Effect of that Curse, which was denounc'd against the Earth for Man's Sake; and 2dly, that the old Curse was fully executed and accomplish'd in the Flood; in Consequence of which, a new Blessing is immediately pronounc'd upon the Earth, Gen. viii. 22. *While the Earth remaineth, Seed-Time, and Harvest, and Cold, and Heat, and Summer and Winter, and Day, and Night, shall not cease*: Pool's Annot. and Bishop *Sherlock's* Use and Intent of Prophecy.



necessary for the Restoration of their Species, from the general Calamity.

To this Purpose he gave him Orders to build a Kind of Vessel, not in the Form of Ships now in Use, but rather inclining to the Fashion of a † large Chest or Ark, and himself prescrib'd the *Plan*, whereby he was to proceed. —

That to make the Vessel firm, and strong, and able to endure the Pressure of the Waves, the Wood, most proper for that Purpose, † shou'd be Cypress; and that to prevent the Waves from penetrating, or the Sun from cracking it, as well

A. M.  
1656, &c.  
Ant. Chris.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

The Make  
and Fashion  
of the Ark.

† The Word *Thebath*, which we render *Ark*, is only read here, and in another Place, where *Moses*, when an Infant, is said to have been put into *one* made of *Bulrushes*, Exod. ii. 3. It is suppos'd to come from a *Root*, which signifies to *dwell* or *inhabit*, and may therefore here denote a *House*, or Place of Abode. And indeed, if we consider the Use and Design, as well as the Form and Figure of this Building, we can hardly suppose it to be like an *Ark* or Chest, wherein we usually store Lumber, and put Things out of the Way; but rather like a *Farm-House*, such as are in several Countries, where the Cattle and People live all under one Roof. As soon as Men began to hew down Timber, and to join it together, for the Purpose of making Houses, nothing can be suppos'd a more simple Kind of Edifice, than what was made rectangular; with a *Bottom* or Floor, to prevent the Dampness of the Ground; a sloping Cover or *Roof* to carry off the Rain, that shou'd fall; *Stalls* and Cabbins for the Lodgment of Man and Beast; and, to keep out Wind and Weather effectually, a Coat of Bitumen or Pitch. Of this Kind was this Building of *Noah's*, and may therefore rather be term'd a *Place of Abode*, than an *Ark* or Chest, properly so call'd. *Le Clerc's* Comment. in Locum.

† The Timber, whereof the Ark was fram'd *Moses*, calls *Gopher-Wood*; but what Tree this *Gopher* was, is not a little controverted. Some will have it to be *Cedar*, others the *Pine*, others the *Box*, and others, (particularly the *Mahometans*) the *Indian Plane-Tree*; but our learned *Fuller*, in his *Miscellanies*, has observ'd, that it was nothing else but that, which the *Greeks* call *Κωνίασιος*, or the *Cypress Tree*: For, taking away the Termination, *Cupar* and *Gopher* differ very little in the Sound. This Observation the great *Bochart* has confirm'd, and shewn very plainly, that no Country abounds so much with this Wood, as that Part of *Affyria*, which lies about *Babylon*. And to this we may add the Observation of *Theophrastus*, who, speaking of Trees, that are least subject to decay, makes the *Cypress-Tree* the most durable of all; for which *Vitruvius* gives us this Reason, *viz.* that

A. M.  
1656, &c.  
Ant. Chris.  
2340, &c.  
From Gen.  
vi. 12. to  
ix. 20.

well as to secure it from Worms, and make it glide more easy upon the Water, his Business wou'd be, as soon as it was finish'd, † *to pitch it*, or rather smear it all over with Bitumen, (whereof there was Plenty in the Country) both within and without ; that, to make its Proportion regular, its Length shou'd be six Times more than its Breadth, and ten Times more than its Height ; and, to give it Capacity enough, the first of these shou'd be † 300 Cubits, that is, in our Measure, 450 Feet ; the second 50 Cubits, or 75 Feet ; and the third 30 Cubits, or 45 Feet ; that, to make it commodious for the Reception of every Thing, it was to consist of three Stories or Decks, of equal Height each, and each divided into Stalls and Apartments, proper for the Things, that were to be put into it ; that for turning off the Rain, the Roof was to be made sloping ; that for letting in of Light, \* there were Windows to be so and so dispos'd,

or

the Sap, which is in every Part of the Wood, has a peculiar bitter Taste, and is so very offensive, that no Worm, or other corroding Animal, will touch it, so that such Works, as are made of this Wood, will in a Manner last for ever. Vid. Univerf. Hist. Patrick's Comment. Bochart's Phaleg. l. 1. c. 4. and Bedford's Scrip. Chronol. l. 1. c. 9.

† The *Arabick* Translation says expressly, *pitch it with pitch*, but the *Bitumen* (which was plentiful in that Country, and, as others think, intended here) was of the same Nature, and serv'd to the same Use, as Pitch, being glutinous, and tenacious, and proper to keep Things together. Patrick's Comment.

† A *Cubit* is the Measure from the Elbow to the Fingers End, containing six Hands-breadths, or a Foot and an half ; so that 300 Cubits make exactly 450 Feet. There are some however, who take those for *geometrical* Cubits, every one of which contain six of the common ; but there is no need for any such Computation, since, taking them for common Cubits, it is demonstrable (as will appear hereafter) that there might be room enough in the Ark for all Sorts of Beasts, and Birds, together with Noah's Family, and their necessary Provision. Ainsworth's Annot. and Patrick's Comment.

\* There are various Translations of the Word *Zohar*, which occurs but once in the whole Bible in this Sense. It seems to be deriv'd from a *Root* in the *Chaldee*, which signifies to *shine*, or *give Light* ; and therefore our Version renders it a *Window* ; but if so, it must be *collective*, and mean several Windows, because it is not likely, that there shou'd be but one in so vast a Building : And from the following Words, *in a Cubit shalt thou finish it above*, some have suppos'd, that the Window was to

be

† or some other Conveniency answerable to them ; and that, for the more easy Induction of the many Things, it was to contain, a Door, or Entry-port, was to be made in its Side.

A. M.  
1656, *Ec.*  
Ant. Chriſt.  
2349, *Ec.*  
From Gen.  
vi. 12. to  
ix. 20.

THESE were the Instructions, which God gave *Noah*, who, accordingly, went to work, and being assisted with the Hands of his Family (for † the rest of the World doubtless derided him) in the Time, that was appointed him, and seven Days before the Rain began to fall, \* he had completed the Whole.

*The Things  
to be taken  
into it.*

be a Cubit square, or but a Cubit high, which wou'd have been much too small. But the Relative *it*, being, in the *Hebrew*, of the *Feminine Gender*, and *Zohar* of the *Masculine*, these two Words cannot agree, and therefore the proper *Antecedent* seems to be the *Ark*, which was cover'd with a Roof, rais'd a Cubit high in the Middle. This however, in the Original, may signify no more than an Injunction to build the Ark by the Cubit, as the common Measure, by which the Work was to be mark'd out, and directed. *Vid.* *Univerſ. Hiſt.* *Saurin's Diſſert.* and *Lamy's Introduction.*

† What that other Conveniency was, we shall have Occasion to shew, when we come to treat of the Word *Zohar* (which we here render *Window*) in Answer to the subsequent Objection.

† The Apostle to the *Hebrews* (xi. 7.) mentions *Noah's* building the Ark as an heroick Act of Faith : *By Faith*, *Noah*, says he, *being warn'd of God of Things not seen as yet, mov'd with Fear, prepar'd an Ark, to the saving of his House, by which he condemn'd the World, and became Heir of the Righteousness, which is by Faith* : For, we may well imagine, that this Work of his was not only costly and laborious, but esteem'd, by the Generality, very foolish and ridiculous ; especially when they saw all Things continue in the same Posture and Safety, for so many Scores of Years together ; whereby *Noah*, without doubt, became all that while, the *Song of Drunkards*, and the Sport of the Wits of the Age. *Pool's Annot.* The *Mahometans* have a Tradition, that, when he began to work upon this famous Vessel, all, that saw him, derided him, and said, “ You are building a Ship, if you can bring Water to it, you will be a Prophet, as well as a Carpenter ;” but he made Answer to these Insults, “ You laugh at me now, but I shall have my Turn to laugh at you ; for at your own Cost, you will learn, that there is a God in Heaven, who punishes the Wicked. *Calmet's Dictionary on the Word Noah.*

\* 'Tis somewhat strange, that the Torrent of Interpreters shou'd suppose, that *Noah* was 120 Years about this Work, when he gives no Intimation to that Purpose, but sufficient Reasons to believe,



A. M.  
1656, &c.  
Ant. Chris.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

Whole. Whereupon God gave him Instructions, that he should take into the Ark *every living Thing of all Flesh*, both Cattle, and Beasts of the Field, Birds, and Fowls of the Air, and Reptiles of all Kinds; † of the *Unclean*, one Pair

believe, that he was not near so long as is imagin'd. 'Tis plain from Scripture, that *he was 500 Years old when he begat Shem, Ham, and Japhet*; (Gen. v. 32.) and that when he receiv'd the Command for building the Ark, the same Sons were married, for the Text says expressly, *thou shalt come into the Ark, thou, and thy Sons, and thy Wife, and thy Sons Wives with thee*, (Gen. vi. 18.) So that, all the Time, between the Birth and Marriage of the said Sons, must at least be suppos'd to intervene, before the Command to build the Ark was given; and, between the Command and the Execution of it, must not be so long, as is imagin'd, without a Concurrence of Miracles, to prevent that Part of it, which was first built, from being rotten and decay'd, before the last Part of it was finish'd. *Saurin's Dissert.* In what Place *Noah* built, and finish'd his Ark, is no less made a Matter of Disputation. One supposes that he built it in *Palestine*, and planted the *Cedars*, whereof he made it, in the Plains of *Sodom*: Another takes it to have been built near Mount *Caucasus*, on the Confines of *India*; and a third, in *China*, where he imagines *Noah* dwelt before the Flood: But the most probable Opinion is, that it was built in *Chaldea*, in the Territories of *Babylon*, where there was so great a Quantity of Cypress in the Groves and Gardens, in *Alexander's* Time, that that Prince built a whole Fleet out of it, for want of other Timber. And this Conjecture is confirm'd by the *Chaldean* Tradition, which makes *Xisuthrus* (another Name for *Noah*) set sail from that Country. *Vid. Univers. Hist. l. 1. c. 1.*

† The Distinction between Beasts that were *clean* and *unclean*, being made by the Law, has given some a Colour to imagine, that *Moses* wrote this Book after his coming out of *Egypt*, and receiving the Law: But to this it may be answer'd, that though, with Respect to Man's Food, the Distinction of *clean* and *unclean* was not before the Law, yet some were accounted *fit* for Sacrifices, and others *unfit*, from the very first Beginning; and then *unclean* Beasts, in this Place, must denote such as are *ravenous*, which were not to be offer'd to God. In short, since the Rite of sacrificing was before the Flood, we may very well be allow'd to suppose, that this Distinction was also before it; and to suppose farther, that, as the Rite was undoubtedly of God's Institution, so the Difference of *clean* and *unclean* Creatures, to be sacrificed, was of his Appointment likewise. But there is a farther Doubt arising from this Passage, and that is — whether there

Pair only, but of the *Clean* seven Pair ; that, when the general Defolation was over, they might increase again, and replenish the Earth ; and that, when every Thing was thus settled and dispos'd of, himself, and his Family, should likewise go into the Ark, and take up their Apartments.

PURSUANT to these Directions, *Noah* and his Family went into the Ark (leaving the rest of the World in their Security and Sensuality) in the 600th Year of his Age, much \* about the Middle of *September* ; when, in a few Days after (a) the whole Face of Nature began to put on a dismal Aspect, as if the Earth were to suffer a final Dissolution, and all Things return to their primitive *Chaos*.  
 \*\* The *Cataracts* of Heaven were open'd, the *Abyss* of Waters,

A. M.  
 1656, &c.  
 Ant. Chris.  
 2349, &c.  
 From Gen.  
 vi. 12. to  
 ix. 20.

*A short Description of the Flood.*

there went into the Ark but seven of every *clean*, and two of every *unclean* Species, or fourteen of the first, and two of the last. Some adhere to the *former* Exposition, but others to the latter, which seems to be the natural Sense of the *Hebrew* Words, *seven and seven*, and *two and two*. Besides, if there were but seven of the clean Beasts, one must have been without a Mate : And if it be suggested, that the odd one was for Sacrifice, it is more than *Moses* tells us, who, on the contrary, repeats it, that the Animals all went in by Pairs. *Patrick's* Commentary, *Pool's* Annotations, and *Universal History*. c. 1.

\* The Words In the Text are, *In the second Month*, but, for the better understanding of this, we must remember, that the Year, among the *Hebrews*, was of two Kinds ; the one *ecclesiastical*, which began in *March*, and chiefly regarded the Observation of their *Fasts* and *Festivals*, of which we read *Exod. xiii. 2.* and the other *civil*, for the better regulating of Men's *political* Affairs, which began in *September*. Accordingly the *second Month* is thought by some to be Part of *April*, and Part of *May*, the most pleasant Part of the Year, and when the Flood was least expected, and least fear'd ; but, by others, Part of *October*, and Part of *November*, a little after that *Noah* had gather'd in the Fruits of the Earth, and laid them up in the Ark : So that the Flood came in with the Winter, and was by Degrees dried up in the following Summer. And this Opinion seems to be more probable, because the most antient, and first Beginning of the Year was in *September* ; and the other Beginning of the Year in *March* was but a later Institution among the *Jews*, with respect to their *Festivals*, and other *sacred* Affairs, which are not at all concern'd here. *Pool's* Annotations.

(a) *Howell's* Compleat History.

\*\* *Ovid*, who is suppos'd to have extracted most of the Beginning of his *Metamorphoses* out of the sacred Records, has describ'd

A. M.  
1656, &c.  
Ant. Chris.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

Window, he let go a Raven, as supposing that the Smell of dead Bodies wou'd allure him to fly a good Distance from the Vessel, but the Experiment did not do: The Raven, after several unsuccessful Flights, finding nothing but Water, return'd to the Ark again. Seven Days after this, he let fly a *Dove*, a Bird of a strong Pinion, and, from the remotest Places, always accusom'd to come Home, and therefore proper to make farther Discoveries. But she, finding nothing but Water likewise, immediately return'd to the Ark, and was taken in. After this, he waited seven Days more, and then sent her forth again; and she, in the Evening, brought in her Mouth an *Olive-Branch*, the Emblem of Peace, and a Token to *Noah*, that the Waters were abated much. Whereupon he waited seven Days more, and then let her fly the third Time; but she, finding the Waters gone, and the Earth dry, return'd no more: So that he was now thinking of uncovering the Roof, and going out of the Ark himself; but having a pious Regard to the Divine Providence, and Direction in all Things, he waited five and fifty Days longer, and then receiv'd Orders from God, for him, and his Family, to quit the Vessel, but to take Care, at the same Time, that every other Creature shou'd be brought forth with him.

THUS ended \* *Noah's* long and melancholy Confinement; which, by a due Computation, from the Time of his

it's being open, that he was at Prayers. Nor is it improbable, that this Window might have some visible Sign, either of the Name of God, or of the Holy City, or of the Sanctuary, or the like, inscrib'd on it; because it is a constant Tradition, that these Oratories, or Rooms for Prayer, were always so made, as to have their Angles answer to such certain Points of the Heaven, and to have the *Mark of Adoration* so evidently distinguish'd, that none might mistake it, if they cast but their Eye upon the Wall. Now, as the Practice among the *Jews* of worshipping in upper Rooms, with their Faces towards a Hole, or Window in the Wall, was never introduc'd by any positive Law, and yet universally prevail'd, 'tis reasonable to believe, that, at first, it was deriv'd from *Noah*, and that the Windows, in their *Oratories*, were made in Imitation of this *Hbalon*, or Point of Adoration, in the Ark. *Bibliotheca Biblica*, Vol. II. Occas. Annot. in the Appendix.

\* Mr. *Basnage* [in his *Antiq. Judaicq.* Tom. II. p. 399.] has given us the Kalendar of this melancholy Year of *Noah's* Confinement.



his going into the Ark, to that of his coming out, was exactly the Space of a *solar* Year.

A. M.  
1656, &c.  
Ant. Chris.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

*The* O B J E C T I O N.

“**B**UT, granting (c) that a Vessel, fashion’d according to the Description, which *Moses* gives us of the Structure of the Ark, cou’d live (as the Seamen phrase it)

in

*The Year of the World’s Creation 1656.*

Month.

I. *September*. *Mathuselah*, died at the Age of 969 Years.

II. *October*. *Noah*, and his Family enter’d the Ark.

III. *November* the 17th, the *Fountains of the great Deep* were broken open.

IV. *December* the 26th, the Rain began, and continu’d forty Days, and forty Nights.

V. *January*. All the Men and Beasts, that were upon the Earth, were bury’d under the Waters.

VI. *February*. The Rain continu’d.

VII. *March*. The Waters remain’d in their Elevation, till the 27th, when they began to abate.

VIII. *April* the 17th, the Ark rested on Mount *Ararat*.

IX. *May*. They did nothing, while the Waters were retreating.

X. *June* the 1st, the Tops of the Mountains appear’d.

XI. *July* the 11th, *Noah* let go a Raven, which (as *Basnage* thinks) return’d to him no more.

The 18th, he let go a Dove, which return’d.

The 25th, he let go the Dove again, which return’d with an Olive-Branch.

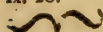
XII. *August* the 2d, the Dove went out the third Time, and return’d no more.

I. *September* the 1st, the dry Land appear’d.

II. *October* the 27th, *Noah* went out of the Ark with his Family. During this long Continuance in the Ark, the Form of Prayer, which some *Oriental* Writers make *Noah* to have offer’d unto God, runs in this Manner: “O Lord, thou art truly great, and there is nothing so great, as that it can be compar’d to thee; look upon us with an Eye of Mercy, and deliver us from the Deluge of Waters. I intreat this of thee for the Love of *Adam*, thy first Man; for the Love of *Abel*, thy Saint; for the Righteousness of *Seth*, whom thou hast lov’d. Let us not be reckon’d in the Number of those, who have disobey’d thy Commandments; but still extend thy merciful Care to us, because thou hast hitherto been our Deliverer, and all thy Creatures shall declare thy Praise. Amen.” *Calmet’s* Dictionary on the Words *Deluge* and *Noah*.

(c) *Parker’s Bibliotheca Biblica*, Vol. I. Part I. Occasional Annotat. xii.

A. M.  
1656, &c.  
Ant. Chris.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.



“ in such a Tempest of Waters so long together; yet what  
 “ can we think wou’d become of *Noah* and his Family,  
 “ with all the several Kinds of Birds, Beasts, and Reptiles,  
 “ (*d*) stowed up, all this while, in a close *Hutch*, without  
 “ the least Breath of fresh Air? How cou’d they see to go  
 “ about their Business (and certainly they had Business  
 “ enough, to attend such a Multitude of Creatures) when  
 “ they must have liv’d, all this while, without the least  
 “ Light either of Sun, Moon, or the Stars? And in this  
 “ State of Darknesh, wherein Day and Night to them were  
 “ both alike, how cou’d they possibly *measure* Time, or  
 “ tell the precise Number of the Months and Days, that  
 “ they had continu’d in the Ark?

“ THE Ark indeed, according to the Description of  
 “ *Moses*, was a large Building: But had it been ten times  
 “ larger, it cou’d never have contain’d the several Couples  
 “ of all Kinds, which were ordered to be brought into it.  
 “ Had they been huddled together, the wild and the tame,  
 “ the strong and the weak promiscuously, they wou’d have  
 “ soon dispatched one another, without troubling the De-  
 “ luge. Had proper Cells and Partitions been made for  
 “ them, ’tis hardly conceivable, what a prodigious Space,  
 “ such a Number, as was merely necessary, wou’d have  
 “ taken up. For, if we compute only the Creatures of  
 “ the *old World*, the Room allow’d them in the Ark will  
 “ hardly contain so many different *Species* together, with  
 “ their respective Food and Provender; but then, if we  
 “ take in all the Beasts of the *new World*, and such as are  
 “ found under the *Southern* Hemispheres, we shall scarce  
 “ find Room for the Animals themselves, much less for  
 “ the great Store of Provisions, that will be necessary to  
 “ keep them alive so long. But the greatest Wonder is,  
 “ (*e*) how the many Animals, which are peculiar to several  
 “ Parts of *America*, cou’d get into *Chaldea*, or where-  
 “ ever the Ark was built; and, after the Deluge was over,  
 “ cou’d return to their native Country again. Nay, even  
 “ allowing this to be practicable, it will still puzzle our  
 “ Imagination to conceive, how either Man, or Beast,  
 “ cou’d possibly live, by reason of the Sharpness of the Air,  
 “ when once the Ark came to be rais’d above the *Middle*  
 “ Region, above the Tops of the highest Mountains.

“ IT is a much more reasonable Scheme therefore, and  
 “ what rids us of all these Difficulties, to suppose, that the  
 Flood

(*d*) *Ibid.* Occasional Annot. xi. (e) H. Vossius de *Ætate*  
 Mundi, p. 283.

" Flood was not universal, but confin'd to some particular A. M.  
 " Countries ; that, as its primary Design was to destroy 1656, &c.  
 " Mankind only, (who cou'd hardly be thought, in so Ant. Christ.  
 " short a Time, to have overspread the whole Face of the 2349, &c.  
 " Earth) there was no Necessity to carry the Waters be- From Gen.  
 " yond the Bounds of what was inhabited ; and that the vi. 12. to  
 " Waters, requir'd to raise the Deluge some fifteen Cubits ix. 20.  
 " above the highest Mountains, are more, than what the  
 " Clouds, the Rivers, the Sea, and all the suppos'd Cavities  
 " of the Earth, were able to produce. For, to come to  
 " an Estimate of this, (*f*) we must first suppose Water  
 " enough to cover the plain Surface of the Earth, the Fields,  
 " and lower Grounds ; then we must heap up so much  
 " more upon this, as will reach above the Tops of the  
 " highest Mountains ; so that, drawing a Circle over the  
 " Tops of the highest Mountains, quite round the Earth,  
 " (suppose from Pole to Pole) and another to meet round  
 " the Middle of the Earth, all that Space or Capacity,  
 " contain'd within these Circles, is to be fill'd up with  
 " Water ; and what a prodigious Mass must this needs  
 " make ?

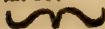
" IN a Word, we allow the Flood to have been so far uni-  
 " versal, that it overwhelm'd all the Parts of the then inha-  
 " bited World, and that all the Race of Mankind, except  
 " Noah's Family, was destroy'd in it ; but that it should  
 " extend itself over the whole Globe, we see no Manner of  
 " Reason, because the whole Globe was not then inha-  
 " bited : Nor can we find out, in the whole Store-House of  
 " Nature, a sufficient Quantity of Water to overflow it to  
 " the Height, which *Moses* talks of, even though the Whole  
 " of it had been inhabited. And therefore we may well  
 " be allow'd to conclude, that the Deluge was *local*, and  
 " might probably happen in that Tract of Ground,  
 " which lies between the four Seas, the *Persian*, the  
 " *Caspian*, the *Euxine*, and the *Syrian*, in which Com-  
 " pass are the *Tygris*, the *Euphrates*, and several other  
 " large Rivers, that might be contributory to the Inun-  
 " dation."

How many wise Ends the Providence of God might have Answer'd,  
 in bringing this Destruction upon the Earth, it is impossible by shewing  
 for us to find out ; but even supposing that he had but this the Deluge to  
 one, viz. to rid himself of a Generation, that was become be universal,  
 profligate, and past all Hopes of Amendment ; yet the from the  
 Number of  
 the World's  
 Inhabitants,

Number



A. M.  
1656, &c.  
Ant. Christ.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.



Number of Mankind, which, before the Flood, was vastly superior to what the present Earth perhaps is capable of sustaining, caus'd every Place to be inhabited, and that none might escape the avenging Hand, caus'd every Place to be overflow'd. And indeed, if we consider the Longevity of the first Inhabitants of the Earth, and the pretty near Equality of their Ages (which seem to have been providentially design'd for the quick Propagation of Mankind) we shall soon perceive, that, in the Space of 1600 Years, Mankind wou'd become so numerous, that the chief Difficulty wou'd be where we shou'd find Countries to receive them. For if, in the Space of about 266 Years (as the sacred History acquaints us) the Posterity of *Jacob*, by his Sons only (without the Consideration of *Dinah* his Daughter) amounted to *six hundred thousand* Males above the Age of twenty, all able to bear Arms, what Increase may not be expected from a Race of *Patriarchs*, living 6, 7, 8, or 9 hundred years a-piece, and some to the *five hundredth* Year of their Lives begetting Sons and Daughters. For, (g) if we suppose the Increase of the Children of *Israel* to have been gradual, and proportionate through the whole 266 Years, it will appear, that they doubled themselves every fourteen Years at least; and if we shou'd continue the like Proportion through the entire hundred and fourteen Periods (which the Space from the Creation to the Deluge admits) the Product, or Number of People on the Face of the Earth at the Deluge, wou'd at least be the hundredth in a *geometrick* double Proportion, or *Series* of Numbers, 2, 4, 8, 16, &c. where every succeeding one is double to that before it: And to how an immense Sum this Proportion wou'd arise, \* those, who know any Thing

(g) *Whiston's Theory of the Earth*, l. 3. c. 3.

\* The ingenious Dr. *Burnet* [in his *Theory of the Earth* l. 1.] has computed the Multiplication of Mankind in this Method. " If we allow the first Couple, *says he*, at the End of 100 Years, " or of the first Century, to have left ten Pair of Breeders (which " is no hard Supposition) there wou'd arise from these, in 1500 " Years, a greater Number, than the Earth was capable of, allowing every Pair to multiply in the same *decuple* Proportion, " that the first Pair did. But, because this wou'd rise far beyond " the Capacity of the Earth, let us suppose them to increase, in " the following Centuries, in a *quintuple* Proportion only, or, if " you will, only in a *Quadruple*, and then the Table of the " Multiplication of Mankind, from the Creation to the Flood, " wou'd stand thus :

Century

Thing of the Nature of *geometrick* Progressions, will soon perceive. So that had the *Antediluvians* only multiply'd as fast *before*, as it is certain the *Israelites* did *since* the Flood, the Number of Mankind, actually alive, and existing at the Deluge, must have been, not only more, than what the present Earth does contain, but prodigiously more, than what the whole Number of Mankind can be justly suppos'd, ever since the Deluge; nay indeed, with any Degree of Likelihood, ever since the first Creation of the World. Upon which Account, though this Calculation must not at all be esteem'd *real*, or to exhibit, in any Measure, the just Number of the Posterity of *Adam* alive at the Time of the Deluge; yet it certainly shews us, how vastly numerous (according to the regular Method of human Propagation) the Offspring of one single Person may be; how plentifully each Quarter of the World must then have been stock'd with Inhabitants; and that, consequently, to destroy its Inhabitants, the Inundation must have fallen upon every Quarter, and encompass'd the whole Globe.

A. M.  
1656, &c.  
Ant. Christ.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 2c.



AND accordingly, if we take the *Circuit* of the Globe, and enquire of the Inhabitants of every *Climate*, we shall find, (*b*) that the *Fame* of this Deluge is *gone through the Earth*, and that in every Part of the known World, there are certain Records and Traditions of it; that the *Americans* acknowledge, and speak of it in their Continent; that the *Chinese* (who are the most distant People in *Asia*) have the

From Tradition.

X 2 Tradition


Century 1 — 10  
2 — 40  
3 — 160  
4 — 640  
5 — 2560  
6 — 10240  
7 — 40960  
8 — 163840

Century 9 — 655360  
10 — 2621440  
11 — 10485760  
12 — 41943040  
13 — 167772160  
14 — 671088640  
15 — 2684354560  
16 — 10737418240

This Product is too excessive high, if compar'd with the present Number of Men upon the Face of the Earth, which I think is commonly estimated to be between three and four hundred Millions; and yet this Proportion of their Increase seems to be low enough, if we take one Proportion for all the Centuries. For, tho', in the reality, the same Measure cannot run equally thro' all the Ages, yet we have taken *this*, as moderate and reasonable, between the highest and the lowest; but if we had only taken a *triple* Proportion, it wou'd have been sufficient (all Things consider'd) for our Purpose.

(*b*) *Burnet's Theory, ibid.*

A. M.  
1656, &c.  
Ant. Christ.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.



Number of Mankind, which, before the Flood, was vastly superior to what the present Earth perhaps is capable of sustaining, caus'd every Place to be inhabited, and that none might escape the avenging Hand, caus'd every Place to be overflow'd. And indeed, if we consider the Longevity of the first Inhabitants of the Earth, and the pretty near Equality of their Ages (which seem to have been providentially design'd for the quick Propagation of Mankind) we shall soon perceive, that, in the Space of 1600 Years, Mankind wou'd become so numerous, that the chief Difficulty wou'd be where we shou'd find Countries to receive them. For if, in the Space of about 266 Years (as the sacred History acquaints us) the Posterity of *Jacob*, by his Sons only (without the Consideration of *Dinah* his Daughter) amounted to *six hundred thousand* Males above the Age of twenty, all able to bear Arms, what Increase may not be expected from a Race of *Patriarchs*, living 6, 7, 8, or 9 hundred years a-piece, and some to the *five hundredth* Year of their Lives begetting Sons and Daughters. For, (g) if we suppose the Increase of the Children of *Israel* to have been gradual, and proportionate through the whole 266 Years, it will appear, that they doubled themselves every fourteen Years at least; and if we shou'd continue the like Proportion through the entire hundred and fourteen Periods (which the Space from the Creation to the Deluge admits) the Product, or Number of People on the Face of the Earth at the Deluge, wou'd at least be the hundredth in a *geometrick* double Proportion, or *Series* of Numbers, 2, 4, 8, 16, &c. where every succeeding one is double to that before it: And to how an immense Sum this Proportion wou'd arise, \* those, who know any Thing

(g) *Whiston's* Theory of the Earth, l. 3. c. 3.

\* The ingenious Dr. *Burnet* [in his Theory of the Earth l. 1.] has computed the Multiplication of Mankind in this Method. " If we allow the first Couple, *says he*, at the End of 100 Years, " or of the first Century, to have left ten Pair of Breeders (which " is no hard Supposition) there wou'd arise from these, in 1500 " Years, a greater Number, than the Earth was capable of, allowing every Pair to multiply in the same *decuple* Proportion, " that the first Pair did. But, because this wou'd rise far beyond " the Capacity of the Earth, let us suppose them to increase, in " the following Centuries, in a *quintuple* Proportion only, or, if " you will, only in a *Quadruple*, and then the Table of the " Multiplication of Mankind, from the Creation to the Flood, " wou'd stand thus :

Century



Thing of the Nature of *geometrick* Progressions, will soon perceive. So that had the *Antediluvians* only multiply'd as fast *before*, as it is certain the *Israelites* did *since* the Flood, the Number of Mankind, actually alive, and existing at the Deluge, must have been, not only more, than what the present Earth does contain, but prodigiously more, than what the whole Number of Mankind can be justly suppos'd, ever since the Deluge; nay indeed, with any Degree of Likelihood, ever since the first Creation of the World. Upon which Account, though this Calculation must not at all be esteem'd *real*, or to exhibit, in any Measure, the just Number of the Posterity of *Adam* alive at the Time of the Deluge; yet it certainly shews us, how vastly numerous (according to the regular Method of human Propagation) the Offspring of one single Person may be; how plentifully each Quarter of the World must then have been stock'd with Inhabitants; and that, consequently, to destroy its Inhabitants, the Inundation must have fallen upon every Quarter, and encompass'd the whole Globe.

A. M.  
1656, &c.  
Ant. Christ.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 2c.



AND accordingly, if we take the *Circuit* of the Globe, and enquire of the Inhabitants of every *Climate*, we shall find, (*b*) that the *Fame* of this Deluge is *gone through the Earth*, and that in every Part of the known World, there are certain Records and Traditions of it; that the *Americans* acknowledge, and speak of it in their Continent; that the *Chinese* (who are the most distant People in *Asia*) have the

From Tradition.

X 2 Tradition

Century 1 — 10  
2 — 40  
3 — 160  
4 — 640  
5 — 2560  
6 — 10240  
7 — 40960  
8 — 163840

Century 9 — 655360  
10 — 2621440  
11 — 10485760  
12 — 41943040  
13 — 167772160  
14 — 671088640  
15 — 2684354560  
16 — 10737418240

This Product is too excessive high, if compar'd with the present Number of Men upon the Face of the Earth, which I think is commonly estimated to be between three and four hundred Millions; and yet this Proportion of their Increase seems to be low enough, if we take one Proportion for all the Centuries. For, tho', in the reality, the same Measure cannot run equally thro' all the Ages, yet we have taken *this*, as moderate and reasonable, between the highest and the lowest; but if we had only taken a *triple* Proportion, it wou'd have been sufficient (all Things consider'd) for our Purpose.

(*b*) *Burnet's Theory, ibid.*

A. M.  
1656, &c.  
Ant. Christ.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

Tradition of it; that the several Nations of *Africa* tell various Stories concerning it; and that in the *European* Parts, the Flood of *Deucalion* is the same with that of *Noah*, only related with some Disguise. So that we may trace the Deluge quite round the Globe, and (what is more remarkable still) every one of these People have a Tale to tell, some one Way, some another, concerning the Restoration of Mankind, which is a full Proof, that they thought all Mankind was once destroy'd in that Deluge.

*From Fossils.* NAY, instead of surrounding the Globe, we need only turn aside the Surface a little, and look into the Bowels of the Earth, and we shall find Arguments enough for our Conviction. For \* the Beds of *Shells* which are often found on the Tops of the highest Mountains, and the petrify'd *Bones*, and *Teeth* of *Fishes*, which are dug up some hundreds of Miles from the Sea, are the clearest Evidences in the World, that the Waters have, some Time or other, overflow'd the highest Parts of the Earth: Nor can it, with any Colour of Reason, be asserted, that these subterraneous Bodies are only the *Mimickry*, or Mock-Productions of Nature, for, that they are real Shells, the nicest Examination

\* A learned Author, who has lately undertaken an *Examination of Revelation*, has enforc'd this Argument with a good deal of Life and Spirit. "Whereas *Moses* assures us, says he, that the *Waters prevail'd fifteen Cubits above the highest Mountains*, let the Mountains themselves be appeal'd to for the Truth of this Assertion. Examine the highest Eminences of the Earth, and they all, with one Accord, produce the Spoils of the Ocean, deposited upon them on that Occasion, the Shells and Skeletons of Sea-Fish, and Sea-Monsters of all Kinds. The *Alps*, the *Apennine*, the *Pyrenees*, the *Andes*, and *Atlas*, and *Ararat*, every Mountain of every Region under Heaven, from *Japan* to *Mexico*, all conspire, in one uniform, universal Proof, that they all had the Sea spread over their highest Summits. Search the Earth, and you will find the *Mouse-Deer*, Natives of *America*, buried in *Ireland*; *Elephants*, Natives of *Asia* and *Africa*, buried in the Midst of *England*; *Crocodiles*, Natives of the *Nile*, in the Heart of *Germany*; *Shell-Fish* never known in any but the *American* Seas, together with entire Skeletons of *Whales*, in divers other Countries; and what is more, Trees and Plants of various Kinds, which are not known to grow in any Region under Heaven. All which are a perfect Demonstration, that *Moses's* Account of the Deluge is incontestably true." Part I. Dissertation II.

Examination both of the Eye and Microscope does evince, and that they are true Bones, may be prov'd by burning them, which (as it does other Bones) turns them first into a Coal, and afterwards into a *Calx*.

A. M.  
1656, &c.  
Ant. Christ.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

THESE Considerations bid fair for the Universality of the Deluge; but then, if we take in the Testimony of Scripture, this puts the Matter past all Doubt. For, when we read, that, by reason of the Deluge, *(i) every living Substance was destroyed, which was upon the Face of the*

From Scrip-  
ture.

*Ground, both Man and Cattle, and the creeping Things, and the Fowl of the Heaven; that, during the Deluge, (k) the Waters exceedingly prevailed, and all the high Hills that were under the whole Heavens were covered; and that, when the Deluge was over, God made a Covenant with Noah, that (l) there should be no more a Flood to destroy the Earth, and to cut off all Flesh; we cannot but conclude, that every Creature under Heaven, except what was preserv'd in the Ark, was swept away in the general Devastation.*

AND, indeed, unless this Devastation was general, we can hardly conceive what Necessity there was for any Ark at all. *(m) Noah*, and his Family, might have retir'd into some neighbouring Country, as *Lot* and his Family sav'd themselves by withdrawing from *Sodom*, when that City was to be destroy'd. This had been a much better Expedient, and might have been done with much more Ease, than the great Preparations, he was ordered to make, of a large Vessel, with Stalls and Apartments for the Reception of Beasts and Birds. *Beasts* might have possibly sav'd themselves by Flight; but if they did not, *Noah* might, after the Deluge, have furnish'd himself from other Places, which this Desolation had not reach'd; and as for the *Birds*, they, without much Difficulty, might have flown to the next dry Country, perching upon Trees, or the Tops of Mountains, by the Way, to rest themselves if they were tir'd, because the Waters did not prevail upon the Earth all on a sudden, but swell'd by Degrees to their determinate Height.

And from  
Reason.

Now, if the Swelling of these Waters to a Height, superior to that of the loftiest Mountains, was only *topical*, we cannot but allow, that, unless there was a Miracle to keep them up on Heaps, they would certainly flow all over the Earth; because these Mountains are certainly high enough to have made them fall every Way, and join with the Seas,

X 3

which

*(i)* Gen. vii. 23. *(k)* Ch. vii. 19. *(l)* Ch. ix. 11. *(m)* *Burnet's Theory*, l. 1.



A. M. 1656, &c.  
Ant. Christ.  
2340, &c.  
From Gen.  
vi. 12. to  
ix. 20.

which environ the Earth. All liquid Bodies, we know, are diffusive: Their Parts, being in Motion, have no Tie, or Connection one with another, but glide, and fall off any Way, as Gravity and the Air press them; and therefore, when the Waters began to arise at first, long before they cou'd swell to the Height of the Hills, they wou'd diffuse themselves every Way, and thereupon all the Valleys and Plains, and the lower Parts of the Earth, wou'd be fill'd all the Globe over, before they cou'd rise to the Tops of the Mountains in any Part of it. So vain and *unphilosophical* is the Opinion of those, who, to evade the Difficulty of the Question, would fain limit or restrain the Deluge to a particular Country, or Countries. For, if we admit it to be *universal*, say they, where shall we find a sufficient Quantity of Water to cover the Face of the Earth, to the Height, that *Moses* mentions?

Whence the  
Sufficiency of  
Water, va-  
rious Con-  
jures.

SOME indeed have thought it the best, and most com-  
pendious Way, to call in the Arm of Omnipotence at once,  
and to affirm, that *God created Waters on purpose to make  
the Deluge, and then annihilated them again, when the  
Deluge was to cease.* But our Business is not here to en-  
quire what God cou'd work by his Almighty Power; but to  
account for this Event, in the best Manner we can, from  
natural Causes. (*n*) *Moses*, it is plain, has ascrib'd it to  
natural Causes, the continu'd Rains for forty Days, and the  
Disruption of the great *Abyss*; and the Manner of its gra-  
dual *Increase* and *Decrease*, wherein he has represented it, is  
far from agreeing with the instantaneous Actions of Creation  
and Annihilation.

OTHERS, instead of a Creation, have suppos'd a *Trans-  
mutation* of Element, viz. either a *Condensation* of the Air,  
(*o*) or a *Rarefaction* of the Waters; but neither of these  
Expedients will do: For, besides that Air is a Body of a  
different Species, and (as far as we know) cannot, by any  
Compressiion or Condensation, be changed into Water, even  
upon the Supposition that all the Air in the Atmosphere were  
in this Manner condens'd, it wou'd not produce a Bed of  
Water, over all the Earth, above two and thirty Foot deep;  
because it appears by undoubted Experiment, that a Co-  
lumn of Air from the Earth to the Top of the Atmosphere,  
does not weigh more, than two and thirty Feet of Water:  
Much

(*n*) *Burnet's Theory*, l. i. c. 3.      (*o*) *Kircher de Arcâ Noë*,  
l. 2. c. 4.

Much less wou'd the Expedient of *Rarefaction* answer the Purpose, (*p*) because, if we suppose the Waters but fifteen Times *rarer*, than they naturally are, (as we must certainly do, to make them reach the Tops of the highest Mountains) it will be difficult to conceive, how they cou'd either drown Man or Beast, keep alive the Fish, or support the heavy Bulk of the Ark. The Truth is, *Moses*, in his Account of the Deluge, says not one Word of the *Transmutation of Elements*, the forty Days Rain, and the Disruption of the Abyss, are the only Causes, which he assigns, and these, very likely, will supply us with a sufficient Quantity of Water, when other Devices fail.

(*q*) A VERY sagacious *Naturalist* observing that, at certain Times, there are extraordinary Pressures on the Surface of the Sea, which force the Waters outwards upon the Shores to a great Height, does very reasonably suppose, that the Divine Power might, at this Time, by the Instrumentality of some natural Agent, to us at present unknown, so *depress* the Surface of the Ocean, as to force up the Water of the *Abyss* through certain Channels and Apertures, and so make them a partial, and concurrent Cause of the Deluge. It cannot be denied indeed, but that the Divine Providence might, at the Time of the Deluge, so order and dispose *second* Causes, as to make them raise, and impel the Water to an Height sufficient to overflow the Earth; but then, because there must be another Miracle requir'd to suspend the Waters upon the Land, and to hinder them from running off again into the Sea, our Author seems to give the Preference to another Hypothesis, which, at the Time of the Deluge, supposes the Center of the Earth to have been chang'd, and set nearer to the Center or Middle of our Continent, whereupon the *Atlantick* and *Pacifick* Oceans must needs press upon the *subterraneous Abyss*, and so compel the Water to run out at those wide Mouths, and Apertures, which the Divine Power had made in breaking up the *Fountains* of the *great Deep*. Thus the Waters being pour'd out upon the Face of the Earth, and its Declivity chang'd by the Removal of the Center, they cou'd not run down to the Sea again, but must necessarily stagnate upon the Earth, and overflow it, till upon its Return to it's old Center, they in like Manner wou'd retreat to their former Receptacles. But the Misfortune of this Hypothesis is, that

X 4

besides

(*p*) *Burnet's Theory* and *Le Clerc's Commentary*. (*q*) *Ray* in his *Physico-Theological Discourse* concerning the Deluge.

A. M.  
1656, &c.  
Ant. Christ.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

A. M.  
1656, &c.  
Ant. Chris.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

besides the Multitude of Miracles requir'd in it, it makes the Deluge *Topical*, and confin'd to our Continent only, whereas, according to the Testimony of the Spirit of God in the Holy Scripture, it was certainly *universal*.

(r) A VERY ingenious *Theorist* seems to be of Opinion himself, and labours to persuade others, that the \* Deluge was occasion'd by the Dissolution of the *primæval* Earth; the Dissolution of the Earth by the Fermentation of the enclos'd

(r) Dr. Burnet.

\* To have a more perfect Idea of the Author's Scheme, we must remember, that he conceives the first Earth, from the Manner of its Formation, to have been externally regular and uniform, of a smooth and even Surface, without Mountains, and without a Sea; and that all the Waters, belonging to it, were enclos'd within an upper *Crust*, which form'd a stupendous Vault around them. This vast Collection of Waters he takes to have been the *great Deep*, or *Abyss* of *Moses*, and that the Disruption of it was the chief Cause of the Deluge. For he supposes, that the Earth being, for some hundreds of Years, expos'd to the continual Heat of the Sun, which, by reason of the *perpendicular* Position, which, as he imagines, the Earth's *Axis* then had to the Plane of the *Ecliptic*, was very intense, and not allay'd by the Diversity of Seasons, which now keep our Earth in an Equality of Temper; its exterior *Crust* was, at length, very much dried, and when the Heat had pierc'd the *Shell*, and reach'd the Waters beneath it, they began to be *rarefied*, and rais'd into Vapours, which Rarefaction made them require more Space, than they needed before, and finding themselves pent in by an exterior Earth, they press'd with Violence against the *Arch* to make it yield to their *Dilatation*: And as the repeated Action of the Sun gave Force to these enclos'd Vapours more and more, so, on the other Hand, it weaken'd more and more the Arch of the Earth, that was to resist them, sucking out the Moisture, that was the Cement of its Parts, and parching and chapping it in sundry Places; so that, there being then no Winter to close up its Parts, it, every Day, grew more and more dispos'd to a Dissolution, till, at length, when God's appointed Time was come, the whole *Fabrick* broke; the Frame of Earth was torn in Pieces, as by an Earthquake; and those great Portions or Fragments, into which it was parted, fell down into the *Abyss*, some in one Posture, and some in another. Thus the Earth put on a new Form, and became divided into Sea, and Land; the greatest Part of the *Abyss* constituting our present Ocean, and the rest filling up the Cavities of the Earth. Mountains and Hills appear'd on the Land, Islands in the Sea, and



clos'd Waters ; the Fermentation of the Waters, by the continu'd intense Heat of the Sun ; and the great Heat of the Sun, by the perpendicular Position of the *Axis* of the Earth to the Plane of the *Ecliptick*. But allowing the Position of the Earth to be what he imagines, (s) yet it seems difficult to conceive, how the Heat of the Sun should be so intense, as to cause great Cracks in it, and so raise the Waters in it into Vapours ; or how the Waters, thus *rarefy'd*, should be of Force sufficient to break through an Arch of solid Matter, lying upon them some hundred Miles thick. 'Tis much more probable, that if the Action of the Sun was so strong, the Abyss (which the Theorist makes the only Storehouse of Waters in the first Earth) wou'd have been almost quite exhausted, before the Time of the Deluge ; nor can we believe that this Account of Things is any Way consonant to the *Mosaic* History, which describes a gradual Rise and Abatement, a long Continuance of the Flood, and not such a sudden Shock and Convulsion of Nature, as the *Theorist* intends, in which, without the Divine Intervention, it was impossible for the Ark to be sav'd.

A. M.  
1656, &c.  
Ant. Chr. 7.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

(t) ANOTHER learned *Theorist* endeavours to solve the whole Matter, and supply a Sufficiency of Water, from the *Trajection* of a Comet. For he supposes, “ That, in its Descent towards the Sun, it press'd very violently upon the Earth, and by that Means, both rais'd a great Tide in the Sea, and forc'd up a vast Quantity of *subterraneous* Waters ; that as it pass'd by, it involv'd the Earth in its *Atmosphere* for a considerable Time ; and, as it went off, left a vast Tract of its Tail behind, which (together with the Waters, press'd from the Sea, and from the great *Abyss*) was enough to cover the Face of the whole Earth, for the perpendicular Height of three Miles.” But (to pass by smaller Objections) that which seems to destroy his whole Hypothesis is this——(u) That it is far from being clear, whether the *Atmosphere* of a Comet be a watery Substance or not. The Observations of the most curious Enquirers make it very probable, that the *Circle* about the Body

and Rocks upon the Shore, so that, at one Shock, Providence dissolv'd the *old* World, and made a *new* one out of its Ruin. Vide the Universal History, l. 1. c. 1. where this Extract out of *Burnet's* Theory is made.

(s) *Keil's* Examination of *Burnet's* Theory. (t) Mr. *Whiston*.  
(u) *Keil's* Answer to *Whiston's* Theory, and *Nicholl's* Conference, Vol. I.

A. M.  
1656, &c.  
Ant. Chrif.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.



dy of a Comet is nothing, but the curling or winding round of the Smoak, rising, at first, to a determinate Height, from all Parts of the Comet, and then making off to that Part of it, which is opposite to the Sun; and if this Opinion be true, the Earth, by passing through the Atmosphere of a Comet, ran a greater Risque of a Conflagration, than a Deluge.

THESE are the several Expedients which the Wit of Men have devis'd, to furnish a sufficient Quantity of Water, in order to effect a Deluge, but all incompetent for the Work. Let us now turn to the sacred Records, and see, what the two general Causes, assign'd therein, *the opening of the Windows of Heaven*, and *the breaking up of the Fountains of the great Deep*, are able to supply us with, upon this Occasion.

The Two  
Reasons  
which the  
Scripture  
assigns.

1. Continued  
Rains.

I. BY *the Opening of the Windows of Heaven*, must be understood the causing the Waters, which were suspended in the Clouds, to fall upon the Earth, not in ordinary Showers, but in Floods, or (as the Septuagint translate it) in *Cataracts*, (x) which Travellers may have the truest Notion of, who have seen those prodigious Falls of Water, so frequent in the *Indies*, and where the Clouds many Times do not break into Drops, but fall, with a terrible Violence, in a Torrent.

How far these Treasures of Waters in the Air might contribute to the general Inundation, we may, in some Measure, compute from what we have observ'd in a *Thunder-Cloud*, (y) which, in the Space of less than two Hours, has sometimes pour'd down such a vast Quantity of Water, as, besides what sunk into the dry and thirsty Ground, and fill'd all the Ditches and Ponds, has caus'd a considerable Flood in the Rivers, and set all the Meadows on float.

Now had this Cloud (which, for ought we know, mov'd forty Miles forward in its Falling) stood still, and emptied all its Water upon the same Spot of Ground, what a sudden and incredible Deluge wou'd it have made in the Place? What then must we suppose the Event to have been, when the *Flood-Gates of Heaven* were all open'd, and on every Part of the Globe, the Clouds were incessantly pouring out Water with such Violence, and in such Abundance, for forty Days together?

IT

(x) *Patrick's Commentary.*

(y) *Ray on the Deluge.*

IT is impossible for us indeed to have any adequate Conception of the Thing, (z) though the vast Inundations which are made every Year in *Egypt*, only by the Rains which fall in *Ethiopia*, and the like annual Overflowings of the great River *Oroonoque* in *America*, whereby many Islands and Plains, at other Times inhabited, are laid twenty Feet under Water, between *May* and *September*, may give us a faint Emblem, and be of some Use to cure our Infidelity in this Respect.

2. THE other Cause which the Scripture makes Mention of, is the *Breaking up of the Fountains of the great Deep*, whereby those Waters which were contain'd in vast Quantities, in the Bowels of the Earth, were forc'd out, and thrown upon the Surface of it. (a) That there is a mighty Collection of Waters enclos'd in the Bowels of the Earth, which constitutes a large Globe, in the interior or central Part of it; and that the Waters of this Globe communicate with that of the Ocean, by Means of certain *Hiatus*, or Apertures, passing between it and the Ocean, \* is evident from the *Caspian* and other Seas, which receive into themselves many great Rivers, and, having no visible Outlets, must be suppos'd to discharge the Water, they receive, by subterraneous Passages into this Receptacle, and, by its Intervention, into the Ocean again. The (b) *Mediterranean* in particular, besides the many Rivers that run into it, has two great Currents of the Sea, one at the *Streights of Gibraltar*,

(z) *Patrick's Commentary.*

(a) *Woodward's Natural History.*

\* The *Caspian* Sea is reckon'd in Length to be above an hundred and twenty *German* Leagues, and in Breadth, from East to West, about ninety of the same Leagues. There is no visible Way for the Water to run out; and yet it receives into its Bosom near an hundred large Rivers, and particularly the great River *Volga*, which of itself is like a Sea for Largeness, and suppos'd to empty so much Water into it in a Year's Time, as might suffice to cover the whole Earth; and yet it is never increas'd nor diminish'd, nor is observ'd to ebb or flow, which makes it evident, that it must necessarily have a *subterraneous* Communication with other Parts of the World. And accordingly, Father *Avril*, a modern Traveller, tells us, that near the Coast of *Xy-lan* there is in this Sea a mighty *Whirlpool*, which sucks in every Thing that comes near it, and consequently has a Cavity in the Earth, into which it descends. Vid. *Moll's Geography* at the End of *Persia* in *Asia*, p. 67. *Stillingfleet's Orig. Sac.* l. 3. c. 4. and *Bedford's Scripture Chronology*, c. 12.

(b) *Nicholls's Conference*, Vol. I.



A. M.  
1656, &c.  
Ant. Chriſt.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

*braltar*, and the other at the *Propontis*, which bring in ſuch vaſt Tides of Water, that, many Ages ago, it muſt have endanger'd the whole World, had it not empty'd itſelf, by certain ſecret Paſſages, into ſome great Cavity underneath. And, for this Reaſon, ſome have imagin'd, (c) that the Earth altogether is one great Animal, whoſe *Abyſs* ſupplies the Place of the Heart in the Body of the Earth, to furniſh all its *Aqueducts* with a Sufficiency of Water, and whoſe *ſubterraneous* Paſſages are like *Veins* in the Body, which receive Water out of the Sea, as the Veins do Blood out of the Liver, and, in a continu'd Circulation, return it to the Heart again.

HOWEVER this be, 'tis certainly more than probable (be-  
cauſe a Matter of Divine Revelation) that there is an im-  
menſe Body of Water enclos'd in the Center of the Earth,  
to which the Pſalmiſt plainly alludes, when he tells us, that  
(d) *God founded the Earth upon the Seas, and eſtabliſhed it  
upon the Floods*; that (e) *he ſtretched out the Earth above  
the Waters*; that (f) *he gathered up the Waters as in a  
Bag*, (ſo the beſt Translations have it) *and laid up the  
Deep as in a Store-houſe*. Nay, there is a Paſſage or two in  
the Proverbs of Solomon (where *Wiſdom* declares her Anti-  
quity, and Pre-exiſtence to all the Works of the Earth)  
which ſets before our Eyes, as it were, the very Form and  
Figure of this Abyſs: (g) *When he prepared the Heavens, I  
was there, when he ſet a Compaſs upon the Face of the Deep,  
and ſtrengthened the Fountains of the Abyſs*. Here is men-  
tion made of the Abyſs, and of the Fountains of the Abyſs;  
nor is there any Queſtion to be made, but that the Foun-  
tains of the Abyſs here are the ſame with thoſe, which *Mo-  
ſes* mentions, and which, as he tells us, were *broken up* at  
the Deluge. And what is more obſervable in this Text,  
the Word, which we render *Compaſs*, properly ſignifies a  
*Circle*, or *Circumference*, or an *Orb*, or *Sphere*: So that,  
according to the Teſtimony of *Wiſdom*, who was then pre-  
ſent, there was, in the Beginning, a Sphere, Orb, or Arch,  
ſet round the Abyſs, by the Means of which, *the Fountains  
thereof were ſtrengthened*; for we cannot conceive, how  
they cou'd have been *ſtrengthened* any other Way, than by  
having a ſtrong Cover, or Arch made over them.

IF

(c) *Stillington's Orig. Sacr.* (d) *Pſal. xxiv. 2.*  
(e) *Pſal. cxxxvi. 6.* (f) *Pſal. xxxiii. 7.* (g) *Prov.*  
*viii. 27, 28. Sir Walter Raleigh's Hiſtory.*

IF such then be the Form of this *Abyss*, that it seems to be a vast Mass, or Body of Water, lying together in the Womb of the Earth, it will be no hard Matter to compute what a plentiful Supply might have been expected from thence, in order to effect an universal Deluge. (b) For, if the Circumference of the Earth (even according to the lowest Computation) be 21000 Miles, the Diameter of it (according to that Circumference) 7000 Miles; and consequently from the Superficies to the Center, 3500 Miles; and if (according to the best Account) \* the highest Mountain in the World (taking its Altitude from the Plain it stands upon) does not exceed four *perpendicular* Miles in Height; then we cannot but conclude, that in this *Abyss*, there would be infinitely more Water than enough, when drawn out upon the Surface of the Earth, to drown the Earth to a far greater Height, than *Moses* relates. In a Word, since it is agreed on all Hands, that, in the Time of the *Chaos*, the Waters did cover the Earth, insomuch that nothing of it cou'd be seen, till God was pleas'd to make a Separation: Why shou'd it be thought so strange a Thing, that, upon a proper Occasion, they shou'd be able to cover the Earth again; (i) especially when the Waters *above the Firmament* came down to join those *below*, as they did at the Beginning?

(k) *SENECA*, treating of that *fatal Day* (as he calls it) when the Deluge shall come, (for he suppos'd that the World

(b) *Patrick's Commentary*.

\* It is very probable, that Men are exceedingly mistaken as to the Height of Mountains, since, upon Examination, it appears, that the highest in the World is not four Miles perpendicular. *Olympus*, whose Height is so extoll'd by the Poets, does not much exceed a Mile and a half. The Mount *Athos*, which is said to cast its Shadow into the Isle of *Lemnos*, (according to *Pliny* 87 Miles) is but two Miles in Height; nay, the very Pike of *Teneriff*, which is reputed the highest Mountain in the World, may be ascended in three Days, which (according to the Proportion of eight Furlongs to a Day's Journey) make it much about the Height of a German Mile perpendicular, as *Varenius* confesses. And, as for those Mountains in *Peru*, in Comparison of which (as the *Spaniards* tell us) the *Alps* are no more than *Cotages*, they themselves allow, that they may be ascended in four Days, which still reduces them much within the Compass of four Miles, and thereby makes the Account of the Flood, and its over-topping the highest Mountains, not so improbable as some imagine. *Stillingfleet's Orig. Sacr.* lib. iii. cap. 4.

(i) *Vid.* l. i. c. i. p. 6.

(k) *Nat. Quæst.* l. 3. c. 27.

A. M.  
1656, &c.  
Ant. Chris.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

Its Sufficiency to drown the World.

A. M.  
1656, &c.  
Ant. Chrif.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

World was to be destroy'd *alternately*, first by Water, and after that by Fire) and questioning how it might be effected; whether by the Force of the Ocean overflowing the Earth, by perpetual Rains without Intermiffion, by the Swelling of Rivers, and opening of new Fountains, or (what he rather fuppofes) by a general Concourse and Combination of all these Causes, concludes his Enquiry at laft with these remarkable Words. "There are vast Lakes, *says he*, which "we do not fee, much of the Sea, which lies hidden and "concealed, and many Rivers, which glide in Secret; so "that there may be Causes of a Deluge on all Sides, when "some Waters flow under the Earth, others flow round "about it, and being long pent up, may overwhelm it. "And, as our Bodies sometimes difsolve into Sweat, so the "Earth shall melt, and, without the Help of other Causes, "shall find *in itself* what shall drown it.— There being, "in all Places, both openly and secretly, both from above, "and from beneath, an Eruption of Waters ready to over- "flow and destroy it."

BUT whatever Solutions we may gather, either from sacred or profane Authors, it seems necessary, after all, to call in the Divine Power to our Assistance. (1) For, tho' the Waters, which cover'd the Earth at the Creation, might be fufficient to cover it again; yet, how this cou'd be effected by mere natural Means, cannot be conceiv'd. Tho' the Waters, fufpended in the Clouds, might fall in great Torrents for some Time; yet, when once their Store was exhausted (as at this Rate it cou'd not laft long) nothing, but an Almighty Voice, cou'd have commanded a fresh Supply of forty Days Continuance from those other *planetary* Spaces, where he had fettled their Abode: And, tho' the *subterraneous* Stores did certainly contain a Fund fufficient to compleat the Deluge, yet there wanted, on this Occasion, an Almighty Hand, either to break down the Arch, which enclos'd the *Abyfs*, or by some secret Passages, to force the Waters out of it upon the Surface of the Earth; and so stopping the *Reflux*, fufpend them for fuch a determinate Time, at fuch an Elevation. There needed some Almighty Hand, I fay, to do this: And, accordingly, we may obferve, that, tho' *Moses* makes mention of two natural Causes, that might be conducive to the Work, yet he introduces God, as fuper-intending these Causes, and affuming indeed the whole Performance to himself: For *behold I, even I, do bring a Flood*



*Flood of Waters upon the Earth, to destroy all Flesh, wherein is the Breath of Life, from under Heaven, and every Thing that is on the Earth shall die.*

A. M.  
1656, &c.  
Ant. Chriſt.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

THUS, with the Help and Concurrence of God, we have found a ſufficient Quantity of Water for the Deſtruction of the *old* World: Let us now conſider the Make and Capacity of the Veſſel, wherein the ſeveral Animals, that were to replenish the *new*, were to be preſerv'd.

(*m*) Cou'd we but imagine, that, by ſome ſtrange Revolution, the whole Art of Shipping ſhou'd come to be loſt in this Part of the World, and that there happen'd to remain ſuch a ſhort Account of one of our largeſt Ships (the *Royal Anne*, for Inſtance) as that it was ſo many Foot long, broad, and deep; cou'd contain in it ſome Hundreds of Men, with other living Creatures, and Proviſions for them all, during ſeveral Months; and that the Strength of it was ſuch, that it was not broken in Pieces, all the Time that the great Storm endur'd; wou'd it not be very pleaſant for any one to conclude from hence, that this Ship, according to the Deſcription of it, was nothing but an *oblong Square*, without any more Contrivance than a common Cheſt, made by the moſt ignorant Joiner? And yet ſuch are ſome Men's Inferences, when they talk of this noble Structure.

Moſes's  
Manner of  
deſcribing  
the Ark.

MOSES indeed makes mention of little elſe, but the Dimensions of the Ark, its Stories, and Capacity to hold the Things to be plac'd in it; but it does not therefore follow, but that it might have the Convexity of a *Keel* (as many large flat-bottom'd Veſſels have) as well as a *Prow* to make it cut the Waters more eaſily. The Deſign of the Veſſel however was not to *make Way* (as they call it at Sea) but to preſerve its Inhabitants; and this it was more capable of doing (as † may be prov'd to a Demonſtration) than if it had

Its Deſign to  
float in calm  
Weather.

(*m*) Biblioth. Biblica. Occaſ. Annot. xiii.

† For let us ſuppoſe, that, without any Addition of Art, it was nothing more than an *Oblong ſquare*, whoſe Length was *ſextuple* to the Breadth, and *decuple* to the Height; it is demonſtrable, that a Piece of Wood of that Proportion being lighter than the Water, will be always ſupported by it. For Inſtance, take a Plank of Oak exactly ſquare; let it be one Foot broad, ſix Foot long, and ſeven or eight Inches thick, anſwering the Proportion of the Ark; there is no Body, I believe, will ſay, that any Waves, or Winds, will be ſtrong enough to break this Piece of Timber, notwithstanding its *Right Angles*. Now, let any Solid of this Faſhion be multiply'd in a *decuple*, *centuple*, or *millecuple*

A. M. 1656, &c.  
Ant. Chris.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

had been built according to the most modern Model, even supposing the Waters, from the first to the last, to have been never so boisterous. But this they were not: Whatever Storms and Convulsions there might be in particular Places, when the *Flood-Gates of Heaven were at first opened; and the Fountains of the Great Deep broken up* (and then the Ark was not afloat) the Sacred Text takes no Notice of any rough Weather, till after the 150 Days of the Flood's gradual Increase, when, upon the ceasing of the Rains from above, and the Waters from beneath, God sent forth a strong driving Wind, but then the Ark was at rest. So that, all the Time that the Ark was afloat, or (as the Scripture expresses it) while it *went on the Face of the Waters*, the Winds were asleep, and the Weather, tho' rainy, was free from all Storms and angry Commotions. Upon the whole therefore we may conclude, that, be the Structure of the Ark what it will, it was certainly suited, both to the Burthen it was to carry, and the Weather it was to live in; and on this, and sundry other Accounts, \* upon Experiment perhaps it may be found to be the most compleat and perfect Model, that ever was devis'd.

Its Capacity  
to hold every  
Thing, that  
was to be  
put in it.

HAD we never seen a Ship, and shou'd be told what a Number of Men, and what a Quantity of Provision, and Merchandize, one of the largest Rates will carry, it wou'd seem no less incredible to us, than what *Moses* tells us of the Things, which were contain'd in the Ark. The Ark, according

*millecuple* Proportion, and let the Force of the Waves, and the invasive Power of the Wind, be multiply'd also with it in the same Proportion, the Resistance of a *rectangular Solid* (which is perfectly impenetrable, and exactly the Case of the Ark) will be Proof against any given Force whatever. *Bibliotheca Biblica*. Vol. I. Occas. Annot. xiii.

\* About the Beginning of the last Century, *Peter Jansen*, a Dutch Merchant, caus'd a Ship to be built for him, answering, in its respective Proportions, to those of *Noah's Ark*, the Length of it being 120 Foot, the Breadth of it 20, and the Depth of it 12. At first this was look'd upon no better than as a *fanatical* Vision of this *Jansen* (who was by Profession a *Menonist*) and, whilst it was building, he and his Ship were made the Sport of the Seamen, as much as *Noah* and his Ark cou'd be. But afterwards it was found that Ships, built in this Fashion, were, in the Time of Peace, beyond all others most commodious for Commerce; because they wou'd hold a third Part more, without requiring any more Hands, and were found far better *Runners*, than any made before. *Bibliotheca Biblica*, *ibid*.

according to his Account, was 300 Cubits in Length, 50 in Breadth, and 30 in Height; and if we suppose the Cubit here mention'd at the lowest Computation, to be but a Foot and an half long, yet was the Length of it (according to that Proportion) 450 Feet, the Breadth 75, and the Height 45; and consequently, the whole Capacity 1,580,750 cubical Feet, which was Space enough, in all Conscience, to receive every Thing, and much more than every Thing, that was to be contain'd in it. For it appears from the sacred Text, that the Form of the Ark was *rectangular*; (n) and being intended only for a Kind of Float, to swim above the Water, the Flatness of its Bottom did render it much more capacious. It appears from the same Text, that this Ark consisted of three Stories, and the whole Height of it being 45 Feet, it may well be suppos'd, that this Height was equally divided among the three Stories, and so each Story was 15 Foot high, only deducting a Foot and a half, or one Cubit, for the Slope of the Roof, or the Cover of the upper Story. (o) 'Tis likewise pretty well agreed by Interpreters, that the lowest Story was appointed for four-footed Animals, as most commodious for them; the middle Story for their Provender, and what they were to live upon; and the upper Story partly for the Birds, and what they were to eat, and partly for *Noah*, and his Family, together with their Utensils: And, that each of these Stories was spacious enough to receive what was to be put therein, will appear to any one, who will give himself the Trouble \* of making a *geometrical* Calculation.

He

(n) *Wilkins's* Essay towards a real Character: (o) *Wells's* Geography, Vol. I. cap. 2. *Lamy's* Introduction.

\* *Buteo* has plainly demonstrated, that all the Animals, contain'd in the Ark, cou'd not be equal to 500 Horses; (the learned *Heidegger*, from *Temporarius*, makes them 400 Oxen;) and yet it is not to be question'd, but that a Building, very near as long as *St. Paul's* Church, and as broad as the Middle Isle of that Church is high within, is capable of affording Stabling for such a number of Horses. Vid. Dr. *Bundy's* Translation of *Lamy's* Introduction. *Kircher* (in his *Arca Noë*, c. 8.) has given us large Calculations of the Dimensions of the Ark, and from thence concludes, that this Vessel was capacious enough to receive, not only *Noah* and his Family, all other Creatures and their Food, but even an entire Province likewise. *Wilkins* (in his *Essay towards a real Character*) and from him *Wells* (in his



A. M.  
1656, &c.  
Ant. Chrif.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

The Num-  
ber of Ani-  
mals.

HE who looks upon the Stars, as they are confusely scatter'd up and down in the Firmament, will think them to be (what they are sometimes call'd) *innumerable*, and above the Power of all *Arithmetick* to count; and yet, when they are distinctly reduc'd to their particular *Constellations*, and describ'd by their several Places, Magnitudes, and Names, it appears, that of those, which are visible to the naked Eye, there are not many more than a thousand in the whole Firmament, and few more than half so many (even taking in the *minuter* Kinds of them) to be seen at once in any *Hemisphere*. And, in like Manner, he, who shou'd put the Question, *How many Kinds of Beasts, or Birds, there are in the World?* wou'd be answer'd, even by such, as, in other Respects, are knowing and learned enough, that there are so many hundred of them, as cannot be enumerated; whereas, upon a distinct Enquiry into all such, as are yet known, or have been describ'd by credible Authors, it will appear, that they are much fewer, than is commonly imagin'd, (*p*) not an hundred Sorts of Beasts, and not two hundred of Birds.

And why  
fewer than  
is imagin'd.

AND yet, out of this Number, as small as it is, we must except all Animals, that are of equivocal Generation, as Insects; all that are accusom'd to live in Water, as Fish, and Water-Fowl; all that proceed from a Mixture of different Species, as Mules; and all that by changing their Climate, change their Colour, and Size, and so pass for different Creatures, when in reality they are the same. We must observe farther, that all Creatures of the *Serpentine* Kind, the

*Geography of the Old Testament*) have both enter'd into a large Detail of Things, and given us an exact and compleat Idea of the Capacity of the Ark and of its Proportion, together with what it might contain. *Le Peletier* (in his *Differ. sur l' Arch de Noë*) follows another *English* Author, Bishop *Cumberland*, who, in his *Discovery of the Weights and Measures of the Jews*, has prov'd, that the antient Cubit of the *Jews* was the old *Derab* of *Memphis*; whereupon *Peletier* allows 1,781,377 cubical Feet of *Paris* for the whole Contents of the Ark, so that it might hold (as he pretends) 42,413 Tons of Lading. But a certain *anonymous* Author has publish'd a Dissertation upon the same Principles, wherein he compares the Ark to our modern Ships, and computes its Measure according to the Tons it might contain, and thereupon makes it larger than 40 Ships of 1000 Tons each. *Vid. Dissert. Hist. Chron. Geograph. &c. D. II. Journal de Paris sur Janvier 1712. Tom. 51. p. 9.*

(*p*) *Wilkins's Essay.*

the Viper, Snake, Slow-Worm, Lizard, Frog, Toad, &c. might have sufficient Space for their Reception, and for their Nourishment, in the Hold or Bottom of the Ark, which was probably three or four Foot under the Floor, whereon the Beasts are suppos'd to stand; and that the smaller Creatures, such as the Mouse, Rat, Mole, &c. might find sufficient Room in several Parts of the Ark, without having any particular Places, or Cells appointed for them: So that the Number of the several Species of Animals to be plac'd in the first or lowest Story, upon the Foot of this Deduction, stands thus.

A. M.  
1656, &c.  
Ant. Chriſt.  
2349, &c.  
From Gen:  
vi. 12. to  
ix. 20.

| Beasts which live on Hay. |            | On Fruits and Roots. | On Flesh. |           |
|---------------------------|------------|----------------------|-----------|-----------|
| The Horse                 | Stone-buck | The Hog              | The Lion  | Stoat     |
| Ass                       | Shamois    | Baboon               | Bear      | Weefle    |
| Camel                     | Antelope   | Ape                  | Tyger     | Castor    |
| Elephant                  | Elke       | Monkey               | Pard      | Otter     |
| Bull                      | Hart       | Sloth                | Ounce     | Dog       |
| Urus                      | Buck       | Porcupine            | Cat       | Wolf      |
| Bison                     | Rein-dear  | Hedge-hog            | Civet-cat | Fox       |
| Bonafus                   | Roe        | Squirrel             | Finet     | Badger    |
| Buffalo                   | Rhinoceros | Ginny-pig            | Polecat   | Jackall   |
| Sheep                     | Camelopard | Ant-Bear             | Martin    | Caraguya; |
| Stepciferos               | Hare       | Armadilla            |           |           |
| Broad-tail                | Rabbit     | Tortoise.            |           |           |
| Goat                      | Marmotte.  |                      |           |           |

Now, concerning these Creatures God gives *Noah* this Injunction: (q) *Of every clean Beast, thou shalt take to thee by Sevens, the Male and the Female; and of Beasts, that are not clean, by Two, the Male and the Female.* Taking the Words then in their highest Acceptation, viz. that *Noah* was to receive into the Ark one Pair of every Species of *unclean* Animals, and seven Pair of every Species of *clean*; yet, considering that the Species of *unclean* Animals, which were admitted by Pairs only, are many, in Comparison of the *clean*, and the Species of *large* Animals few, in Comparison of the *smaller*; we cannot but perceive (as by a short Calculation it will appear) that this lower Story, which was ten Cubits high, three hundred long, and fifty broad, i. e. 225,000 solid Feet in the whole, wou'd be capable of receiving, with all Manner of Conveniency, not only all the Sorts of Beasts, that we are acquainted with, but probably all those other Kinds, which are any where to be found under the Copes of Heaven.

'Tis a pretty general Opinion, and what seems to be founded on Scripture, that, before the Flood, both Men, Beasts, and Prowender, *The middle Story sufficient to contain their Prowender, and why,*

A. M. 1656, &c.  
Ant. Chrif. 2349, &c.  
From Gen. vi. 12. to ix. 20.

Beasts, and Birds fed only upon Fruits and Vegetables. (r) Behold, I have given you every Herb, says God, bearing Seed, which is upon the Face of all the Earth, and every Tree, in which is the Fruit of a Tree yielding Seed, to you it shall be for Meat; and to every Beast of the Earth, and to every Fowl of the Air, and to every Thing, that creepeth upon the Earth, wherein there is Life, I have given every green Herb for Meat: \* Nor do there want Instances in History of some very ravenous Creatures, that have been brought to live upon other Kind of Food, than Flesh. So that

(r) Chap. i. 29, 30.

\* It is not to be deny'd, but that several learned Men have taken great Pains to provide Flesh for the *carnivorous* Animals shut up in the Ark, when it is beyond all Controversy, that the Stomachs of such Animals are fitted for the Digestion of Fruits and Vegetables; that such Food wou'd be more salutary both for them and their Keepers, and wou'd create a less Demand of Drink, throughout the Course of so long a Confinement; and yet there is not the least Foundation from the Text to suppose, that any such Provision was made for Creatures of such an Appetite, but several Instances in History do shew, that even the most rapacious of them all may be brought to live upon other Diet, than Flesh. Thus *Philostratus*, in his *Apollonius*, l. 5. tells us of a Lion in *Egypt*, which, though it went into the Temple constantly, wou'd neither lick the Blood of Sacrifices, nor eat any of the Flesh, when it was cut in Pieces, but fed altogether on Bread and Sweet-meats: And *Sulpitius Severus* [Dial. i. c. 7.] gives us this Account of a Monk of *Thebais*. "When we came to the Tree, whither our courteous Host led us, we there perceiv'd a Lion, at the Sight of which, I and my Guide began to tremble; but as the holy Man went directly up to it, we, though in no small Fright, follow'd after. The Beast, at our Approach, modestly retir'd, and stood very quiet and still, while the good Man gather'd it some Branches of Apples, and as he held them out, the Lion came up and eat them, and so went off." The like Story is told us by *Phocas*, in his Description of the Holy Land, cap. 13. of some Lions beyond the River *Jordan*, whom an *Anchorite*, nam'd *Iberus*, fed with Pulse and Crusts of Bread: And to the Animals in the Ark, feeding in this Manner, the Prophet *Isaiah*, speaking of the Times of the *Messiah*, [Ch. xi. 6, 7.] is suppos'd by our Author to allude. *The Wolf shall dwell with the Lamb, and the Leopard lie down with the Kid, and the Calf, and the young Lion, and the Fatling together; and a little Child shall lead them; and the Cow and the Bear shall feed, their young ones shall lie down together, and the Lion shall eat Straw like the Ox.* Heidegger's Hist. Patr. Exer. 17.



that there was no Necessity for *Noah's* providing so many *supernumerary* Sheep (as some wou'd have it) to feed the *carnivorous* Animals for a whole Year. (s) The same Divine Providence, which directed all the Animals, of whatever Country, to make towards the Ark, which took from them their *Fierceness*, and made them tame and gentle upon this Occasion, might likewise beget in them a Loathing of Flesh (supposing they eat it before) and an Appetite for Hay, Corn, Fruits, or any other Eatables, that were most obvious, in this Time of Distress. And, as they were shut up, and cou'd not spend themselves by Motion, but might have their Stomachs pall'd with the continu'd Agitation of the Vessel, they may well be suppos'd to stand in need of less Provision, than at other Times.

A. M.  
1656, &c.  
Ant. Chriſt.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.



IF then (to make our Computation) we should say, that (t) all the Beasts, in the lower Story of the Ark, were equal, in their Consumption of Food, to 300 Oxen, (which is more by a great deal, than some Calculations have allow'd;) that 30 or 40 Pounds of Hay is ordinarily sufficient for an Ox for one Day; and that a solid Cubit of Hay, well compress'd, will weigh about 40 Pounds; then will this second Story, being of the same Dimensions with the other, *i. e.* 225,000 solid Feet, not only allow Space for a sufficient Quantity of Hay, but for other Repositories of such Fruits, Roots, and Grain, as might be proper for the Nourishment of those Animals, that live not upon Hay; and for such Passages, and Apertures in the Floor, as might be necessary for the putting down Hay, and other Proven-der, to the Beasts in the lower Story.

UPON the Whole therefore it appears, that the *middle* Story of the Ark was likewise large enough to hold all that was requisite to be put therein: And as for the *third* and upper Story, there can no Manner of Doubt be made, but that it was sufficient to hold all the Species of Birds, even tho' they were many more, than they are generally computed. The accurate Bishop *Wilkins* \* has divided them

*The upper  
Story suffi-  
cient for its  
Purpose.*

Y 3

into

(s) *Heidegger's Hist. Patriar. ibid.* (t) *Wilkins's Essay, Part II. c. 5.*

\* The Manner of his reckoning them up is this :

|                                           |       |       |    |
|-------------------------------------------|-------|-------|----|
| 1. Carnivorous Birds                      | _____ | _____ | 66 |
| 2. Phytivorous Birds of short Wings       | _____ | —     | 17 |
| 3. Phytivorous Birds of long Wings        | _____ | _____ | 18 |
| 4. Phytivorous Birds of short thick Bills | _____ | _____ | 16 |
| 5. Insectivorous                          |       |       |    |

A. M.  
1656, &c.  
Ant. Chris.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

into nine Sorts, and reckons them to be an hundred and ninety-five in the Whole; but then the greatest Part of them are so very small, that they might well enough be kept in Partitions, or Cages, pil'd one upon another. The Food, necessary for their Sustenance, wou'd not take up any great Proportion of Room, and the Remainder of the Story wou'd make a commodious Habitation enough for *Noah* and his Family, together with little Closets and Offices, wherein to dispose of their several domestick Matters and Utenfils.

Bishop Wil-  
kins's Re-  
solution upon  
the Whole.

UPON the whole Enquiry then, says the same learned Prelate, it does, of the two, appear more difficult, to assign a sufficient Number, and Bulk of necessary Things, to answer the Capacity of the Ark, than to find sufficient Room in it for the convenient Reception of them; and thereupon he truly, as well as piously concludes, (u) “ That had the  
“ most skilful *Mathematicians* and *Philosophers* been set to  
“ consult, what Proportions a Vessel, design'd for such an  
“ Use, as the Ark was, shou'd have in the several Parts of  
“ it, they cou'd not have pitch'd upon any other, more  
“ suitable to the Purpose, than these mention'd by *Moses*,  
“ are; insomuch, that the Proportion of the Ark (from  
“ which some weak and *Atheistical* Persons have made some  
“ poor Efforts to over-throw the Authority of the sacred  
“ Scriptures) does very much tend to confirm and establish  
“ the Truth, and divine Authority of them. Especially,  
“ if we only consider, that in these Days, Men were less  
“ vers'd in Arts and Sciences; at least, that the Ark was,  
“ in all Probability, the first Vessel, of any Bulk, that was  
“ made to go upon the Water: Whence the Justness of  
“ the Proportion, observ'd in its several Parts, and the Ex-  
“ actness of its Capacity to the Use it was design'd for, are  
“ reasonably

|                                    |       |       |    |
|------------------------------------|-------|-------|----|
| 5. Insectivorous Birds the greater | _____ | _____ | 15 |
| 6. Insectivorous Birds the less    | _____ | _____ | 12 |
| 7. Aquatick Birds near wet Places  | _____ | _____ | 17 |
| 8. Aquatick Fissipedes             | _____ | _____ | 16 |
| 9. Aquatick Plenipedes             | _____ | _____ | 18 |

In all—195

To these perhaps may be added some *exotic* Birds, but as the Number of these is but small, so we may observe of the Carnivorous, which is the largest Species, that they were reputed *unclean*, and, consequently, but two of each Sort admitted into the Ark. *Bedford's Scrip. Chron.* 2. 12.

(u) *Wilkins*, *ibid.*

“reasonably to be ascrib’d, not to bare human Invention A. M.  
 “and Contrivance, but to the Divine Direction, expressly 1656, &c.  
 “given to *Noah* by God himself, as the sacred Historian ac- Ant. Chris.  
 “quaints us.” 2349, &c.  
 From Gen.  
 vi. 12. to ix.  
 20.

THUS we have plac’d the several Kinds of Creatures in the Ark, and furnish’d them with a competent Stock of Provision.

AND now, if it shou’d be ask’d, *How came they all thither?* the Reply in that Case will be this — (x) That the Country of *Eden* is very reasonably suppos’d by learned Men to be next adjacent to the Garden of that Name, from whence *Adam* was expell’d; and that, as all early Accounts of that Country paint it out to us, as one of the most fruitful and delicious Regions in the Earth (though now greatly chang’d) there is no Reason to imagine, that *Adam* sought for any Habitation beyond it. *There*, according to many concurring Circumstances, was this famous Ark built: *There* is *Gopher-Wood* (very reasonably suppos’d to be Cypress) found in great Abundance; *there* is *Asphaltus*, wherewith the Ark, to defend it from the Impression of the Waters, was daub’d, and smear’d both within and without; and not far from thence is Mount *Ararat*, where the Ark, as the Waters began to abate, is known to have rested: And in this Situation, there is not any Reason to imagine, that any one Species of Animals cou’d be out of *Noah*’s Reach. (y) There they were all Natives of the same Country, and he perhaps, some Time before the Flood, might have tam’d some of every Kind, so that, when the Deluge came on, they might easily be brought to the Ark, and every one rang’d in its proper Place, before that *Noah* shut it up.

BUT now, that they are all shut up, what shall we do for Air to keep them alive, or for Light, to direct them in what they are to do? Mention indeed is made of a *Window*, left in the upper Part of the Ark, but this is said to be no more than a *Cubit square*, and what is this in Proportion to so vast a Fabrick? Either therefore we must devise some Relief for them in this Exigence, or we shall soon find the poor Remains of the Creation in utter *Darkness*, and in the *Shadow of Death*.

(z) As the Word *Zohar*, which we render *Window*, is never mention’d in the *singular* Number, through the whole

(x) Revelation Examin’d, Part I. (y) *Howell’s* History,  
 Vol. I. l. 1. (z) *Vid.* Bibliotheca Biblica, Vol. I. Occasional  
 Annot. xi.



A. M.  
1656, &c.  
Ant. Chris.  
2349, &c.  
From Gen.  
v. 12, to ix.  
20.

Compass of the Bible, but only this once, it perhaps may be no very easy Thing to find out its true Signification. Whether the LXX Interpreters understood the Meaning of it; whether they knew, in the *Greek Language*, any Word capable of expressing it; or, whether they might think it of so sacred a Nature, as not proper to be publish'd at all; but so it is, that they prudently have omitted it in their Translation, and will have the Precept, or Direction, which God gives *Noah*, to mean no more, than that he shou'd finish the Ark, by closing it on the Top, and *compacting it well together*.

THE Word has its Original from a Verb, which signifies to *burn*, or *shine like Oil*; and indeed wherever it occurs (as it sometimes occurs in the *dual Number*) it always signifies some *bright and luminous Body*: And, accordingly, some of the *Jewish Doctors* were of Opinion, that this must have been a Kind of precious Stone, or *Carbuncle*, which was hung up in the Midst of the Ark, to give Light all around: And to this Purpose *R. Levi* tells us, that, “ during “ the whole 12 Months, that *Noah* was shut up in the “ Ark, he needed neither the Light of the Sun by Day, nor “ the Light of the Moon by Night; for there was a *Jewel*, “ belonging to him, which he hung up in the Ark; and as “ it waxed dim, he knew that it was Day, but as its Lustre “ was more intense, he knew that it was Night. But this Opinion is not well founded; because such Authors, as have written best upon the Qualities of precious Stones, do all agree, that (whatever the *Antients* may say) there is no such Thing as a *Night-shining Carbuncle* to be found in Nature.

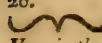
THAT it is possible to make a *Self-shining Substance*, either *liquid* or *solid*, the *hermetical Phosphor* of *Balduinus*, the *aerial* and *glacial Noctilucas* of Mr *Boyle*, and several other Preparations of the like Sort, together with the Observations of the most accurate Philosophers upon the *Production* and *Propagation* of Light, and the prodigious *Ejaculation* of *insensible Effluvia*, are a sufficient Demonstration. The most surprising Substance of this Kind was the *Pantarba* of *Jarchus*, “ which shone in the Day, as Fire, or as the Sun, “ and, at Night, did discover a Flame, or Light, as bright “ as Day, though not altogether so strong; which was, in “ short, of that fiery and radiant Nature, that if any one “ look'd on it in the Day-Time, it wou'd dazzle the Eyes “ with innumerable Gleams and Coruscations:” Nor can we well doubt, but that *Noah*, who (as *oriental Traditions* say) was a profound Philosopher; who was certainly a Per-  
son

son of much longer Experience, than any later Liver can pretend to; and, (what is more) was under the peculiar Favour and Direction of God, perceiving the Necessity of the Thing, shou'd be equally able to prepare some *perpetual Light*, which shou'd *centrally* send forth its Rays to all Parts of the Ark, and, by its kind *Effluvioms*, cherish every Thing, that had Life in it. Now, if this be allow'd (and this is more consonant to the Letter of the Text, † than any other Interpretation, that has hitherto been advanc'd) then will all the Difficulties, which either *are*, or *can* be rais'd about the Manner of Subsistence, in a close Vessel, by Creatures of so many different Species, vanish immediately. But, if it be not allow'd, then it is impossible, without admitting a whole Train of Miracles, to give the least Account, how Respiration, Nutrition, Motion, or any other Animal Function whatever, cou'd be perform'd in a Vessel so closely shut up: And therefore it is the safest to conclude, that, according to the Divine Direction, there must have been Something plac'd in the Ark, which, by its continual Emanation,

A. M.  
1656, &c.  
Ant. Chris.  
2349, &c.  
From Gen.  
vi. 12. to ix.  
20.

† *P. Lamy*, to evade some Difficulties, that he cou'd not so well solve, tells us, that the Form of the Ark is so little ascertain'd by *Moses*, that every one is left to his own Conjectures concerning it: And therefore he supposes, that, as the Ark was divided into three Stories or Floors, and the Word *Zohar*, which we translate *Window*, signifies *Splendor, Light, Noon, &c.* the whole second Story (in which he places the Animals) was quite open all round, except some Parts, which were grated, to hinder the Birds from flying in and out: Otherwise, he cannot conceive, how they cou'd have had sufficient Light, and Air, and a free Passage for it, to prevent Stagnations, and many other Inconveniencies, which, upon this Supposition, wou'd have been remov'd. The lower Story indeed was included within wooden Walls, and well guarded with Pitch, as being all under Water; but the two upper Stories, being above Water, were either entirely open, or secur'd with Lattices, and Grates; and the Top, or open Parts, cover'd with Goat-Skins and Sheep-Skins, sew'd together (as the Tabernacle afterwards was) which *Noah* cou'd easily let down, or roll up, according as Rain, or Storm, or a Want of Air made it necessary. And then, as for keeping the Beasts clean, he supposes, that the Stalls were so open and shelving at the Bottom, that Water might have been let in, high enough to have wash'd the Feet of the Cattle, and to have cleans'd the Stalls of itself. *Vid.* his Introduction to the Holy Scriptures, *lib.* 1. *cap.* 3. and *Bedford's* Scripture Chronology, *cap.* 11. But all this is pure Imagination, and inconsistent with the Notion, which the sacred History give us of it.

A. M. Emanation, might both *purify* and invigorate the included  
 1656, &c. Air; might *correct* and sweeten all noxious Vapours and  
 Ant. Chris. Exhalations; and, like the Sun, send such a *vivifying* Light,  
 2349, &c. that nothing shou'd die, that was within the Ark, *i. e.* so  
 From Gen. vi. 12. to ix. 20. far as the Beams thereof did reach.

How in the middle Region of the Air.  Thus we have rescu'd *Noah* and his Family from the Danger of Suffocation in their Confinement, by the Supply of a *vicarious* Light, to purify the Air, and dispel all Vapours, as well as enable them to go about their Work; but now, that the Waves swell, and the Vessel mounts on high, even above the Top of the highest Hills under Heaven, they run into another quite different Danger, *viz.* that of being *starv'd* to Death, amidst the Colds, and extreme *Subtility* of the Air, in the *middle Region*, wherein no Creature can live. (a) But the middle Region of the Air, we ought to remember, is not to be look'd upon as a fix'd Point, which never either rises or falls. It is, with respect to us, more or less elevated, according to the greater or less Heat of the Sun. In the Cold of Winter, it is much nearer to the Earth, than in the Warmth of Summer; or (to speak more properly) the Cold, which reigns in the *middle Region* of the Air during the *Summer*, reigns likewise in the *lower Region*, during the *Winter*. Supposing the Deluge then to out-top the highest Mountains, it is evident, that the middle Region of the Air must have risen higher, and remov'd to a greater Distance from the Earth, and Waters; and, on the contrary, that the lower Region must have approach'd nearer to *both*, in Proportion as the Waters of the Deluge increas'd or decreas'd: So that, upon the Whole, the Ark was all along in the lower Region of the Air, even when it was carry'd *fifteen Cubits* above the highest Mountains; and the Men and Beasts, which were enclos'd in it, breath'd the same Air, as they would have done on Earth, a thousand, or twelve hundred Paces lower, had not the Deluge happen'd.

How Noah cou'd measure Time.

BUT during this whole Course of the Ark, since *Noah* was shut up in so close a Place, where he was not capable of making any *Observations*, where indeed he cou'd see neither Sun, Moon, nor Stars, for many Months, it may very well be wonder'd, how he cou'd possibly have any just *Mensuration* of Time, had we not Reason to suppose, that he certainly had, within the Ark, a *Chronometer* of one Kind or other, which did exactly answer to the Motion of the Heavens without. The Invention of our present *Horological Machines*

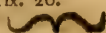
(a) Vide *Calmet's Dictionary on the Word Deluge.*



*Machines* indeed, and particularly of the *Pendulum Watch* (which is the most exact Corrector of Time) is but of modern Date; but it does not therefore follow, but that the same, or other equivalent Pieces of Art, might, in former Ages, have been perfectly known to some great Men. Suppose that Mr *Hugens*, or some other, was the Inventor of *Pendulums* in these Parts of the World, yet it is more than probable, that there was a *Pendulum-Clock* made, many Years before, at *Florence*, by the Direction of the great *Galileo*; and that, long before that, there was another at *Prague*, which the famous *Tycho Brahe* made use of, in his *Astronomical* Observations. And therefore, unless we fondly imagine, that we *Postdiluvians* have all the Wit and Ingenuity that ever was, we cannot but think, that *Noah*, who not only had long Experience himself, but succeeded to the Inventions of above 1600 Years (which, considering the Longevity of People then, were much better preserv'd than they can be now) was provided with *horological* Pieces of various Kinds, before he enter'd the Ark. Or, if we can suppose him destitute of these, yet what we have said of the *Zohar*, is enough to evince, that, by the Observation of That alone, there cou'd be no Difficulty in distinguishing the Nights from the Days, and keeping a Journal accordingly.

BUT now that the Flood subsides, and the Ark is landed, and all its Inhabitants are to disembark, how can we suppose, that several of the Animals shall be able to find their Way from the Mountains of *Armenia*, into the distant Parts of the *West-Indies*, which (as far as we can find) are join'd to no other Part of the known World, and yet have Creatures peculiar, and such as cannot live in any other Climate? This is a Question, that we must own ourselves ignorant of, (b) in the same Manner, as we pretend not to say, by what Means that vast *Continent* was at first peopled. But, by what Method soever it was that its first Inhabitants came thither, whether by Strefs of Weather, or design'd Adventure, by long Voyages by Sea, or (supposing a Passage between one Continent and another) by long Journeys by Land, it is plain, that by the same Means, some Creatures at first might have been convey'd thither: And, as their Number, at that Time, cou'd be but small, we may suppose, that by a promiscuous Copulation with one another, they might beget a *second* Sort, which, in Process of Time, the Nature

A. M.  
1656, &c.  
Ant. Chris.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.



How the  
Creatures,  
which left  
the Ark,  
might get  
into the  
West-Indies.

(b) *Vid.* Universal History. Of this however we shall give the Conjectures of the Learned, when we come to treat of the *Dispersion of Nations in our next Book.*

A. M.  
1656, &c.  
Ant. Chris.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

Nature and Temperature of the Climate might so far alter, as to make them pass for a quite different Species, and so far affect their Constitution, as to make them live, not so commodiously, in any other Climate. To convey either Men or Beasts, all on a sudden, from the warmest Parts of *Africa*, to the coldest Places in the *North*, wou'd be a probable Means to make them both perish; but the Case wou'd not be so, if they were to be remov'd, by insensible Degrees, nearer to these Places: Nor can we say, that there never were such Creatures in those Parts of *Asia*, where *Noah* is thought to have liv'd, as are now to be found in *America*; because it is very well known, that formerly there have been many Beasts of a particular Species in some Countries, such as the *Hippopotami* in *Egypt*, Wolves in *England*, and Beavers in *France*, where, at present, there are few or none of them to be found.

Why God  
made use of  
this Method.

IF after all it shou'd be ask'd, why God made use of this, rather than any other Method, to destroy the Wicked, and preserve the Righteous? the proper Answer is, that *whatever pleaseth him, That hath he done, both in Heaven and in Earth*; for as his Will is not to be controul'd, so neither is it to be disputed. For Argument's Sake, however, let us suppose, for once, that instead of drowning the World, God had been pleas'd to destroy by Plague, Famine, or some other fore Judgment, all Mankind, except *Noah* and his Sons, who were to be Eye-Witnesses of this terrible Execution: To live to see the Earth cover'd with dead Bodies, and none left to bury them, the Fields uncultivated, and the Cities lie waste and desolate without Inhabitants, who can conceive what the Horror of such a Sight wou'd have been? And who would have been content to live in such a World, to converse only with the Images of Death, and with noisome Carcasses? But God, in Mercy, shut up *Noah* in the Ark, that he shou'd not see the Terrors and Confernations of Sinners, when the Flood came; and he wash'd away all the dead Bodies into the Caverns of the Earth, with all the Remains of their old Habitations. So that, when *Noah* came out of the Ark, he saw nothing to disturb his Imagination, nor any Tokens of that terrible Vengeance, which had over-run the World, to offend his Sight: Only when he look'd about him, and saw every Thing gone, he cou'd not but fall into this Contemplation, that *God*, when he enters into Judgment with the Wicked, (*c*) *will not pity, nor spare, nor have Mercy,*  
but

(c) Jer. xiii. 14.

but destroy. He will dash them one against another, even Father and Son together, and (d) cause his Fury to rest upon them, until his Anger be accomplish'd.

A. M.  
1656, &c.  
Ant. Chriſt.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

## DISSERTATION VI.

*Of Mount A R A R A T.*

**B**EFORE we conclude this Chapter, and this Book together, it may not be improper to give the Reader some Account of the *Mountains of Ararat* in general; in what Part of the World that particular one, which is here intended, is said to be situate; and, according to the Relations both of *antient Geographers*, and *modern Travellers*, of what Form and Magnitude this Mountain is. But in this Enquiry, some Difficulties will arise, by Reason of the different Traditions concerning it.

THE Author of the Verses, \* which go under the Name of the *Sibylline Oracles*, places the Mountains of *Ararat* in the Borders of *Phrygia*, not far from *Celænæ*, at the Head of the two Rivers, *Marſyas* and *Meander*: but it appears from good Authorities, that there is, in Reality, no Mountain at all in that Place, or at most, but a small Hill, an Eminence made by Art, and not by Nature: And therefore the learned *Bochart* has happily found out the Ground of this Mistake, when he tells us, that not far from this City *Celænæ*, there is another Town, call'd *Apamea*, and firnam'd Κιβωλός, or the *Ark*; not from any Tradition that *Noah's Ark* ever rested there, but purely on Account of its Situation, because it is encompass'd with three Rivers, *Marſyas*,

*Different  
Opinions  
concerning  
it.*

(d) Ezek. v. 13.

\* The Verses, as they are set down by *Gallæus de Sibyllis*, p. 589. are these:

Ἐστὶ δὲ τις Φρυγίης ἐπὶ ἡπείροισι κελευμένης  
Ἡλίβαλον τανύμηκης ὄρεος, Ἀραρατὶ δὲ καλεῖται —  
Μαρσύης ἔνθα φλίβες μεγάλα ποτάμοισι πέφυκαν,  
Τῇ δὲ Κιβωλὸς ἔμεινεν ἐν ὑψηλοῦ καρήνῳ.

But that which shews the Spuriousness of these Verses, is this: — That the Sibyl, speaking of herself as contemporary with *Noah*, takes Notice of the River *Marſyas*, which, whatever Name it had at first, was certainly, after the Death of *Midas*, call'd the *Fountain of Midas*, and retain'd that Name, until the Time of *Marſyas*, by whom it was alter'd; and this must be long after the Death of this Sibyl. *Bedford's Scripture Chronology*, l. 2.



A. M.  
1656, &c.  
Ant. Chris.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

*syas, Obrimas, and Orgas*, which give it the Resemblance of a Chest or *Ark*, in the same Manner, that the Port of *Alexandria* was so call'd, by Reason of the Bay, which enclos'd the Ships.

SIR *Walter Raleigh* (e), and from him, some later Writers (f) are of Opinion, that the Mountains of *Ararat* were those of *Caucasus*, towards *Bactria* and *Saga Scythia*. This, as they imagine, agrees with the general Notion, that the *Scythians* might contend for the Antiquity of their Original, with any other Nation; with the *Chaldean* Tradition, concerning the Actions of their great Man *Xisuthrus*, who is commonly suppos'd to be the same with *Noah*; with the Language, Learning, and History of the *Chinese*, who are thought to be *Noah's* immediate Descendants; and with the Journey, which some of his other Descendants are said to have took, viz. (g) *from the East to the Land of Shinar*. A modern *Chronologer* has endeavour'd to prove, that the Place, where *Noah* built the *Ark*, was call'd *Cypariffon*, not far from the River *Tigris*, and on the North-East Side of the City of *Babylon*; that, while the Flood continu'd, it sail'd from thence to the *North-East*, as far as the *Caspian* Sea, and when the Flood abated, the *North Wind* brought it back by a *Southern* Course, and landed it upon Mount *Caucasus*, East of *Babylon*, and about nine Degrees distant from it in *Longitude*; and that this Opinion, as he imagines, is more agreeable to the Course, which the *Ark*, by meeting with contrary Currents, wou'd be forc'd to make; to the Sense of Scripture, in bringing the Sons of *Noah* from the *East*, and in settling the Children of *Shem* (who went not to *Shinar*) in this Place, and to the great Conveniency of *Noah's* landing not too far from the Country, where he liv'd before the Flood, that thereby he might be capable of giving better Directions to his Family, how to disperse themselves, and to replenish the new World as Occasion did require. But, besides that there appears little or no Authority for all this, the Observation of Travellers into those Countries may make it be question'd, whether such a Vessel, as the *Ark* is represented, drawing much Water, and very unfit for sailing, cou'd be able to reach Mount *Caucasus* from the Province of *Eden* (where it is generally thought to have been built) in the Space of the Flood's Increase, which was no more than an hundred and fifty Days. The most probable Opinion

(e) His History of the World.  
phy, and *Shuckford's* Connection, 1. 2.

(f) *Heylin's* Cosmogra-  
(g) Gen. xi. 2.

Opinion therefore is, that by the Word *Ararat*, the Holy Scriptures denote that Country, which the *Greeks*, and from them other Western Nations do call *Armenia*. In this Sense it is taken by the *Septuagint*, by the *Chaldee Paraphrase*, by the *Vulgate*, by *Theodoret*, and by divers others. The learned *Bochart* has brought together a Multitude of Arguments, all tending to the same Conclusion: But then the Question is, on what particular Mountain it was, that the Ark landed?

I. THE most prevailing Opinion, for some Time, was, that one of the Mountains, which divide *Armenia*, on the South, from *Mesopotamia*, and that Part of *Assyria* which is inhabited by the *Curds* (from whence the Mountains took the Name *Curdu*) which the *Greeks* chang'd into *Gordiaei*, \* and several other Names, was the Place where the Ark landed: And what makes for this Opinion is, that whereas the Deluge was in a great Measure occasion'd by the Overflowing of the Ocean, as the Scriptures tell us, that Flux of Waters, which came from the *Persian Sea*, running from the South, and meeting the Ark, wou'd, of course, carry it Northward upon the *Gordiaean* Mountains, which seems to be Voyage enough for a Vessel of its Bulk and Structure to make, in the stated Time of the Flood's Increase.

THE Tradition, which affirms the Ark to have rested on these Mountains, must have been very antient, since it is the Tradition of the *Chaldeans* themselves, and, in former Ages, was very little question'd, till Men came to enquire into the particular Part of these Mountains, whereon it settled, and then the Authors seem'd to place it out of *Armenia*; *Epiphanius* on the Mount *Lubar*, between the Country of the *Armenians* and *Gordiaean*s; and all the *Eastern* Authors, both *Christian* and *Mahometan*, on Mount *Themanin*, or *Al-Judi*, which overlooks the Country of *Diarhabia*, or *Moussal*, in *Mesopotamia*.

To confirm this Tradition however, we are told, that the Remainders of the Ark were to be seen upon these Mountains. *Berosus* and *Abydenus* both declare, that there was such a Report in their Time: The former observes farther, that several of the Inhabitants thereabouts scrap'd the Pitch

\* The Greek and Latin Writers name them *Carduchi*, *Cardiei*, *Cordiaei*, *Corduani*, *Cordi*, *Cordæi*, *Curdi*, &c. The Orientals call them likewise *Cardon*, *Cordyn*, *Curud*, &c. *Bochart* supposes that they are the same, which are call'd by Mistake in *Josephus Caron*. Vid. *Univerf. Hist. and Phaleg. lib. 1. cap. 3.*

A. M.  
1656, &c.  
Ant. Chriſt.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

Pitch off the Planks as a Rarity, and carry'd it about them for an *Amulet*; and the *latter* ſays, that they us'd the Wood of the Veſſel againſt ſeveral Diſeaſes with wonderful Succeſs; as the Relicks of this Ark were likewise to be ſeen in the Time of *Epiphanius*, if we may believe him. The Town of *Themanni*, which ſignifies *eight*, ſituate at the Foot of the Mountain *Al-Judi*, was built, we are told, in Memory of the *eight* Perſons, who came out of the Ark; and formerly there was a Monastery, call'd the *Monastery of the Ark*, upon the *Curdu Mountains*, where the *Nestorians* us'd to celebrate a *Festival*, on the very Spot where they ſuppos'd the Ark ſtopt'd: But in the Year of *Chriſt* 776, that Monastery was deſtroy'd by Lightning, together with the Church, and a numerous Congregation in it; and ſince that Time, the Credit of this Tradition has, in ſome Meaſure, declin'd, and given Place to another, which at preſent prevails.

2. THIS Opinion places Mount *Ararat* towards the Middle of *Armenia*, near the River *Araxes*, or *Aras*, above 280 Miles diſtant from *Al-Judi*, to the North-Eaſt. (*b*) *St. Jerom* ſeems to have been the firſt, who hath given us an Account of this Tradition. “*Ararat*, ſays he, is a *Champaign Country*, incredibly fertile, through which the “*Araxes* flows at the Foot of Mount *Taurus*, which extends ſo far; ſo that, by the Mountains of *Ararat*, “whereon the Ark reſted, we are not to underſtand “the Mountains of *Armenia* in general, but the higheſt “Mountains of *Taurus*, which overlook the Plains of *Ararat*.” Since his Time, its Situation, in this Place, has been remark'd by ſeveral other Writers; and all the Travellers into theſe Places now make mention of no other Mount of *Ararat*, than what the *Armenians* call *Mafis*, (from *Amafia*, the third Succeſſor of *Haikh*, the Founder of their Nation) and what the *Mahometans* do ſometimes name *Agri-dagh*, i. e. the heavy or great Mountain, and ſometimes *Parmak-dagh*, the Finger-Mountain, alluding to its Appearance; for, as it is ſtrait, very ſteep, and ſtands by itſelf, it ſeems to reſemble a Finger, when held up.

A Deſcription of Mount  
Ararat.

THE Mount *Ararat*, which the *Armenians*, as we ſaid, call *Mafis*, and ſometimes *Mefeſouſſar*, (becauſe the Ark was ſtopt'd there, when the Waters of the Flood began to abate) ſtands about twelve Leagues to the Eaſt (or rather South-Eaſt) of *Erivan* (a ſmall City ſeated in the upper *Armenia*)



*Armenia*) four Leagues from *Aras*, or *Araxes*, and ten to the North-West of *Nakschivan*; which, because *Nak*, in *Armenian*, signifies a *Ship*, and *Schivan*, *stopp'd* or *settled*, is suppos'd to have its Name from the same Occasion. This Mountain is encompass'd by several little Hills, and on the Top of them are found many Ruins, which are thought to have been the Buildings of the first Men, who might fear, for some Time, to go down into the Plains. It stands by itself, in the Form of a Sugar-Loaf, in the midst of one of the greatest Plains that is to be seen, and separated from the other Mountains of *Armenia*, which make a long Chain. It consists of two Hills, whereof the less is more sharp and pointed; but the larger (which is that of the Ark) lies North-East of it, and rears its Head far above the neighbouring Mountains. It seems so high and big indeed, that when the Air is clear, it does not appear to be above two Leagues from *Eriuan*, and yet may be seen some four or five Days Journey off; but from the Middle to the Top, it is always cover'd with Snow, and for the Space of three or four Months in the Year, has its upper Part commonly hid in the Clouds.

A. M.  
1656, &c.  
Ant. Christ.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

THE *Armenians* have a Tradition, that, on the Summit of this Mountain, there is still a considerable Part of the Ark remaining, but that it is impossible to get up to the Top of it. (i) For they tell us of one Traveller, a Person of singular Piety, who endeavour'd to do it, and had advanc'd as far as the Middle of the Mountain; when, being thirsty, and wanting Water, he put up a Prayer to God, who caus'd a Fountain to spring out of the Ground for him, and so sav'd his Life; but, at the same Time, he heard a Voice, saying, *Let none be so bold, as to go up to the Top of this Mountain.*

How difficult the Ascent of this Mountain is (without any particular Revelation) we may inform ourselves from the following Account which Mr. *Tournefort* gives us of it.

“ ABOUT two o’Clock in the Afternoon, (k) *says he*, *Tournefort’s Account of it.*  
“ we began to ascend the Mountain *Ararat*, but not without Difficulty. We were forc’d to climb up, in loose  
“ Sand, where we saw nothing, but some *Juniper* and  
“ *Goats-Thorn*. The Mountain, which lies *South*, and  
“ *South-South-East* from *Eimiadzim*, or the three Churches,  
“ is

(i) *La Boulaye’s Voyages.*  
*Levant*, Letter VII.

(k) *Vide* his *Voyages into the*

A. M.  
1656, &c.  
Ant. Chriſt.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

“ is one of the moſt ſad and diſagreeable Sight upon Earth;  
“ for there are neither Trees, nor Shrubs upon it, nor any  
“ Convents of *Religious*, either *Armenians*, or *Franks*. All  
“ the Monasteries are in the Plain, nor can I think the Place  
“ inhabitable in any Part, becauſe the Soil of the Mountain  
“ is looſe, and moſt of it cover’d with Snow.

“ FROM the Top of a great Abyſs, (as dreadful an Hole  
“ as ever was ſeen) oppoſite to the Village of *Akurlu* (from  
“ whence we came) there continually fall down Rocks of  
“ a blackiſh hard Stone, which make a terrible Reſound.  
“ This, and the Noiſe of the Crows, that are continually  
“ flying from one Side to the other, has ſomething in it ve-  
“ ry frightful; and, to form any Notion of the Place, you  
“ muſt imagine one of the higheſt Mountains in the World  
“ opening its Boſom, only to ſhew one of the moſt horrid  
“ Spectacles that can be thought of. No living Animals  
“ are to be ſeen, but at the Bottom, and towards the Mid-  
“ dle of the Mountain. They, who occupy the loweſt  
“ Region, are poor Shepherds and ſcabby Flocks. The ſe-  
“ cond Region is poſſeſs’d by Crows and Tygers, which  
“ paſs’d by, not without giving us ſome Dread and Unea-  
“ ſineſs. All the reſt of it, *i. e.* half of it, has been co-  
“ ver’d with Snow, ever ſince the Ark reſted there, and  
“ theſe Snows are cover’d half the Year with very thick  
“ Clouds.

“ NOTWITHSTANDING the Amazement, which this  
“ frightful Solitude caſt us into, we endeavour’d to find out  
“ the Monastery, we were told of, and enquir’d whether  
“ there were any *Religious* in Caverns. The Notion they  
“ have in the Country, that the Ark reſted here, and the  
“ Veneration, which all the *Armenians* have for this Moun-  
“ tain (for they kiſs the Earth, as ſoon as they ſee it, and  
“ repeat certain Prayers, after they have made the Sign of  
“ the Croſs) have made many imagine, that it muſt be fill’d  
“ with *Religious*. However, they aſſur’d us, that there was  
“ only one forſaken Convent, at the Foot of the Gulf; that  
“ there was no Fountain throughout the whole Mount; and  
“ that we cou’d not go, in a whole Day, to the Snow,  
“ and down again to the Bottom of the *Abyſs*; that the  
“ Shepherds often loſt their Way; and that we might judge,  
“ what a miſerable Place it was, from the Neceſſity they  
“ were under to dig the Earth, from Time to Time, to find  
“ a Spring of Water, for themſelves and their Flocks; and,  
“ in ſhort, that it wou’d be Folly to proceed on our Way,  
“ becauſe they were ſatisfy’d our Legs wou’d fail us, nor  
“ wou’d

“ wou’d they be oblig’d to accompany us, for all the Treasures of the King of *Persia*.

A. M.  
1656, &c.  
Ant. Ch. ist.  
2749, &c.  
From Gen.  
vi. 12. to  
ix. 20.

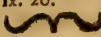
“ WHEN we consider’d what the Shepherds had told us, we advis’d with our Guides; and they, good Men, unwilling to expose themselves to the Danger of dying for Thirst, and having no Curiosity, at the Expence of their Legs, to measure the Height of the Mountain, were, at first, of the same Sentiments with the Shepherds; but afterwards concluded, that we might go to certain Rocks, which were more prominent and visible than the rest, and so return by Night to the Place where we were; and with that Resolution, we went to Rest. In the Morning, after that we had eat and drank very plentifully, we began to travel towards the first Ridge of Rocks, with one Bottle of Water, which, to ease ourselves, we carry’d by Turns; but, notwithstanding we had made Pitchers of our Bellies, in two Hours Time, they were quite dry’d up; and, as Water shook in a Bottle is no very pleasant Liquor, our Hopes were, that, when we came to the Snow, we shou’d eat some of it to quench our Thirst.

“ IT must be acknowledg’d, that the Sight is very much deceiv’d, when we stand at the Bottom, and guess at the Height of a Mountain; and especially when it must be ascended thro’ Sands, as troublesome as the *Syrtes* of *Africa*. ’Tis impossible to take one firm Step upon the Sands of Mount *Ararat*: In many Places, instead of ascending, we were oblig’d to go back again, to the Middle of the Mountain, and, in order to continue our Course, to wind, sometimes to the Right, and sometimes to the Left.

“ To avoid these Sands, which fatigu’d us most intolerably, we made our Way to the great Rocks, which were heap’d one upon another. We pass’d under them, as through Caverns, and were shelter’d from all the Injuries of the Weather, except *Cold*, which was here so keen and intense, that we were forc’d to leave the Place, and came into a very troublesome Way, full of large Stones, such as Masons make use of in Building, and were forc’d to leap from Stone to Stone, till I, for my Part, was heartily weary, and began to sit down, and repose my myself a little, as the rest of the Company did.



A. M.  
1656, &c.  
Ant. Chris.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.



“ AFTER we had rested ourselves, we came, about  
 “ Noon, to a Place, which afforded us a more pleasing  
 “ Prospect. We imagin’d ourselves so near, that we cou’d  
 “ have even touch’d the Snow (we thought) with our Teeth;  
 “ but our Joy lasted not long, for, what we had taken for  
 “ Snow, prov’d only a *Chalk-Rock*, which hid from our  
 “ Sight a Tract of Land, above two Hours Journey distant  
 “ from the Snow, and which seem’d to have a new Kind  
 “ of Pavement, made of small Pieces of Stones, broke off  
 “ by the Frost, and whose Edges were as sharp as Flints.  
 “ Our Guides told us, that their Feet were quite bare, and  
 “ that ours, in a short Time, wou’d be so too; that it  
 “ grew late, and we should certainly lose ourselves in the  
 “ Night, or break our Necks in the Dark, unless we wou’d  
 “ chuse to sit down, and so become a Prey to the Tygers.  
 “ All this seem’d very feasible; and therefore we assur’d  
 “ them, that we wou’d go no farther than the Heap of  
 “ Snow, which we shew’d them, and which, at that Di-  
 “ stance, appear’d hardly bigger than a *Cake*; but when  
 “ we came to it, we found it more than we had Occasion  
 “ for; the Heap was above thirty Paces in Diameter. We  
 “ every one eat as much as we had a mind for, and so, by  
 “ Consent, resolv’d to advance no farther. It cannot be  
 “ imagin’d, how much the eating of snow revives and in-  
 “ vigorates: We therefore began to descend the Mountain  
 “ with a great deal of Alacrity; but we had not gone far,  
 “ before we came to Sands, which lay behind the *Abyss*,  
 “ and were full as troublesome as the former, so that, a-  
 “ bout six in the Afternoon, we found ourselves quite  
 “ tired out and spent. At length, observing a Place cover’d  
 “ with *Mousse-Ear*, whose Declivity seem’d to favour our  
 “ Descent, we made to it with all Speed, and (what pleas’d  
 “ us mightily well) from hence it was that our Guides shew’d  
 “ us (though at a considerable Distance) the Monastery,  
 “ whither we were to go to quench our Thirst. I leave it  
 “ to be guess’d what Method *Noah* made use of to descend  
 “ from this Place, who might have rid upon so many Sorts  
 “ of Animals, which were all at his Command: But as for  
 “ us, we laid ourselves upon our Backs, and slid down for  
 “ an Hour together upon this green Plat, and so pass’d on  
 “ very agreeably, and much faster, than we cou’d have gone  
 “ upon our Legs. The Night, and our Thirst were a  
 “ Kind of Spurs to us, and made us make the greater  
 “ Speed. We continu’d therefore sliding in this Manner,

“ as

“ as long as the Way wou’d permit ; and, when we met  
 “ with small Flints, which hurt our Shoulders, we turn’d  
 “ and slid on our Bellies, or went backwards on *all four*.  
 “ Thus by Degrees we gain’d the Monastery ; but so dis-  
 “ order’d and fatigu’d by our Manner of travelling, that we  
 “ were not able to move Hand or Foot.”

A. M.  
 1656, &c.  
 Ant. Chris.  
 2349, &c.  
 From Gen.  
 vi. 12. to  
 ix. 20.

I HAVE made my Quotation from this learned *Botanist*, and most accurate Traveller, the longer, not only because it gives us a full Idea of the Mountain, so far as he ascend- ed ; but some Distrust likewise of the Veracity (*l*) of a certain *Dutch* Voyager, who seems to assure us, that he went five Days Journey up Mount *Ararat* to see a *Romish* Hermit ; that he pass’d through three Regions of the Clouds, the first dark and thick, the next cold and full of Snow, and the third colder still ; that he advanc’d five Miles every Day, and when he came to the Place, where the Hermit had his Cell, he breath’d a very serene and temperate Air ; that the Hermit told him, he had perceiv’d neither Wind nor Rain, all the five and twenty Years that he had dwelt there ; and that, on the Top of the Mountain, there still reign’d a greater Tranquillity, which was a Means to preserve the Ark without Decay or Putrefaction.

THERE is one Objection, which may be made to all that we have said concerning the Situation of this famous Mountain, and that is, — Whereas the *Sons of Noah*, when they quitted the Country where the Ark rested, are said to (*m*) *journey from the East into the Land of Shinar*, it is plain that if they remov’d from any Part of *Armenia*, they must have gone from the North, or North-West ; but this we shall take Occasion to examine, when we come to treat of their Migration. In the mean Time, ’tis worthy our Observation, and some Argument of our being in the right, (*n*) that the Situation of *Ararat*, as we have suppos’d it, whether it be Mount *Mafis*, or the Mountain of *Cardu*, was very convenient for the Journey of the Sons of *Noah*, because the Distance is not very great, and the Descent easy, especially from the latter, into the Plains of *Mesopotamia*, whereof *Shinar* is a Part. Nor should we forget, that the Neighbourhood, which the sacred History, by this Means, preserves between the Land of *Eden*, where Man was created ; that of *Ararat*, where the remains of Mankind were

An Objection  
 stated and  
 answer’d.

Z 3


fav’d ;

(*l*) *Struys’s Voyages*, Chap. xvii.  
 (*n*) *Univ. Hist.* l. 1. c. 1. p. 110.

(*m*) *Gen.* xi. 2.

A. M.  
1656, &c.  
Ant. Chris.  
2349, &c.  
From Gen.  
vi. 12, to  
ix. 20.

fav'd; and that of *Shinar*, where they fix'd the Center of their Plantations, is much more natural, and seems to have a better Face and Appearance of Truth, than to place these Scenes at so vast a Distance, as some *Commentators* have done.

 That there  
were Moun-  
tains before  
the Deluge.

ONE Enquiry more, not concerning Mount *Ararat* only, but every other Mountain, that is dispers'd over the whole Earth, is this,——Whether they were in Being before the Induction of the Flood. The ingenious Author of the *Theory*, so often quoted, is clearly of Opinion, that (o) the Face of the Earth, before the Deluge, was smooth, regular, and uniform, without Mountains, and without a Sea; and that the Rocks and Mountains, which every where now appear, were made by the violent Concussions, which then happen'd, and are indeed nothing else but the Ruins and Fragments of the old World. But all this is confuted by the Testimony of *Divine Wisdom*, who declaring her own Pre-existence, (p) *I was set up from everlasting*, says she, *from the Beginning, or ever the Earth was; when there was no Depth, I was brought forth; when there were no Fountains abounding with Water, before the Mountains were settled, before the Hills was I brought forth; while, as yet, God had not made the Earth, nor the Fields, nor the highest Part of the Dust of the World.* So that, according to this Declaration, not only the *Fountains of Waters*, which we see upon the Face of the Earth, but even Mountains (which some have accounted its greatest Deformities) and all Hills were Part of the original Creation, and contemporary with the first Foundations of the Earth: And though a Deluge can scarce be suppos'd to over-spread the Globe, without making some Transmutation in it; yet that it could not shock the *Pillars* of the round World, or cause a total Dissolution in Nature, we have the same Divine Testimony, assuring us, that at the Time of the first Creation, (q) *God laid the Foundation of the Earth so sure, that it should not be remov'd for ever.*

Their Use  
and Plea-  
santness.

'Tis a groundless Imagination then, to ascribe the Origin of Mountains, and other lofty Eminences, to a certain Disruption of the Earth, in the Time of the Deluge; when God, from the very first Beginning, design'd them for such excellent Purposes. For, besides that several of these Rocks and

(o) Burnet's Theory l. 1. c. 5. (p) Prov. viii. 23, &c.  
(q) Psal. civ. 5.



and Mountains (as well as the *broad Sea*) are really an awful Sight, and fill the Mind with just Notions of God's tremendous Majesty, which a small River, or a smooth Surface does not do so well; and besides that they yield Food for several Animals, form'd by Nature to live upon them, and supply us from *without* with many wholesome Plants, and from *within* with many useful Metals; by condensing the Vapours, and so producing Rain, Fountains, and Rivers, they give the very Plains and Valleys themselves the Fertility, which they boast of. For this seems to be the Design of Hills, *says (r) a learned Enquirer into the Original of Springs and Fountains*, "That their Ridges, being plac'd through the midst of the *Continent*, might serve, as it were, for *Alembicks*, to distil fresh Water for the Use of Man and Beast; and their Heights, to give a Descent to those Streams, which run gently, like so many Veins of the *Microcosm*, to be the more beneficial to the Creation."

A. M.  
1656, &c.  
Ant. Chris.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

(s) *NAY*, we may appeal to the Sense of Mankind, whether a Land of Hills and Dales has not more Pleasure and Beauty both, than any uniform *Flat*, which *then* only affords Delight, when it is view'd from the Top of an Hill. For what were the *Tempe* of *Theffaly*, so celebrated in antient Story for their unparallel'd Pleasantness, but a Vale, divided by a River, and terminated with Hills? Are not all the Descriptions of *Poets* embellish'd with such Ideas, when they wou'd represent any Places of *superlative* Delight, any blisful Seats of the *Muses* and *Nymphs*, any sacred Habitations of *Gods* and *Goddeffes*? They will never admit, that a wild *Flat* can be pleasant, no not in the \* *Elysian* Fields: They too must be diversify'd, Swelling Descents, and declining Valleys are their chief Beauties; nor can they imagine \* even *Paradise*, a Place of Pleasure, or Heaven itself \* to be Heaven without them. So that such a Place, as our present Earth is, distinguish'd into Mountains, Rivers, Vales,

Z 4

and

(r) *Dr. Halley.* (s) *Bentley's Sermons at Boyle's Lectures.*

\* At Pater Anchises penitus convalle virenti.

Hoc superate jugum — & tumulum capit. *VIR. Æn.* 6.

\* Flowers worthy of Paradise, which not wife Art,

In Beds and curious Knots, but Nature boon,

Pour'd forth profuse, on Hills, and Dale, and Plain.

\* For Earth hath this Variety from Heav'n

Of Pleasure, situate on Hill, or Dale.

MILTON's *Paradise Lost*, Book IV.

A. M.  
1656, &c.  
Ant. Chris.  
2349, &c.  
From Gen.  
vi. 12. to  
ix. 20.

and Hills, must, even in Point of Pleasure, claim a Preheminence before any other, that presenting us with no more than a single Scene, and, in one continu'd *plain* Superficies, must of Necessity pall the Prospect. But then, if we consider farther, the Riches that are repositied in these Mountains, the Gold and precious Stones, the Coal, the Lead, the Tin, and other valuable Minerals, that are dug out of their Bowels, all useful in their Kinds, and fitted for the Accommodation of human Life, we shall be apt to over-look the *fantastical* Pleasantness of a smooth Outside, and to think with *Moses*, the Man of God, that (*t*) *Blessed of the Lord is any Land, for the chief Things of the antient Mountains, and for the precious Things of the lasting Hills.*

(*t*) Deut. xxxiii. 13, 15.

*The End of the First Book.*

T H E

---

T H E  
H I S T O R Y  
O F T H E  
B I B L E.

B O O K II.

*Containing an Account of Things; from the Flood to the Call of ABRAHAM. In all 426 Years, and six Months,*

---

C H A P. I.

*The Remainder of what is recorded of Noah, to his Death.*

The H I S T O R Y,

**A**S soon as *Noah* and his Family were landed, and all the Creatures, committed to his Charge, were come safe out of the Ark, he selected some of every Kind, both Beasts and Birds, but such only as were *clean*, and, by God's Appointment, proper for Sacrifice; and, having built the first Altar, that we read of, restor'd the antient Rite of Divine Worship, and † offer'd

A. M.  
1657, &c.  
Ant. Chris.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

Burnt-  
Noah's Sa-  
crifice, and  
the Promises  
and Grants,  
which God  
gives him.

† *Josephus* tells us, that *Noah*, in a Persuasion that God had doom'd Mankind to Destruction, lay under a mortal Dread for fear of the same Judgment over again, and that it wou'd end in an *Anniversary* Inundation; so that he presented himself before the Lord with Sacrifices and Prayers, "humbly beseeching him, "in Mercy, to preserve the Order of the World in its Frame; "to



A. M.  
1657, &c.  
Ant. Chris.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

Burnt-Sacrifices thereon. And this he did with so grateful a Sense of the Divine Goodness, and so reverential a Fear of the Divine Majesty, as procur'd him a gracious Acceptance, and, in Testimony of that Acceptance, several Grants and Promises.

GOD's *Promises* were, that, † though Mankind were naturally wicked, and apt to go astray from the very Womb, yet, be their Iniquities ever so great, he wou'd not any more destroy the Earth † by a general Deluge, or disturb the Order of Nature, and † the several Seasons of the Year, and

“ to punish the Guilty, and spare the Lives of the Innocent ;  
“ and not to proceed with Rigour, for the Wickedness of some  
“ Particulars, to the Destruction of the Whole ; otherwise, the  
“ Survivors of this Calamity wou'd be more wretched, than  
“ those that were wash'd away in the common Ruin, if, after  
“ having suffer'd Horror of Thought, and the Terror of so dismal a Spectacle, they shou'd only be deliver'd from one Calamity, to be consum'd by another.” *Antiq. l. i. c. 4.* But that this should be the Purport of his Prayer is not very likely, because we find no such Indications of Terror in *Noah*, who knew the great and criminal Causes of the Deluge to be such, as cou'd not happen every Year, and who, having found Favour in the Eyes of God, and a miraculous Preservation from a general Destruction, can hardly be suppos'd to have cast away his Confidence in him so soon, and, instead thereof, to be possess'd with an abject and servile Fear : And therefore we may conclude, that the Nature of his Prayer and Sacrifice was *eucharistical*, and not *deprecatory*. *Heidegger's Hist. Patriar. Exercit. 19.*

‡ The Words in our Translation are, *I will not again curse the Ground any more for Man's Sake, for the Imagination of Man's Heart is evil* ; which is certainly very injuriously render'd, because it makes the sacred Author speak quite contrary to what he design'd, and is an Affront to the Justice, Goodness, and Wisdom of God, who, by this Translation of *for*, instead of *tho'*, might seem to bless Man for his evil Imaginations. *Essay for a new Translation.*

‡ For particular Inundations there have been at several Times, in divers Places, whereby Towns and Countries have been overwhelm'd with all their Inhabitants. *Pool's Annotations.*

‡ All the Versions do manifestly, in this Place, confound the four Seasons of the Year, which *Moses* exactly distinguishes. For the Hebrew Word *Kor*, which they render *Cold*, signifies the *Winter*, because of the Cold that then reigns. The Word *Chom*, which they render *Heat*, signifies the *Spring*, because of the Heat, which abounds in *Judea* about the End of the Spring, in the Months

and their regular Vicissitudes: And in Confirmation of this, he appointed the *Rainbow* for a *Token*, which (whether it us'd to appear before the Flood, or no) was *now* to be the Ratification of the Truth of his Promise, and *his faithful Witness in Heaven.*

THE *Grants* which God gave *Noah* and his Sons were, not only \* the same Dominion, which our first Parents, before

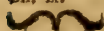
A. M.  
1657, &c.  
Ant. Chris.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

Months of *May* and *June*, which are the Harvest-Time in that Country. The Word *Kajts*, which they render *Summer*, does indeed signify so; but then the Word *Choroph*, which they term the *Winter*, shou'd be render'd *Autumn*, which is the Time of plowing and cultivating the Ground, as may be seen *Prov. xx.*

4. So that the whole Sentence, which contains the Promise of God, *Gen. viii. 22.* if render'd justly, should run thus, — *While the Earth remaineth, Seed-Time and Harvest, Winter and Spring, Summer and Autumn, Day and Night, shall not cease.* An Essay for a new Translation. We cannot but observe however, that this Vicissitude of Times and Seasons, which is here promis'd as a Blessing to Mankind, is a full Confutation of the Dreams of such Writers, as are apt to fancy, “ That in the *primordial* “ Earth there was every where a perpetual Spring and Equinox; “ that all the Parts of the Year had one and the same Tenor, “ Face, and Temper; and that there was no Winter or Summer, Seed-Time or Harvest, but a continual Temperature of “ the Air, and Verdure of the Earth;” which, if it were true, wou'd make this Promise of God a Punishment, rather than a Blessing to Mankind. Vid. *Burnet's Theory*, l. 2. c. 3. and *Heidegger's Hist. Patriar. Exercit. 19.*

\* A learned and right Reverend Author, to shew the Renovation of the Earth after the Deluge, and its Deliverance from the Curse, inflicted upon it by Reason of *Adam's* Transgression, runs the Parallel between the Blessings and Privileges, granted to *Adam*, soon after his Creation, and those restor'd to *Noah* and his Posterity, soon after the Flood. To our first Parents it is said, *Have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over every living Thing, that moveth on the Earth*, *Gen. i. 28.* To *Noah* and his Sons it is said, *The Fear of you, and the Dread of you shall be upon every Beast of the Earth, and upon every Fowl of the Air, and upon all that moveth upon the Earth, and upon all the Fishes of the Sea, into your Hand are they delivered*, *Gen. ix. 2.* To *Adam* and *Eve* are granted for Food every Herb, bearing Seed — and every Tree, in the which is the Fruit of the Tree, yielding Seed, *Gen. i. 29.* But *Noah* and his Sons have a larger Charter, — Every moving Thing, that liveth, shall be Meat to you, even, as the green Herb, have I given

A. M.  
1657, &c.  
Ant. Chris.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.



fore the Fall, had over the Animal-Creation, and a full Power to keep them in Submission and Subjection; but a Privilege likewise to kill any of these Creatures for Food; only with this Restriction, that they were not to † put them to unnecessary Torture, or to eat any Part of their Blood, which might be a Means to introduce the shedding of human Blood. The human Kind, notwithstanding their *Apostacy*,

given you all Things, Gen. ix. 3. The Blessing upon the Earth, at the Creation was,——*Let the Earth bring forth Grass, and Herb yielding Seed, and the Fruit-Tree yielding Fruit after his Kind*, Gen. i. 11. The Blessing after the Flood is,——*While the Earth remaineth, Seed-Time and Harvest shall not cease*, Gen. viii. 22. In the Beginning, the Lights in the Firmament were appointed to divide the Day from the Night, and to be for Seasons, and for Days, and Years, Gen. i. 14. After the Flood, the new Blessing is,——*That Spring and Autumn, Summer and Winter, and Day and Night, shall not cease*, Gen. viii. 22. Whereupon our Author asks, What is bestow'd in the first Blessings, that is wanted in the second? What more did *Adam* enjoy in his happiest Days? What more did he forfeit in his worst, with respect to this Life, than that, which is contain'd in these Blessings? If he neither had more, nor lost more, all these Blessings you see expressly restor'd to *Noah* and his Posterity: And, from all this laid together, he concludes, that the old Curse upon the Ground was, after the Deluge, finish'd and compleated. *Use and Intent of Prophecy*, p. 91.

† The Words in the Text are,——*But Flesh with the Life thereof, which is the Blood thereof, shall you not eat*. This the Hebrew Doctors generally understand to be a Prohibition to cut off any Limb of a living Creature, and to eat it, while the Life, i. e. the Blood, was in it; *dum adhuc vivit, & palpitat, seu tremit*, as a modern Interpreter has truly explain'd their Sense. And in this they are follow'd by several *Christians*, who think (as *Maimonides* did) that there were some People, in the old World, so savage and barbarous, that they did eat raw Flesh, while it was yet warm from the Beast, out of whose Body it was cut Piece-meal. *Plutarch* tells us, that it was customary, in his Time, to run red hot Spits through the Bellies of live Swine, to make their Flesh more delicious; and I believe some among us have heard of whipping Pigs, and torturing other Creatures to Death, for the same Purpose. Now these Things cou'd not be committed, if such Men thought themselves bound in Conscience to abstain from all unnecessary Cruelties to the Creatures, and to bleed them to Death, with all the Dispatch they cou'd, before they touch'd them for Food. Vid. *Patrick's Commentary*, and *Revelation Examined*, Vol. II. p. 20.



*stacy*, did still retain some *Lineaments* of the Divine Similitude, and therefore, whosoever murder'd any of them, did thereby deface the *Image of God*; and whether it were Man † or Beast, Stranger or near Relation, was appointed by the *Magistrate* to be put to Death: And, with these Grants and Promises, he gave them Encouragement (as he did our first Progenitors) to *be fruitful and multiply, and replenish the Earth*, which was now left almost destitute of Inhabitants.

A. M.  
1657, &c.  
Ant. Chris.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

BUT how much soever the Deluge might deprive the Earth of its Inhabitants, it had not so totally destroy'd the Trees, and Plants, and other Vegetables, but that, in a short Time, they began to appear again; and, being encourag'd by the kindly Warmth of the Sun, discover'd their several *Species*, by the several *Fruits* they bore. *Noah* before the Flood † had apply'd himself to *Husbandry*, and now, upon the Recovery of the Earth again, betook himself to the same Occupation. Among his other Improvements of the Ground, he had planted a Vineyard, and, perhaps, was the first Man, who invented a Press, to squeeze the Juice out of the Grape, and so make Wine. Natural Curiosity might tempt him to taste the Fruit of his own Labour; but, being either unacquainted with the Strength of this Liquor, or, through Age and Infirmary, unable to bear it, so it was, that, drinking a little too freely, he became quite intoxicated with it; and so falling asleep in his Tent, lay

† If it here shou'd be ask'd, How any Beast, that is neither capable of Virtue or Vice, can be deem'd culpable, in case it shou'd chance to kill any Man? The Answer is, That this Law was ordain'd for the Benefit of Men, for whose Use all Beasts were created. For, 1<sup>st</sup>, such *Owners*, as were not careful to prevent such Mischiefs, were hereby punish'd. 2<sup>dly</sup>, Others were admonish'd by their Example to be cautious. 3<sup>dly</sup>, God thereby instructed them, that Murder was a most grievous Crime, whose Punishment extended even to Beasts; and, 4<sup>thly</sup>, the Lives of Men were hereby much secur'd, when such Beasts, as might do the like Mischief another Time, were immediately dispatch'd, and taken out of the Way. *Patrick's Commentary.*

† Antiently the greatest Men esteem'd nothing more honourable, and worthy their Study, than the Art of Agriculture. *Nihil homine libero dignius*, nothing more becoming a Gentleman, was the Saying of the *Roman Orator*; and for the Truth of this the *Fabii*, the *Cato's*, the *Varro's*, the *Virgil's*, the *Pliny's*, and other great Names, are sufficient Witnesses. *Biblioth. Biblica*, Vol. I. p. 251.

A. M.  
1657, &c.  
Ant. Chriſt.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

Ham's Im-  
modesty to  
his Father  
Noah.

lay with his Body uncover'd, and, in a very indecent Poſture, was expos'd to the Eyes of his Children.

HAM, who eſpy'd his Father in this Condition, inſtead of concealing his Weakneſs, proclaim'd it aloud, and to his other two Brothers, *Shem* and *Japhet*, made him the Subject of his Scorn and Deriſion: But, ſo far were they from being pleas'd with his Behaviour in this Reſpect, that, taking a Garment, and laying it upon both their Shoulders, they went backward, till, coming to their Father, they dropt the Garment upon him, and ſo cover'd the Nakedneſs, which their pious Modeſty wou'd not permit them to behold. Nor is it improbable, that, to prevent the like Indecency, they watch'd him, during the remaining Time of his Sleep, and might poſſibly, upon his awaking, acquaint him with what had happen'd: Whereupon, perceiving how unworthily his Son *Ham* had ſerv'd him, † he curs'd his Race in the Perſon of *Canaan* his Grandſon, and reflecting how reſpectfully his other two Sons had behav'd, he reward-ed their pious Care with each one a Bleſſing, which, in Proceſs of Time, was fulfill'd in their Poſterity.

And Noah's  
Death.

THIS is all that the Scripture informs us of concerning *Noah*, only we are given to underſtand, that he liv'd 350 Years after the Deluge, in all 950; and, if we will believe the Tradition of the *Orientalſ*, he was bury'd in *Meſopotamia*, where, not far from a Monastery, call'd *Dair-Abunah*, i. e. *the Monastery of our Father*, they ſhew us, in a Caſtle, a large Sepulchre, which, they ſay, belong'd to him: But, as for the common Opinion of his dividing the World among his three Sons before his Death, giving to *Shem* *Aſia*, to *Ham* *Africa*, and to *Japhet* *Europe*, there is  
no

† 'Tis a Tradition among the *Eastern* Writers, that *Noah*, having curs'd *Ham* and *Canaan*, the Effect of his Curſe was, that not only their Poſterity were made ſubject to their Brethren, and born, as we may ſay, in Slavery, but that likewise, all on a ſudden, the Colour of their Skin became black: (for they maintain, that all the *Blacks* deſcended from *Ham* and *Canaan*;) that *Noah*, ſeeing ſo ſurpriſing a Change, was deeply affected with it, and begg'd of God, that he wou'd be pleas'd to inſpire *Canaan's* Maſters with a tender and compaſſionate Love for him; and that his Prayer was heard. For, notwithstanding we may ſtill, at this Day, obſerve the Effect of *Noah's Curſe*, in the Servitude of *Ham's* Poſterity; yet we may remark likewise the Effect of his Prayer, in that this Sort of black Slaves is ſought for, and made much of in moſt Places. *Calmet's Dictionary* on the Word *Ham*.

no Manner of Foundation for it, either in Scripture, or Tradition.

A. M.  
1657, &c.  
Ant. Chris.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

*The OBJECTION.*

“ **B**UT how short soever this *Post-diluvian* Part of  
“ *Noah's* History may be thought, 'tis long enough,  
“ we find, to contain many more Absurdities, and Misre-  
“ presentations of Things, than can easily be digested. It  
“ might be the Opinion of the *Heathen* World, perhaps,  
“ that their Gods were pleas'd with the Smell of Incense,  
“ and (as one (b) expresses it) *wou'd leave their ordinary*  
“ *Diet of Nectar and Ambrosia, to snuff up the Smoak and*  
“ *Fat of Sacrifices*; yet, surely it gives us too gross and  
“ carnal a Notion of the great God of Heaven and Earth,  
“ that he shou'd be so far delighted with the *sweet Savour*  
“ of any Oblation, as to have his Heart attender'd, his Re-  
“ lentings kindled, and himself drawn into a hasty Resolu-  
“ tion, *never to destroy the Earth any more*, when it is ap-  
“ parent, that since that Time, he has brought upon it se-  
“ veral *Inundations*, and, at the End, is resolv'd to con-  
“ sume it with a general *Conflagration*.

“ THE Rainbow indeed may be accounted a very beau-  
“ tiful Sight in the Heavens; but, as it proceeds from a  
“ natural Cause, (c) from the *Reflection* and *Refraction* of  
“ the Rays of the Sun from innumerable Drops of Rain  
“ in a Cloud, it can be no proper Token of a *Covenant*  
“ commencing at that Time. As there was a Sun and  
“ Clouds before the Flood, the same *Phænomenon* must  
“ have frequently appear'd, and consequently lost its *Vali-*  
“ *dity*; nor can we suppose, that God shou'd ever be so  
“ *unmindful of his Covenant*, as to stand in need of so  
“ slight, so common a Remembrancer.

“ THE Permission of *Animal-Food* to *Noah* and his Po-  
“ sterity may be thought perhaps a *peculiar Privilege*; but,  
“ (d) when we read of the same Dominion over all Crea-  
“ tures, and the same Distinction of clean and unclean  
“ Beasts, in the Times before the Flood, that we find in  
“ the Times of *Noah*, either we must suppose the Distinc-  
“ tion to be frivolous, and the Dominion given to Man  
“ more extensive, after he had sinn'd, than it was before,  
“ or we must allow, that this is a Privilege no more, than  
“ what

(b) *Lucin. de Sacrif. Vol. I. p. 306.* (c) *Saurin's Disserta-*  
tion, (d) *Heidegger's Hist. Patriar. Exer. 15.*



A. M. 1657, &c.  
Ant. Chris.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

“ what all *Antediluvians* had, and, consequently, that it is  
“ a Misrepresentation to call it a *new Grant*.  
“ MAN, in his State of Innocence, and while the  
“ Image of God shone radiantly about him, held all other  
“ Creatures under a voluntary Subjection: But, the many  
“ sad Accidents, which we read of continually, are too sure  
“ a Testimony, that this Part of the *Grant* is, in a Manner,  
“ quite withdrawn, and that *the Fear of us, and the Dread*  
“ *of us*, is so little impress’d upon several Kinds of Beasts,  
“ that, on sundry Occasions, they turn upon their Masters,  
“ and rebel.

“ THE Lord and Sovereign of the *Postdiluvian* World  
“ was the Patriarch *Noah*, who must, consequently, be a  
“ Man of Business, as having the chief Government of  
“ Affairs devolv’d upon him; and yet, after this Period of  
“ Time, we hear no Manner of Tidings of him, except  
“ it be in one scurvy Story of his planting a Vineyard, get-  
“ ting scandalously drunk, and exposing himself to the Scorn  
“ and Derision of all about him. ’Tis somewhat strange,  
“ that, in all the *Antediluvian* Ages, the Use of the Vine  
“ shou’d not be found out, or, that *Noah*, who was now  
“ above 600 Years old, shou’d not be acquainted with its  
“ intoxicating Quality; but, if he was not, the more he  
“ was to be pity’d, and *Moses*, (one wou’d think) shou’d  
“ have imitated his two dutiful Sons, and, in Compassion  
“ to his Infirmary, cast the kind Veil upon his Nakedness.  
“ But, instead of that, to represent this Favourite of God,  
“ and grave Sire of Mankind, lying in his Tent in the  
“ shameful Manner, that he does, and then, as soon as he  
“ awakes from his Wine, to give him the *Spirit of Prophe-*  
“ *cy*, and set him a venting his Curses and his Blessings at  
“ random, looks as if he were acting the Part of *Ham*,  
“ and exposing a weak Man’s Failings to the Publick. For,  
“ according to this Representation, what other Reason can  
“ we assign for the several notorious Blunders that he makes;  
“ (e) for his mistaking the Name of *Canaan* (who seems  
“ to be innocent in the whole Affair) instead of that of his  
“ guilty Son *Ham*, in the *Curse*; for preferring his younger  
“ Son *Shem*, before the first-born *Japhet*, in the *Blessing*;  
“ and for the many unaccountable Reveries of *enlarging*  
“ *Japhet*, *making him dwell in the Tents of Shem*, and  
“ *Ham* to become the *Servant of Servants*? What Ac-  
“ count can we give for these Extravagancies, I say, but  
“ that

(e) *Vid. Gen. ix. 25, 26, 27.*

“ that of supposing that the good old *Patriarch* was not yet  
 “ got out of his *Cups*, and return’d to his Senses?”

A. M.  
 656, &c.  
 Ant. Christ.  
 2349, &c..  
 From Gen.  
 viii. 20. to  
 the End of  
 Ch. ix.

“Tis a sad Perversion of the Use of human Understanding,  
 and no small Token of a secret Inclination to *Infidelity*,  
 when Men make the Condescensions of Scripture an Argu-  
 ment against its Divine Authority; and, from the *Figures*  
 and *Allusions*, which it employs, in Accommodation to their  
 Capacities, draw Conclusions, unworthy of its sacred Pen-  
 men, and unbecoming the Nature of God.

Answer’d,  
 by shewing  
 why Noah’s  
 Sacrifice  
 was accept-  
 ed.

IN relation to Sacrifices, we find God declaring himself  
 very fully in these Words: (f) *Hear, O my People, and I*  
*will speak; I my self will testify against thee, O Israel, for I*  
*am God, even thy God. I will not reprove thee, because of thy*  
*Sacrifices, or for thy Burnt-Offerings, because they were not*  
*always before me. I will take no Bullock out of thine House,*  
*or He-Goat out of thy Folds; ——— for thinkest thou that I*  
*will eat Bulls Flesh, or drink the Blood of Goats? Offer*  
*unto God Thanksgiving, and pay thy Vows unto the Most*  
*High, and call upon me in the Time of Trouble, so will I*  
*hear thee, and thou shalt praise me.* So that it is not the  
*Oblation* itself, but the grateful Sense and Affections of the  
 Offerer; that are acceptable to God, and which, by an easy  
 Metaphor, may be said to be as grateful to him, (g) as Per-  
 fumes, or *sweet Odours* are to us.

AND indeed, if either the Sense of Gratitude or Fear, if  
 either the Apprehension of God’s peculiar Kindness, or of  
 his wrathful Indignation against Sin did ever produce a sin-  
 cere Homage, (h) it must have been upon this Occasion;  
 when the *Patriarch* call’d to Remembrance the many Vows  
 he had made to God in the *Bitterness of his Soul*; and in  
 the Midst of his Distress; when coming out of the Ark;  
 he had before his Eyes the Ruins of the old World; so many  
 dreadful Objects of the Divine Vengeance; and, at the same  
 Time, saw himself safe amidst his little Family, which must  
 have all likewise perish’d; had they not been preserv’d by a  
 miraculous Interposition. And, with such Affections of  
 Mind, as this Scene cou’d not but excite, it wou’d be inju-  
 rious not to think, that his Prayers and Oblations were an-  
 swerably *fervent*, and his Joy and Thanksgiving such, as be-  
 came so signal a Deliverance.

BUT it was not upon Account of these only; that his Ser-  
 vice found so favourable a Reception. Sacrifices, (i) (as we  
 shewed before) were of Divine Institution and prefigurative

VOL. I. A 2 of

(f) Psal. l. 7, &c. (g) *Patrick’s Commentary.* (h) *Saurin’s*  
*Dissertations:* (i) Vid. p. 135, &c.

A. M.  
1657, &c.  
Ant. Christ.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

of that great *Propitiation*, which God, in due Time, wou'd exhibit in the Death of his Son. Whatever Merit they have, they derive from Christ, (*k*) *who gave himself for us, an Offering, and a Sacrifice to God for a sweet-smelling Savour.* 'Twas in the Sense of this therefore, that *Noah* approach'd the Altar, which he had erected; and, while he was offering his appointed Sacrifices, fail'd not to commemorate this *Lamb of God, which was slain from the Foundation of the World*, and so found his *Acceptance in the beloved*; for he is the (*l*) *Angel, which comes, and stands at the Altar, having a golden Censer, and to whom is given much Incense, that he may offer it with the Prayers of the Saints, upon the golden Altar, which is before the Throne.*

That the  
Covenant  
bereupon re-  
strain'd God,  
neither from  
particular  
Inundations,

WE mistake the Matter however very much, if we imagine, that the Merit of *Noah's* Sacrifice, (even when purify'd with the Blood of *Christ*) was the *procuring Cause* of the *Covenant* here mention'd. The *Covenant* was in the Divine Counsel *from everlasting*, and God only here takes an Occasion to acquaint *Noah* with it: But then we may observe, that he expresses himself in such Terms, as lay no Restraint upon him from sending a Judgment of Waters, or from bringing a general *Conflagration* upon the World at the last Day. He binds himself only *never to smite any more every living Thing in the Manner he had done*, i. e. with an universal Deluge; but, if any Nation deserves such a Punishment, and the Situation of their Country well admits of it, he may, if he pleases, without Breach of this *Covenant*, bring a *local* Inundation upon them; though it must be acknowledg'd, that, whenever we find him threatening any People with his (*m*) *fore Judgments*, he never makes mention of this.

Nor the ge-  
neral Con-  
flagration.

IT was a general Tradition among the *Heathens*, that the World was to undergo a double Destruction, one by *Water*, and the other by *Fire*. The Destruction by *Fire* *St Peter* has given us a very lively Description of. (*n*) *The Heavens and the Earth, which are now, says he, are kept in Store, reserv'd unto Fire, against the Day of Judgment*; for then *shall the Heavens pass away with a great Noise, and the Elements melt with fervent Heat, and the Earth also, and the Works that are therein, shall be burnt up.* But all this is no Infraction upon the *Covenant* made with *Noah*, which relates to the Judgment of a Flood: And, though this *Catastrophe* will certainly be more terrible than the other, yet it

(*k*) Eph. v. 2. (*l*) Revel. viii. 3. (*m*) Vid. Ezek. xiv. 21.  
(*n*) 2 Pet. iii. 7, 10.



it has this great Difference in it, (o) that it is not sent as a *Curse*, but as a *Blessing* upon the Earth, not as a Means to deface and destroy, but to renew and refine it; and therefore the same Apostle adds, (p) *Nevertheless we, according to his Promise, look for new Heavens and a new Earth, wherein dwelleth Righteousness.*

A. M.  
16-7, &c.  
Ant. Christ.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

THUS the Covenant of God standeth sure: But then, in relation to the *Sign*, or *Sacrament* of it, whether it was *previous*, or *subsequent* to the Deluge, this has been a Matter much debated among the Learned. It cannot be deny'd indeed, but that \* this curious Mixture of Light and Shade, discernible

That the  
Rainbow,  
the Sign of  
the Cove-  
nant, did  
not exist be-  
fore the  
Flood.

(o) *Heiddegger's Hist. Patriar. Vol. I. Exer. 19. (p) 2 Pet. iii. 13.*

\* The learned *Heiddegger* has given an Account of the Nature and Colours of the Rainbow, and by what different Causes they are produc'd, in Words so very expressive, that I chuse to give them in the Original, rather than run the Hazard of injuring their *Emphasis* by a bad Translation. “*Efficit Iridem potissimum Sol, seu Radius Solaris in vaporem receptus, inque eo refractus propter diversa Receptacula; unum rarius, aera; alterum densius, vaporem; qui & solarem recipit Radium, & in Oculum reflectit: Ita ut in Iride sit partim ἀνάκλασις, sive radii luminosi, in Profunditate vaporis, Refractio; partim διάκλασις, seu Radii ejus ad Oculum Reflectio, quæ non possent sociari nisi in nube roridâ, & in pluvias jam resolvendâ; quippe in tantum rarâ, ut eum aliquantum Radius Solaris pënetret, & in tantum etiâ densâ, ut ubi Radius sese paululum insinuarit, eundem repercutiat. Circularis & arcuata est ejus figura ob figuram Solis ipsius, quia semper Iris apparet ex adverso Solis, repercussis ejus Radiis ab oppositâ nube. Colores Iridis, ex variâ Lucis & umbrarum Mixturâ, sunt tres potissimum; ποινικεὺς: puniceus & rubicundus; πορράων, porraceus, sive viridis, & ἀλβέργ, cæruleus. Cum enim Solares Radii primum subeunt Nubem, quia minus transiit opaci, Color est rubicundus, seu puniceus: Ubi paulo magis penetrârît, impeditur aliquantum Coloris Ardor, atque sic fit viridis; at in profundum Vaporis admissus, usque ad infimam Arcûs Curvaturam, ob Opacitatem remittit Color, estque cæruleus. Exercit. 19.” This Description is pretty lively, and gives us some Idea of this strange Phænomenon; and yet we must own, that the Nature of *Refraction*, on which the Colours of the *Rainbow* do depend, is one of the abstrusest Things, that we meet with in the Philosophy of Nature. Our renowned *Boyle*, who wrote a Treatise on the Subject of *Colours*, after a long and indefatigable Search into their Natures and Properties, was not able so much as to satisfy himself *what Light is*, or (if it be a Body) what kind of *Corpuscles*, for Size and Shape, it consists of,*

A. M.  
1657, &c.  
Ant. Chri  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

discernible in the *Rainbow*, arises naturally from the Superficies of those Parts, which constitute a Cloud, when the Rays of the Sun, from the adverse Part of the *Hemisphere*, are darted upon it; and, for this Reason, (q) whenever there is the like Disposition of the Sun to the Cloud, it may be imagin'd, that the same *Phænomenon* may be seen, and, consequently, at certain Times, has been seen, not from the Deluge only, but, from the first Foundation of the World. (r) But, as this Opinion has nothing in Scripture to enforce it, so are there no Grounds in Nature to give it any Sanction, unless we will assert this manifest Untruth, — That every *Disposition* of the Air, and every *Density* of a Cloud is fitly qualify'd to produce a Rainbow.

THIS *Meteor* (as the Scripture informs us) \* was appointed

or how these insensible *Corpuscles* cou'd be so differently, and yet withal so regularly refracted; and he freely acknowledges, that however some Colours might be plausibly enough explain'd, in the general, from Experiments he had made, yet *whensoever he would descend to the minute and accurate Explication of particulars, he found himself very sensible of the great Obscurity of Things*. Dr. Halley, the great Ornament of his Profession, makes the same Acknowledgment; and, after having, from the given Proportion of Refraction, accounted both for the Colours and Diameter of the Rainbow, with its several Appearances, he cou'd hence discern (as he tells us) farther Difficulties laying before him: Particularly, from whence arose the *refractive Force of Fluids*, which is a Problem of no small Moment, and yet deservedly to be plac'd among the Mysteries of Nature, *nondum Sensibus, aut Ratiociniis nostris objecta*: And the noble *Theorist of Light* himself, after his many surprizing Discoveries, built even upon vulgar Experiments, found it too hard for him to resolve himself in some Particulars about it; and, notwithstanding all his prodigious Skill in Mathematicks, and his dextrous Management of the most obvious Experiments, he concludes it at last to be a Work too arduous for human Understanding, absolutely to determine *what Light is, after what Manner refracted, and by what Modes and Actions it produceth in our Minds the Phantasies of Colours*. Biblioth. Biblica, Vol. II. Occasional Annot. 2. in the Appendix.

(q) Vid. *Brown's Pseudodoxia Epidemica*. (r) Dr *Jackson* upon the Creed, l. 1. c. 16.

\* That this *Rainbow* was thought to be of somewhat more than mere natural Extraction, the *physical Mythology* of the antient Heathens seems to testify, and 'tis not improbable, that, from the Tenor of God's Covenant here, made with *Noah*, which might be communicated to them by Tradition, *Homer*, the great Father

pointed by God to be a Witness of his Covenant with the new World, and a Messenger to secure Mankind from Destruction by Deluges; so that, had it appear'd before the Flood, the Sight of it afterwards wou'd have been but a poor Comfort to *Noah* and his Posterity, whose Fear of an Inundation was too violent, ever to be taken away by a common and ordinary Sign.

A. M.  
1637, &c.  
Ant. Chris.  
347, &c.  
From Gen.  
viii 20. to  
the End of  
Ch. ix.

FOR, suppose that God Almighty had said to *Noah*; (s)  
“ I make a Promise to you, and to all living Creatures;  
“ that the World shall never be destroy'd by Water again;  
“ and, for Confirmation of this, behold, *I set the Sun in the Firmament* ;” would this have been any strengthening of *Noah's* Faith, or any Satisfaction to his Mind? “ Why,  
“ *says Noah*, the Sun was in the Firmament, when the  
“ Deluge came, and was a Spectator of that sad Tragedy;  
“ and, as it may be so again, † what Sign, or Assurance  
in

Father of *Ethnick* Poetry, does, by an easy and lively Fiction, bring in *Jupiter*, the King of Heaven, sending *Iris*, his Messenger, with a peremptory Command to *Neptune*, the Prince of Waters, to desist from any farther assisting the *Grecians*, and annoying the *Trojans*; and, at the same Time that *Iris* is sent with this Message to the watery Deity, the Poet has so contriv'd the Matter, that *Apollo*, or the Sun, which is the Parent, and efficient Cause of the Rainbow, is sent with another Message to *Hector*, and the *Trojans*, in order to encourage them to take the Field again, and renew their Attack. The Meaning of all which fine Machinery is no more than this, -- That, after a great deal of Rain, which had caus'd an Inundation, and thereby made the *Trojan* Horse useless, the Sun began to appear again, and the Rainbow in a Cloud opposite to the Sun, which was a sure Prognostick of fair Weather. *Bibliotheca Biblica*, Vol. I. *Occasional Annot.* 2. in the Appendix.

(s) *Burnet's Theory.*

† When God gives a Sign, in the Heavens, or on the Earth, of any Prophecy or Promise to be fulfill'd, it must be something new, or by some Change wrought in Nature, whereby he testifies to us, that he is able and willing to stand to his Promise. Thus God puts the Matter to *Abaz*, *Ask a Sign of the Lord, ask it either in the Depth, or in the Height above*: And when *Abaz* wou'd ask no Sign, God gives him one unask'd; *Behold a Virgin shall conceive, and bear a Son*. Thus when *Abraham* ask'd a Sign, whereby he might be assur'd of God's Promise, that his Seed shou'd inherit the Land of *Canaan*, 'tis said, that *when the Sun went down, and it was dark, behold a smoking Furnace, and a burning Lamp pass'd between the Pieces of the Beasts*, which he had cut asunder,



A. M.  
1657, &c.  
Ant. Christ.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.



“ in this, against a second Deluge?” But now if we suppose, on the other Hand, that the Rainbow first appear'd to the Inhabitants of the Earth after the Deluge, nothing cou'd be a more proper and apposite Sign for Providence to pitch upon, in order to confirm the Promise, made to *Noah* and his Posterity, that the World shou'd no more be destroy'd by Water. The Rainbow had a secret Connection with the Effect itself, and so far was \* a *natural* Sign; and, as it appear'd *first* after the Deluge, and was form'd in a thin, watry Cloud, there is, methinks, a great Easiness and Propriety of its Application for such a Purpose. For, if we suppose, that, while God Almighty was declaring his Promise to *Noah*, and what he intended for the Sign of it, there appear'd, at the same Time, in the Clouds, \*

a

Gen. xv. 17. And, in like Manner, in the Sign given to *Hezekiah* for his Recovery, and to *Gideon* for his Victory; in the former Case, the Shadow *went back ten Degrees* in *Ahaz's Dial*. Isa. xxxviii. 8. and, in the latter, *the Fleece was wet, and all the Ground about it dry*; and then (to change the Trial) *it was dry, and all the Ground about it wet*, Judg. vi. 38, 39. These were all Signs, proper, significant, and satisfactory, having something new, surprising, and extraordinary in them, denoting the Hand, and Interposition of God: But where every Thing continues to be as it was before, and the Face of Nature, in all its Parts, the very same, it cannot signify any Thing *new*, nor any new Intention of the Author of Nature; and, consequently, cannot be a Sign or Pledge, a Token or Assurance of the Accomplishment of any new Covenant, or Promise made by him. *Burnet's Theory*, l. 2. c. 5.

\* Common Philosophy teaches us, that the Rainbow is a *natural* Sign, that there will not be much Rain after it appears, but that the Clouds begin to disperse. For, as it never appears in a thick Cloud, but only in a *thin*; whenever it appears, after Showers, which come from thick Clouds, it is a Token that they now grow thin; and therefore the God of Nature made Choice of this Sign, rather than any other, to satisfy us, that he wou'd never suffer the Clouds to thicken again to such a Degree, as to bring another Deluge upon the Earth. *Patrick's Commentary*. “ Fit “ Iris ab adverso Sole, mittente Radios in nubem non densum; “ significat ergo naturaliter, quod & jussu Dei, Imbrem nunquam “ obruturum mundum: Qui enim possit, cum neque cœlum totum obductum nubibus sit, neque, quæ adsunt, sunt valde densæ?” *Valesius*, de S. Philos. c. 9.

\* The ingenious *Marcus Marci* is of Opinion, that the *Rainbow*, which first appear'd to *Noah* after the Flood, and was so particularly dignify'd by God, as to be consecrated for a Divine Sign,

a fair Rainbow, that marvellous and beautiful *Meteor*, which *Noah* had never seen before, it cou'd not but make a most lively Impression upon him, quickening his Faith, and giving him Comfort and Assurance, that God wou'd be stedfast to his Purpose.

A. M.  
1657, &c.  
Ant. Chris.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

FOR God did not *set this Bow in the Clouds for his own Sake*, to engage his Attention, and revive his Memory, whenever he *look'd on it* (though that be the Expression, which the Holy Spirit, speaking after the Manner of Men, has thought fit to make use of) but for *our Sakes* was it plac'd there, as an illustrious Symbol of the Divine Mercy and Goodness, and to confirm our Belief and Confidence in God: And therefore whenever (t) *we look upon the Rainbow*, we shou'd do well to *praise him, who made it*; for *very beautiful is it in the Brightness thereof. It compasseth the Heaven with a glorious Circle, and the Hands of the Most High have bended it.*

And for  
whose Sake  
it was ap-  
pointed.

AND as the Goodness of God was very conspicuous to *Noah* and his Posterity, in giving them a *new Sign* for the Confirmation of his *Promises*; so was it no less remarkable in the *new Charter* which he granted them, for the Enlargement of their *Diet*. That our first Parents, \* in their State

That Flesh  
was not eat  
before the  
Flood.

*Sign*, was not the common one, but a *great and universal Iris*, inimitable by Art, which he has defin'd by a *Segment of a Circle*, dissected into several *Gyrations* (or *Rounds*) by the *Diversity of the Colours*, differing one from another, begotten by the *Sun-beams refracted in the Atmosphere*, and terminated with an *opaque Superficies*. But whether this serves to explain the Matter any better, or whether the common Rainbow be not an Appearance illustrious enough to answer the Purposes for which it was intended, we leave the Curious to enquire; and shall only observe farther, that, whether it was an ordinary, or extraordinary Bow, which appear'd to *Noah*, 'tis the Opinion of some, that the Time of its first appearing, was not immediately after he had sacrific'd (as is generally suppos'd) but on the 150th Day of the Flood, when God remember'd *Noah*, upon which very Day of the Year they likewise calculate the Birth of *Christ* (as pretypified thereby) to have exactly fallen out, and that even the *Glory of the Lord*, which shone round about the *Shepherds*, was a gracious Phænomenon, corresponding with this *Sign of the Covenant*. *Bibliotheca Biblica, ibid.*

(t) Ecclesiasticus, xliiii. 11, 12.

\* This Notion the Pagan *Poets* and *Philosophers* had receiv'd: For *Ovid*, in his Description of these *Times*, gives us to under-

A. M.  
1657, &c.  
Ant. Chris.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

State of Integrity, had not the Liberty of eating Flesh, is very evident, because they were limited by that Injunction, which appoints Herbs and Fruits for their Food: (u) *Behold I have given you every Herb, bearing Seed, which is upon the Face of the Earth, and every Tree, in the which is the Fruit of the Tree, yielding Seed; to you it shall be for Meat.* Nay, so far was Mankind from being indulg'd the Liberty of eating Flesh at that Time, that we find the *Beasts of the Field*, Creatures, that, in their Nature, are voracious, and the *Fowl of the Air*, and every Thing that creep'd upon the Earth, under the same Restraint, as having nothing allow'd them for their Food, but the *Herbage of the Ground*; because it was the *Almighty's Will*, that, in the State of Innocence, no Violence shou'd be committed, nor any Life maintain'd at the Loss and Forfeiture of another's.

THIS was the original Order and Appointment, and so it continu'd after the Fall; for we can hardly suppose, that God wou'd allow a greater Privilege to Man, after his Transgression, than he did before. On the contrary, we find him (x) *curfing the Ground* for Man's Sake, and telling him expressly, that *in Sorrow he shou'd eat of it all the Days of his Life*; and, though it shou'd bring forth *Thorns and Thistles* to him, yet here the Restriction is still continu'd, *Of the Herbs of the Field thou shalt eat*, which is far from implying

stand, that they fed on no Flesh, but liv'd altogether on Herbs and Fruits, when he introduces *Pythagoras*, a great Enquirer into the antient and primitive Practices of the World, expressing himself in this Manner:

At vetus illa ætas, cui fecimus Aurea nomen,  
Foetibus arboreis, &, quas humus educit, herbis  
Fortunata fuit; nec polluit ora Cruore.  
Tunc & Aves tutæ movere per aëra pennas,  
Et Lepus impavidus mediis erravit in arvis;  
Nec sua Credulitas piscem suspenderat hamo.  
Cuncta sine Infidiis, nullamque timentia fraudem,  
Plenaque Pacis erant.

Met. l. 15.

*Porphyry*, in his Book *de Abfinentiâ*, asserts the same Thing, viz. That in the Golden Age, no Flesh of Beasts was eaten, and he is to be pardon'd in what he adds afterwards, viz. That War and Famine introduc'd this Practice. He was not acquainted with *Genesis*; he knew not, that God's Order to *Noah*, after the Flood, was, that *every living Creature shou'd be Meat for him*. *Edwards's Survey of Religion*, Vol. I. p. 117.

(u) Gen. i. 29, 30. (x) Ch. iii. 17, 18.



plying a Permission to make Use of living Creatures for that Purpose. A. M. 1657, &c. Ant. Chris. 2347, &c. From Gen. viii. 20. to the End of Ch. ix.

NAY, farther we may observe, that such a Permission had been inconsistent with God's Intention of punishing him by impoverishing the Earth; since, had God indulg'd him the Liberty of making use of what Creatures he pleas'd for his Food, he might easily have made himself an Amends for the Unfruitfulness of the Earth, by the many good Things which Nature had provided for him. The *Dominion* therefore, which God at first gave Mankind over Brute-Animals, cou'd not extend to their slaying them for Food, since another Kind of Diet was enjoind them; nor cou'd the Distinction of *Clean* and *Unclean* respect them as Things to be eaten, but as Things to be *sacrific'd*. The first Permission to eat them was given to *Noah* and his Sons, and is plainly a distinct Branch of Power, from what God grants, when he tells them, (y) *The Fear of you, and the Dread of you shall be upon every Beast of the Earth, &c.*

If it be ask'd, for what Reason God shou'd indulge *Noah* Why it was granted to Noah and his Posterity. and his Posterity in the eating of Flesh after the Flood, which he had never permitted before it; the most probable Answer is,——That he therefore did it, because the Earth was corrupted by the Deluge, and the Virtue of its Herbs, and Plants, and other Vegetables, sadly impair'd by the Saltness, and long Continuance of the Waters, so that, they cou'd not yield that wholesome and solid Nutriment, which they did before: Tho' others rather think, that God indulg'd them in this, (z) *because of the Hardness of their Hearts*; and that, perceiving the Eagerness of their Appetites towards carnal Food, and designing withal to abbreviate the Term of human Life, he gave them a free Licence to eat it; but knowing, at the same Time, that it was less *salutary*, than the natural Products of the Earth, he thence took Occasion to accomplish his Will and Determination, of having the Period of human Life made much shorter. Nor is the Reason, which (a) *Theodoret* assigns, for God's changing the Diet of Men from the Fruits of the Earth, to the Flesh of Animals, much amiss, viz. “That, foreknowing, in future “Ages, they wou'd idolize his Creatures, he might aggravate the Absurdity, and make it more ridiculous so to do, “by their consuming at their Tables, what they sacrific'd at “their Altars; since nothing is more absurd, than to worship what we eat.” IT

(y) Gen. ix. 2.  
Quæst. 55. p. 44.

(z) Matth. xix. 8.

(a) In Gen.

A. M.  
1657, &c.  
Ant. Christ.  
2347, &c.  
From Gen.  
viii. 20. to  
Ch. ix.

That Man's  
Dominion  
over Brute-  
Creatures  
still conti-  
nues.

IT cannot be deny'd indeed, but that the Grant of Domi-  
nion, which God gave *Adam*, in his State of Innocence, is  
now much impair'd ; and that the Creatures, which to him  
were submissive through Love, by us must be us'd with Se-  
verity, and subjected by Fear : But still it is no small Hap-  
piness to us, that we know how to subdue them ; that the  
Horse and the Ox patiently submit to the Bridle and the Yoke ;  
and such Creatures, as are immorigerous, we have found  
out Expedients to reclaim. For, though Man's Strength be  
comparatively small, yet is there no Creature in the Earth,  
Sea, or Air, but what, \* by some Stratagem or other, he  
can put in Subjection under him.

BUT (*b*) *canst thou draw out Leviathan with an Hook ?  
or his Tongue with a Cord, which thou lettest down ? Canst  
thou put an Hook into his Nose ? or bore his Jaw thro' with  
a Spear ? Will he make many Supplications unto thee ? Will  
he speak soft Words unto thee ? Wilt thou take him for a  
Servant for ever ?* All these Questions, how expressive soe-  
ver of the several Qualities of this portentous Creature, may,  
nevertheless, be answer'd in the *Affirmative*, viz. That how  
large soever in Bulk, and how tremendous soever in Strength  
this Animal may be, yet the *Greenland* Fishermen, who  
every Year return with its Spoils, do literally perform what  
our Author seems to Account impossible ; they (*c*) *fill his  
Skin with barbed Irons, and his Head with Fish-Spears,*  
and so they *play with him, as with a Bird ; they bind him  
for their Maidens, and part him among their Merchants.*

IN

\* This Superiority of Man, over all other Creatures, his hold-  
ing them in Subjection, and making them subservient to his Uses,  
we find elegantly describ'd by *Opprianus*, in the following Verses :

— ὃ γάρ τι πείλει Καθυπέρτερον ἀνδρῶν,  
Νόσφι Θεῶν μένοισι δ' ὑπείξομαι ἀθανάτοισιν.  
Ὅσους μὲν κατ' ὄρεσφι βίην ἄτρετον ἔχοντας  
Θῆρας ὑπερφιάλως βροτὸς ἔσβεισεν ; ὅσσα δὲ φῦλα  
Ὀιωτῶν νεφέλῃσι καὶ ἡέρι δινεύοντα  
Εἶλε, χαμαὶ ἵζηλον περ ἔχων δέμας ; εἰδὲ λέοντα  
Ῥύσα' ἀγνορίῃ δμηθήμεναι· εἰδ' ἐσάωσεν  
Ἀϊετὸν ἡνεμδαῖς πτερύγων ῥόθῳ· ἀλλὰ καὶ Ἰνδὸν  
Θῆρα κελαινόρρινον ὑπέρβιον ἄχθῳ ἀνάγκῃ  
Κλῖναν ἐπιβρίσαντες, ὑπὸ ζεύγλῃσι δ' ἔθηκαν  
Ὅυρῃων ταλαεργὸν ἔχειν πόνον ἐλκυσῆρα.

Lib. 5. Halieuticῶν. ver. 10, &c.

(*b*) Job xli. i, &c.

(*c*) Ver. 5, &c.

IN short, God has implanted in all Creatures, a Fear and Dread of Man. (d) This is the Thing, which keeps Wolves out of our Towns, and Lions out of our Streets; and tho' the Sharpness of Hunger, or Violence of Rage, may, at certain Times, make them forget their natural *Instinct* (as the like Causes have sometimes divested Man of his *Reason*) yet, no sooner are these Causes remov'd, but they return to their ordinary Temper again, without pursuing their Advantage, or combining with their Fellow-Brutes to rise up in Rebellion against Man, their Lord and Master.

(e) SOME modern Writers of no small Note are clearly of Opinion, that the *Ararat*, where the Ark rested, was Mount *Caucasus*, not far from *China*, where *Noah* and some Part of his Family settled, without travelling to *Shinar*, or having any Hand in the Building of *Babel*; and the Arguments they alledge for the Support of this Opinion, are such as these, — That the *Mosaick* History is altogether silent, as to the peopling of *China* at the Dispersion, and wholly confines itself within the Bounds of the then known World; that the *Chinese* Language and Writing are so entirely different from those among us, (introduc'd by the Confusion at *Babel*) that it cannot well be suppos'd, they were ever deriv'd from them; and that (taking their first King *Fohi* and *Noah* to be the same Person) there are several Traditions, relating to them, wherein they seem to agree, that the Reign of *Fohi* coincides with the Times of *Noah*, and the Lives of his Successors correspond with the Men of the same Ages recorded in Scripture; and from hence they infer, that the true Reason why *Moses* makes so little mention of *Noah*, in the Times subsequent to the Flood,

A. M.  
1657, &c.  
Ant. Chris.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.



Why *Moses*  
makes so lit-  
tle mention  
of *Noah*  
after the  
Flood.

(d) *Miller's History of the Church*, l. 1. c. 1. (e) *Dr. Alix*, in his *Reflections on the Books of the Holy Scriptures*. *Mr. Whiston*, in his *Chronology of the Old Testament*. *Shuckford*, in his *Connection*, and *Bedford*, in his *Scripture Chronology*. (f) Thus, in the *Chinese* History, *Fohi* is said to have had no Father, which agrees well enough with *Noah*, because the Memory of his Father might be lost in the Deluge; that *Fohi's* Mother conceiv'd him, as she was encompass'd with a Rainbow; which seems to allude to the Rainbow's first appearing to *Noah* after the Flood; and that *Fohi* carefully bred up seven Sort of Creatures, which he us'd to sacrifice to the supreme Spirit of Heaven and Earth, which is an imperfect Tradition of *Noah's* taking into the Ark, of every clean Beast by sevens, and of his making use of none but these, in all his Burnt-Offerings. *Shuckford's Connection*, Lib. 2.



A. M.  
1657, &c.  
Ant. Chris.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

Flood, is this,——That he liv'd at too great a Distance, and had no Share in the Transactions of the Nations round about *Shinar*, to whom alone, after the Dispersion of Mankind, he is known to confine History. This indeed is solving the Difficulty at once: But then, as this Opinion is only *conjectural*, the Histories and Records of *China* are of a very uncertain and precarious Authority, and such as are reputed *genuine*, of no older Date, than some few Centuries before the Birth of Christ, the major Part of the learned World has suppos'd, either that *Noah*, settling in the Country of *Armenia*, did not remove from thence, nor had any Concern in the Work of *Babel*, and so falls not under the Historian's Consideration; or that, if he did remove with the rest, into the Plains of *Shinar*, being now *superannuated*, and unfit for Action, the Administration of Things was committed to other Hands, which made his Name and Authority the less taken Notice of.

Why he records the Account of his Drunkenness.

It must be acknowledg'd however, that the Design of the *sacred* Penman is, to be very succinct in his Account of the Affairs of this *Period*, because he is hastening to the History of *Abraham*, the great Founder of the *Jewish* Nation, and whose Life and Adventures he thinks himself concern'd, upon that Account, to relate more at large. However this be, 'tis certain, from the Tenor of his Writing, that he is far from leading us into any Suspicion of his having a private Malignity to *Noah's* Character. He informs us, that, amidst the Corruption of the *Antediluvian* World, he preserv'd himself immaculate, and did therefore *find Favour in the Sight of God*, and was admitted to the Honour of his immediate Converse: that, to preserve him from the general Destruction, God instructed him how to build a Vessel of Security, undertook the Care and Conduct of it himself, and, amidst the Ruins of a sinking World, landed it safe on one of the Mountains of *Armenia*; that, as soon as the Deluge was over, God accepted of his Homage and Sacrifice, and not only renew'd to him the same *Charter*, which he had originally granted to our first Progenitor, but, over and above that, gave him an Enlargement of his *Diet*, which he had not granted to any before; and with him made an *everlasting Covenant*, never to destroy the World by Water any more, whereof he constituted his *Bow* in the Clouds to be a glorious *Symbol*. In this Point of Light it is that *Moses* has, all along, plac'd the Patriarch's Character; and therefore, if, in the Conclusion of it, he was forc'd to shade it with one Act of *Intemperance*, this, we may reasonably conclude,

clude, proceeded from no other Passion, but his Love of Truth; and, to every impartial Reader, must be \* a strong Argument of his *Veracity*, in that he has interspers'd the Faults with the Commendations of his *Worthies*, and, through his whole History, drawn no one Character so very fair, as not to leave some Blemishes, some Instances of human Frailty still abiding on it. And indeed, if we consider the Thing rightly, we shall find it an Act of singular Kindness, and Benefit to us, that God has order'd the Faults and Miscarriages of his Saints so constantly to be recorded in Scripture; since *they are written for our Instruction*, to remind us of our Frailty, and to alarm our Caution and Fear.

*NOAH*, we read, had escap'd the Pollutions of the old World, and approv'd his Fidelity to God in every trying Juncture; and yet we see him here falling of his own Accord, and shamefully overcome in a Time of Security and Peace; when he had no Temptations to beset him, nor any boon Companions to allure him to Excess: And therefore his Example calls perpetually upon (g) *him, that thinketh he standeth, to take heed lest he fall*. More especially it informs us, that (h) *Wine is a Mock, strong Drink is raging, and, whosoever is deceived thereby, is not wise*; and therefore it exhorts, in the Words of the *wise Man*, (i) *Look not thou upon Wine, when it is red, when it giveth its Colour in the Cup, when it moveth itself aright. At the last it will bite like a Serpent, and sting like an Adder. Thine Eyes shall behold strange Women, and thine Heart shall utter perverse*

\* To confirm, in some Measure, the Truth of this Account of *Moses*, we have an Heathen Story, which seems to have sprung from some Tradition concerning it; for it tells us, that, on a certain Day, *Myrrha*, Wife, or (as others say) Nurse to *Hammon*, and Mother of *Adonis*, having her Son in her Company, found *Cynistas* sleeping in his Tent, all uncover'd, and in an indecent Posture. She ran immediately, and inform'd *Hammon* of it; he gave Notice of it to his Brothers, who, to prevent the Confusion which *Cynistas* might be in, to find himself naked, cover'd him with something. *Cynistas*, understanding what had pass'd, curs'd *Adonis*, and pursu'd *Myrrha* into *Arabia*; where, after having wander'd nine Months, she was chang'd into a Tree, which bears *Myrrh*. *Hammon* and *Ham* are the same Person, and so are *Adonis* and *Canaan*. *Calmet's Dictionary* on the Word *Ham*.

(g) 1 Cor. x. 12.  
31, &c.

(h) Prov. xx. 1.

(i) Ch. xxiii,

A. M.  
1657, &c.  
Ant. Christ.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

A. M.  
1657, &c.  
Ant. Chriſt.  
2347, &c.  
From Gen.  
viii. 2c. to  
the End of  
Ch ix.

And in what  
Sense it may  
be under-  
ſtood.

verse Things; yea, thou shalt be as he, that lieth down in the midst of the Sea, and as he, that lieth upon the Top of a Mast.

THERE is not however all the Reason that is imagin'd, to suppose, that *Noah* was drunk to any such excessive Degree. The same Word, which is here us'd, occurs (*k*) in another Place in this Book of *Genesis*, where we read, that *Joseph's* Brethren drank, and were merry with him; and yet the Circumstances of the Entertainment will not suffer us to think, that they indulg'd themselves in any Excess, in the Presence of him, whom, as yet, they knew to be no other, than the Governor of *Egypt*. And, in like manner, if we may be allow'd to take the Word here in an innocent Sense, its Import will only be, that *Noah* drank of the Wine *plentifully* perhaps, but not to a Debauch, and so fell asleep. For we must observe, that *Moses's* Design is, not to accuse *Noah* of Intemperance, but only to shew, upon what Occasion it was, the *Canaanites*, whom the People under his Command were now going to engage, were accurs'd, and reprobated by God, even from the Days of *Noah*, and, consequently, in more Likelihood to fall into their Hands.

WITHOUT perplexing ourselves therefore to find out such Excuses, as several Interpreters have devis'd; as, that *Noah* was unacquainted with the Nature of the Vine in general, \* or with the Effects of This in particular, or that the Age and Infirmary of his Body, or the deep Concern and Melancholy of his Mind, made him liable to be overcome with a very little; we may adventure to say, that he drank *plentifully*, without impeaching his *Sobriety*; and that, while he was asleep, he chanc'd to be *uncover'd*, without any Stain upon his *Modesty*. There is a great deal of Difference between *Satiety* and *Intemperance*, between refreshing Nature, and debauching it; and, considering withal, that the Fashion of Men's Habits was at that Time

*loose,*

(*k*) Ch. xliii. 34.

\* It is a *Jewish* Tradition or Allegory, that the Vine, which *Noah* planted, was not of ordinary, terrestrial Growth, but was carry'd down the River out of *Paradise*, or at least out of *Eden*, and found by him: And, as some have imagin'd, that the *Tree of Knowledge of Good and Evil* was a Vine; so, by the Description given thereof, and the fatal Consequences attending it, there seems to be a plain Allusion to it, and some Reason to believe, that it was one and the same Tree, by which the Nakedness both of *Adam* and *Noah* was expos'd to Derision, *Targ. Jonath.*



*loose*, (as they were likewise in subsequent Ages, before the Use of Breeches was found out) such an Accident might have easily happen'd, without the Imputation of any Harm.

A. M.  
1657, &c.  
Ant. Chris.  
2347. &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

(1) THE *Jewish* Doctors are generally of Opinion, that *Canaan*, \* having first discover'd his Grandfather's Nakedness, made himself merry therewith, and afterwards expos'd it to the Scorn of his Father. Whoever the Person was, 'tis certain, that he is call'd (m) the *younger*, or *little* Son of *Noah*, which cannot well agree with *Ham*, because he was neither *little*, nor his *younger* Son, but the second, or middlemost, as he is always plac'd; (n) nor does it seem so pertinent to the Matter in Hand, to mention the Order of his Birth, but very fit (if he speaks of his Grandson) to distinguish him from the rest. So that, if it was *Canaan*, who treated his Grandfire in this unworthy Manner, the Application of the Curse to him, who was first in the Offence,

Why Noah  
curs'd Ca-  
naan, and not  
Ham.

is

(1) *Calmet's* Dictionary on the Word *Canaan*.

\* Interpreters have invented several other Reasons, why the Curse, which properly belong'd to *Ham*, was inflict'd on his Son *Canaan*; as 1<sup>st</sup>, When *Canaan* is mention'd, *Ham* is not exempted from the Malediction, but rather more deeply plung'd into it, because Parents are apt to be more affected with their Children's Misfortunes, than their own; especially, if themselves brought the Evil upon them by their own Fault or Folly. 2<sup>dly</sup>, God having bless'd the three Sons of *Noah*, at their going out of the Ark, it was not proper, that *Noah's* Curse should interfere with the Divine Blessing, but very proper, that it shou'd be transferr'd to *Canaan*, in regard to the future Extirpation of the People, which were to descend from him. But, 3<sup>dly</sup>, Some imagine, that there is here an *Ellipsis*, or Defect of the Word *Father*, since such relative Words are frequently omitted, or understood in Scripture. Thus *Mat. iv. 21. James of Zebedee, for the Son of Zebedee*; *John xix. 25. Mary of Cleopas, for the Wife of Cleopas*; and *Acts vii. 16. Emmor of Sychem, for the Father of Sychem*, which our Translation rightly supplies; and, in like Manner, *Canaan* may be put for the Father of *Canaan*, as the *Arabick* Translation has it, *i. e. Ham*, as the *Septuagint* here render it. And, tho' *Ham* had more Sons, yet he may here be describ'd by his Relation to *Canaan*, because in him the Curse was more fix'd and dreadful, reaching to his utter Extirpation, whilst the rest of *Ham's* Posterity in After-Ages, were bless'd with the saving Knowledge of the Gospel. *Pool's* Annotations.

(m) *Gen. ix. 24.* (n) *Patrick's* Commentary.

A. M. 1657, &c.  
Ant. Christ.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

is far from being a Mistake in *Noah*. 'Tis no random *Anathema*, which he let fly at all Adventures, but a cool, deliberate Denunciation, which proceeded, not from a Spirit of *Indignation*, but of *Prophecy*. The History indeed takes Notice of this Malediction immediately upon *Noah's* awaking out of his Sleep, and being inform'd of what had happen'd; but this is occasion'd by its known *Brevity*, which (as we have often remark'd) relates Things, as instantly *successive*, when a considerable Space of Time ought to interfere. In all Probability, these Predictions of *Noah*, which point out the different Fates of his Posterity, were such, as (o) we find † *Jacob* pronouncing over his Sons, a little before his Death; and 'tis not unlikely, that the common Opinion of *Noah's* dividing the Earth among *his*, might take its Original from these *last* Words, that we read of him, which were certainly accomplish'd in their Event.

The Curse  
verify'd.

THE Curse upon *Canaan* is, that he should be a *Servant* to *Shem*: And, (p) about 800 Years after this, did not the *Israelites*, Descendants of *Shem*, take Possession of the Land of *Canaan*, subdue thirty of its Kings, destroy most of its Inhabitants, lay heavy Tributes upon the Remainder, and, by Oppressions of one Kind or other, oblige some to flee into *Egypt*, \* others into *Africa*, and others into *Greece*? He  
was

(o) Gen. xlix.

† That which may confirm us in this Opinion, is,—That *Jacob*, when he calleth his Children together, acquaints them, that his Purpose is to tell them that which shall befall them in the last Days; and that he does not always presage Blessings, but sometimes ill Luck to their Posterity, and (in the same Manner that *Noah* does) now and then drops a Note of his Displeasure, according as their Behaviour has been: For thus he says of *Simcon* and *Levi*, in regard to the Slaughter of the *Shechemites*, *Cursed be their Anger, for it was fierce; and their Wrath, for it was cruel*, Gen. xlix. 7.

(p) *Patrick's Comment.* in Locum.

\* *Procopius* [de Bello Vandal. l. 2. c. 10.] tells us, that, in the Province of *Tingitana*, and in the very antient City of *Tingis*, which was founded by them, there are two great Pillars to be seen, of white Stone, erected near a large Fountain, with an Inscription in *Phœnician* Characters, to this Purpose, *We are People preserv'd by Flight from that Rover Jesus, the Son of Nave, who pursu'd us*. And, what makes it very probable, that they bent their Flight this Way, is the great Agreement, and almost Identity of the *Punick*, with the *Canaanitish*, or *Hebrew* Language. *Calmer's Dictionary on the Word Canaan.*

was doom'd likewise to be a *Servant to Japhet*; and did not the *Greeks* and *Romans*, descended from *Japhet*, utterly destroy the Relicks of *Canaan*, who fled to *Tyre*, built by the *Sidonians*; to *Thebes*, built by *Cadmus*; and to *Carthage*, built by *Dido*? For who has not heard of the Conquests of the *Romans* over the *Africans*?

A. M.  
1657, &c.  
Ant. Christ.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

THE Blessing upon *Japhet* is, that his Territories shou'd be enlarg'd: (q) And can we think otherwise, when (as we shall shew anon) not only all *Europe*, and the *Lesser Asia*, but *Media* likewise, and Part of *Armenia*, *Iberia*, *Albania*, and the vast Regions towards the *North*, which antiently the *Scythians*, but now the *Tartars* inhabit, fell to the Share of his Posterity? It was likewise declar'd, that he shou'd dwell in the *Tents of Shem*; and is it not notorious, that the *Greeks* and *Romans* invaded, and conquer'd that Part of *Asia*, where the Posterity of *Shem* had planted themselves? that both *Alexander* and *Cæsar* were Masters of *Jerusalem*, and made all the Countries thereabout tributary? "You," says (r) *Justin Martyr*, (speaking to *Trypho* the *Jew* concerning his Nation) who are descended from *Shem*, according as God has appointed, came into the Land of the Children of *Canaan* and made it your own; and, in like Manner, according to the Divine Decree, the Sons of *Japhet* (the *Romans*) have broke in upon you, seiz'd upon your whole Country, and still keep Possession of it. Thus the Sons of *Shem*, says he, have over-power'd and reduc'd the *Canaanite*; and the Sons of *Japhet* have subdu'd the Sons of *Shem*, and made them their Vassals; so that the Posterity of *Canaan* are become, in a literal Sense, *Servants of Servants*."

The Blessing  
upon Japhet.

THERE is something peculiar in the Blessing which *Noah* gives *Shem*; for (s) *blest*, says he, be the Lord God of *Shem*: But why the God of *Shem*, and not the God of *Japhet*? As to the Behaviour of these two Sons towards their Father, it was the same. They join'd in the pious Office done to him; so that in this respect they were equal, and equally deserving of a Blessing. Nay, if any Preference was due to either from the Father, it was to *Japhet*, his *First-born*; for so he was, tho' commonly last nam'd, when the Sons of *Noah* are mention'd together. Now, this being the Case, how comes *Shem* to be preferr'd? And what is

(q) *Patrick's Commentary*. (r) *Dial. Contra Tryp. Jud.*  
p. 288. (s) *Gen. ix. 26.*



A. M.  
1657, &c.  
Ant. Chris.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

is the Blessing conferr'd on him? A temporal Blessing it cou'd not be; for that was before confirm'd with all the Sons of *Noah*. Day and Night, Summer and Winter, Seed-Time and Harvest, were a common Gift to the World, and bestow'd (as our Saviour observes) *on the Evil, as well as on the Good*. We may therefore presume, that the Blessing, here given to *Shem*, was of a different Kind, founded upon (t) a *better Covenant*, and *established upon better Promises*, than any temporal Grant can be. And, accordingly, we may observe, that the same Promise, which was given to *Adam* after the Fall, viz. that the *Seed of the Woman* should finally prevail, was renew'd to *Noah* before the Flood; for (u) *with thee will I establish my Covenant*, says God; and therefore, as the Apostle to the *Hebrews* tells us of this Patriarch, (x) *that he was Heir of the Righteousness, which is by Faith*; he certainly foresaw, that, in *Seth's* Family, God wou'd settle his Church; that of his Seed Christ shou'd be born *according to the Flesh*; and, that the Covenant, which shou'd restore Man to himself and to his Maker, shou'd be convey'd through his Posterity. And this accounts for the Preference given to *Shem*; for *Noah* spake not of his own Choice, but declar'd the Counsel of God, who had now, as he frequently did afterwards, *chosen the Younger before the Elder*.

THUS it appears upon Enquiry, that these Prophecies of *Noah* were not the Fumes of indigested Liquor, but (y) *the Words of Truth and Soberness*: And tho' their Sense was not so apparent at the Time of their being pronounc'd, yet their Accomplishment has now explain'd their Meaning, and verifi'd that Observation of the Apostle (which very probably alludes to the very Predictions now before us) *No Prophecy is of any private Interpretation; for the Prophecy came not of old Time by the Will of Men, but holy Men of God spake, as they were moved by the Holy Ghost*.

## DISSERTATION I.

### *Of the Prohibition of Blood.*

The Meaning of the Prohibition.

THE Grant, which God was pleas'd to give *Noah* and his Posterity, to eat the Flesh of all living Creatures, has this remarkable Restriction in it, (z) *But Flesh, with the Life*

(t) Heb. viii. 6.  
(y) Acts xxvi. 25.

(u) Gen. vi. 18.  
(z) Gen. ix. 4.

(x) Heb. xi. 7.

*Life thereof, which is the Blood thereof, shall you not eat.* A. M. 1657, &c.  
 Whether this Prohibition related to the eating of *Things* Ant. Chris. 2347, &c.  
*strangled*, and such as *died of themselves*, in which the Blood From Gen. viii. 20. to the End of Ch. ix.  
 was settled, (as (a) some will have it) or to the eating of the Flesh of Creatures, reaking in Blood, and their Limbs cut off, while they themselves were yet alive, (as others (b) imagine) is not so material here to enquire; since the former was prohibited by *subsequent* Laws, both (c) in the Jewish and Christian Church, and the latter was a Practice too abhorrent to human Nature, one wou'd think, to need any Prohibition at all. Whether therefore it be Blood congeal'd, or Blood mingled in the Flesh, that is here primarily intended, the Injunction must at least equally extend to Blood *simple* and *unmixt*; nor can any Interpretation imaginable be more natural, and obvious than this:—" Though I give you  
 " the Flesh of every Creature, that you shall think proper  
 " to make use of for Food, yet I do not, at the same Time,  
 " give you the Blood with it. *The Blood is the Life*, or  
 " Vehicle or chief Instrument of Life, in every Creature;  
 " it must therefore be reserv'd for another Use, and not be  
 " eaten."

THIS is the true Sense of the Prohibition, compar'd with *The Question thereupon*  
 these Parts of the *Levitical* Law, wherein we find it re-injoin'd: But then the Question is, whether this Injunction be obligatory upon us now, under the Dispensation of the Gospel; or whether the Gospel, which is *the Law of Liberty*, has set us free from any such Observance? and a Question it is, that ought the rather to be determin'd, because some have made it a Matter of no small Scruple to themselves, whilst others have pass'd it by with Neglect, as a Law of temporary Duration only, and now quite abrogated.

THAT therefore the Reader may, in this Matter, chiefly judge for himself, I shall fairly state the Arguments on both Sides; and when I have done this, by a short Examination into the Merits of each Evidence, endeavour to convince myself, and others, on which Side of the Question it is, that Truth preponderates; and, consequently, what ought to be the Practice of every good Christian, in relation to this Law.

THOSE, who maintain the Lawfulness of eating Blood, *The Arguments for the eating of Blood.*  
 do not deny, but that this Prohibition oblig'd Noah and his Posterity,

B b 2

(a) St. Chrysostom, and Ludovicus de Dieu. (b) Maimonides, and our Selden de Jure Gentium. (c) Vid. Lev. xvii. 12. and Acts xv. 20.

A. M. 1657, *Ec.*  
 Ant. Chris.  
 2347, *Ec.*  
 From Gen.  
 viii. 20. to  
 the End of  
 Ch. ix.

Posterity, *i. e.* all Mankind, to the Time of the Promulgation of the Law; do not deny, but that, at the giving of the *Law*, this Prohibition was renew'd, and more *explicit* Reasons were given for the Observation of it; nay, do not deny, but that under the *Gospel* it was enjoin'd, by a very competent Authority, to some particular Christians at least, for some determinate Time. But then they contend, that, during these several Periods, there cou'd be no *Moral Obligation* in the Injunction, but that, (setting aside the Divine Authority) (*d*) *neither if they did eat, were they the worse, neither if they did not eat, were they the better.*

FOR, if there was any moral *Turpitude* in the Act of eating Blood, or Things commix'd with Blood, how comes it to pass, *say they*, that though God prohibited his own People the *Jews*, yet he suffer'd other Nations to eat (*e*) *any Thing that died of itself*, and consequently had the Blood settled in it? If (*f*) *Meat commendeth us to God*, the same Providence, which took Care to restrain the *Jews* (*g*) (*for is he the God of the Jews only; is he not also of the Gentiles?*) from what was detestable to him, as well as abhorrent to human Nature, would have laid the same Inhibition upon all Mankind; at least he would not have enjoin'd his own People *to give to a Profelyte of the Gate, or to sell to an Alien, or Heathen, such Meat, as wou'd necessary in-*snare them in Sin.

THE Law therefore, which enjoin'd *Noah* and his Children to abstain from *Blood*, must necessarily have been a Law peculiar to that Time only. (*h*) *Cain*, in the first Age of the World, had slain *Abel*, while there were but few Persons in it: God had now destroy'd all Mankind, except eight Persons; and, to prevent the Fate of *Abel* from befalling any of them, he forbids Murther under a capital Punishment; and, to this Purpose, forbids the Use of Blood, as a proper Guard upon human Life, in the Infancy of the World. Under the *Mosaick* Covenant he renews this Law indeed, but then he establishes it upon another Foundation, and makes Blood *therefore* prohibited, because he had appointed it (*i*) *to be offer'd upon the Altar, and to make an Atonement for Men's Souls; for it is the Blood, saith he, that maketh an Atonement for the Soul; and what was reserv'd* for

(*d*) 1 Cor. viii. 8. (*e*) Deut. xiv. 21. (*f*) 1 Cor. viii. 8.  
 (*g*) Rom. iii. 29. (*h*) Miscellanea Sacra, Vol. II. (*i*) Lev.  
 (xvii. 11,



for religious Purposes was not at that Time convenient to be eat. But now, that these Purposes are answer'd, and these Sacrifices are at an End, the Reason of our Abstinence has ceas'd, and consequently, our Abstinence itself is no longer a Duty.

A. M.  
1657, &c.  
Ant. Chris.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

BLOOD, we allow, had still something more sacred in it: It was a Type of the Sacrifice of *Christ*, who was to be offer'd upon the Altar of his Cross; but that Oblation being now made, the Reason of its Appropriation, and being with-held from common Use, is now no more. And, though the Council at *Jerusalem* made a Decree, even subsequent to the Sacrifice of *Christ*, that the *Brethren, who were of the Gentiles, shou'd abstain from Things strangled, and from Blood*; yet before we can determine any Thing from this Injunction, the Occasion, Place, Time, and other Circumstances of it, must be carefully look'd into.

THE Occasion of the Decree was this,——while *Paul* and *Barnabas* were preaching the Gospel at *Antioch*, certain Persons, converted from *Judaism*, came down from *Jerusalem*, and, very probably, pretending a Commission from the Apostles, declar'd it their Opinion, that, whoever embrac'd the Christian Religion, was oblig'd, at the same Time, to be circumcis'd, and observe the whole Law.

THE Place, where the Question arose, was *Antioch*, where (as *Josephus* tells us) there was a famous *Jewish* University, full of *Profelytes of the Gate*, (as they were call'd) and who, in all Probability, were converted by the Men of (*k*) *Cyprus* and *Cyrene*, who were among those, that were dispers'd, at the first Persecution, which immediately ensu'd the Martyrdom of *Stephen*.

THE Persons, who mov'd this Question, were (*l*) *some of the Sect of the Pharisees*, converted to Christianity; but still so prejudic'd in Favour of their old Religion, or at least of the Divine Rite of *Circumcision*, that they thought there was no coming to *Christ*, without entering in at that Gate.

THE Persons, to whom the Question related, (*m*) were *Profelytes of the Gate*, i. e. *Gentiles* by Birth, but who had renounc'd the *Heathen* Religion, as to all Idolatry, and were thereupon permitted to live in *Palestine*, or wherever the *Jews* inhabited; and had several Privileges allow'd them, upon Condition, that they wou'd observe the Laws of Society, and conform to certain Injunctions, that (*n*) *Moses* had prescrib'd them.

B b 3

THE

(*k*) Acts xi. 20. (*l*) Ch. xv. 5. (*m*) *Miscellanea Sacra*,  
Vol. II. (*n*) Lev. xvii.

A. M.  
1657, &c.  
Ant. Christ.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

THE *Time*, when this Question arose, was not long after the Conversion of *Cornelius*; so that, this Body of *Profelytes* was, very probably, the first large Number of *Gentiles*, that were receiv'd into the Christian Church, and this the first Time that the Question was agitated,—“Whether  
“the *Profelytes of the Gate*, who (as the Zealots pretend-  
“ed) cou'd not so much as live among *Jews* without Cir-  
“cumcision, cou'd be allow'd to be a Part of the Christian  
“Church without it?”

UNDER these Circumstances the Council at *Jerusalem* conven'd, and accordingly made their Decree, that the *Profelytes of the Gate* (for 'tis Persons of this Denomination only, which their Decree concerns) *should (o) abstain from the Meats offer'd to Idols, and from Blood, and from Things strangled, and from Fornication*; the very Things, which, (p) according to the Law of *Moses*, they engag'd themselves to abstain from, when they were first admitted to the Privilege of sojourning among the *Jews*. So that, in Effect, the Decree did no more than declare the Opinion of those, who made it, to those to whom it was sent, *viz.* that Christianity did not alter the Condition of the *Profelytes*, in Respect of their *civil* Obligations, but that, as they were bound by these Laws of *Moses* before their Conversion, so were they still; and consequently, that the Sense of *St. Paul* is the same with the Sense of the Council at that Time; (q) *let every one abide in the Calling*, i. e. in the civil State and Condition, *wherein he is called*. But, supposing the Decree to extend farther than the *Profelytes of Antioch*, yet there was another Reason why the Council at *Jerusalem* shou'd determine in this Manner, and that was—the strong Aversion, which, they knew, the *Jewish* Converts wou'd have conceiv'd against the *Gentiles*, had they been indulg'd the Liberty of eating Blood; and therefore, to compromise the Matter, they laid on them this prudent Restraint, from the same Principle, that we find *St. Paul* declaring himself in this Manner: (r) *Though I am free from all Men, yet have I made myself a Servant unto all, that I might gain the more. Unto the Jew, I became as a Jew, that I might gain the Jew;—to the Weak became I as weak, that I might gain the Weak. I am made all Things to all Men, that I might by all Means save some.*

NAY, admitted the Decree was not made with this View, yet, being founded on Laws, which concern'd the *Jewish*

(o) Acts xv. 29. (p) Vid. Lev. xvii. and xviii. (q) 1 Cor. vii. 20. (r) Ch. ix. 19, 20, 22.

*Jewish Polity* only, it cou'd certainly last no longer than that Government lasted, and consequently, ever since the Temple-Worship has expir'd, and the *Jews* have ceas'd to be a *political* Body, it must have been repeal'd; and accordingly, if we look into the Gospel, say *they*, we may there find a Repeal of it in full Form. For therein we are told, (s) that *the Kingdom of God is not Meat and Drink, but Righteousness, and Peace, and Joy in the Holy Ghost*; (t) that *Meat commendeth us not unto God*; (u) that *what goeth into the Mouth defileth not the Man*; (x) that *to the Pure, all Things are pure*; and (y) that *there is nothing unclean of itself, but only to him, that esteemeth it to be unclean, it is unclean*; for every Creature of God is good, and nothing is to be refus'd, if it be receiv'd with Thanksgiving, for it is sanctify'd with the Word of God and Prayer (z): And therefore we are order'd, (a) that *whatever is sold in the Shambles, even though it be a Thing offer'd to Idols, that to eat, asking no Questions for Conscience sake*; and are told, that (b) *whoever commandeth us to abstain from Meats, which God has created to be receiv'd with Thanksgiving of them that believe, and know the Truth, ought to be rank'd in the Number of Seducers.*

IN a Word, the very Genius of the Christian Religion, say *they*, is a Charter of Liberty, and a full Exemption from the Law of *Moses*. It debars us from nothing, but what has a *moral* Turpitude in it, or, at least, what is too base and abject for a Man, that has the Revelation of a glorious and immortal Life in the World to come: And, as there is no Tendency of this Kind in the eating of Blood, they therefore conclude, that this Decree of the Apostles either concern'd the (c) *Jewish Profelytes* only, who, in Virtue of the Obedience they ow'd to the *Civil Laws of Palestine*, were to abstain from Blood; or oblig'd none, but the *Gentiles of Antioch, Syria, and Cilicia*, to whom it was directed; was calculated for a certain Season only, either to prevent giving Offence to the *Jews*, who were then *captious*, or to reconcile *Gentile* and *Jewish* Converts, who were then at some Variance; but was to last no longer, than till the *Jews* and *Gentiles* were form'd into one Communion. So that now, the Prohibition given by God to *Noah*, the Laws given by

B b 4 *Moses*

(s) Rom. xiv. 17. (t) 1 Cor. viii. 8. (u) Matth. xv. 11.  
 (x) Tit. i. 15. (y) Rom. xiv. 14. (z) 1 Tim. iv. 4, 5.  
 (a) 1 Cor. x. 25, 28. (b) 1 Tim. iv. 1, 3. (c) *Miscel-  
 lanea Sacra. Vol. II.*

A. M.  
 1657, &c.  
 Ant. Chris.  
 2347, &c.  
 From Gen.  
 viii. 20. to  
 the End of  
 Ch. ix.



A. M. 1657, &c.  
Ant. Chrif. 2347, &c.  
From Gen. viii. 20. to the End of Ch. ix.

*Moses* to the *Israelites*, and the Decree sent by the *Apostles* to the Christians at *Antioch*, are all repeal'd and gone, and a full Licence given us to eat Blood with the same Indifference, as any other Food; if so be we thereby (*d*) give no Offence to our weaker Brethren, for whom Christ died.

THOSE, who maintain the contrary Opinion, viz. That the eating of Blood, in any Guise whatever, is wicked and unlawful, found the chief of their Arguments upon the Limitation of the Grant given to *Noah*, the Reasons that are commonly devis'd for the Prohibition, and the literal Sense of the *Apostolick* Decree.

The Arguments against the eating of Blood.

(*e*) WHEN Princes give grants of Lands to any of their Subjects, say they, they usually reserve some Royalties (such as the Mines, or Minerals) to themselves, as Memorials of their own Sovereignty, and the others Dependence. If the Grant indeed be given without any Reserve, the Mines and Minerals may be suppos'd to be included in it; but when it is thus expressly limited, "You shall have such and such Lordships and Manors, but you shall not have the Mines and Minerals with the Lands, for several good Reasons specify'd in the Patent;" it must needs be an odd Turn of Thought to imagine, that the Grantee has any Title to them; and yet this is a parallel Case. For, when God has thus declar'd his Will to the Children of Men,—"You shall have the Flesh of every Creature for Food, but you shall not eat the Blood with it;" it is every whit as strange an Inference, to deduce from hence a general Right to eat Blood.

THE Commandment given to *Adam*, is—(*f*) *Of every Tree in the Garden thou shalt freely eat; but of the Tree of Knowledge of Good and Evil, thou shalt not eat.* This is the first Law: And the second is like unto it, (*g*) *Every moving Thing, that moveth, shall be Meat for you; even as the green Herb, have I given you all Things; but Flesh, with the Life thereof, which is the Blood thereof, shall you not eat.* This, upon his Donation both to *Adam* and *Noah*, God manifestly reserves to himself, as an Acknowledgment of his Right, to be duly paid; and when it was relax'd or repeal'd, say they, we cannot tell.

NAY, so far from being repeal'd, that it is not only in his Words to *Noah*, that God has declar'd this Inhibition, but in the Law, deliver'd by his Servant *Moses*, he has explain'd

(*d*) 1 Cor. viii. 11, &c. (*e*) Vid. Revelation Examin'd, Vol. II. (*f*) Gen. ii. 16, 17. (*g*) Ch. ix. 3, 4.

plain'd his Mind more fully concerning it. (b) *Whatsoever* A. M. 1657, &c. Ant. Chrif. 2347, &c. From Gen. viii. 20. to the End of Ch. ix.  
*Man there is, of the House of Israel, or of the Strangers,*  
*that sojourn among you, that eateth any Manner of Blood,*  
*I will even set my Face against that Soul, and will cut him*  
*off from among his People.* This is a severe Commination,  
*say they;* and therefore observe, how oft, in another Place,  
 he reiterates the Injunction, as it were, with one Breath.  
 (i) *Only be sure, that thou eat not the Blood, for the Blood*  
*is the Life, and thou mayest not eat the Life with the Flesh.*  
*Thou shalt not eat it; thou shalt pour it upon the Earth, as*  
*Water; thou shalt not eat it, that it may go well with thee,*  
*and thy Children after thee.*

Now there are several Reasons, *continue they,* why God  
 shou'd be so importunate in this Prohibition. For, having  
 appointed the Blood of his Creatures to be offer'd for the  
 Sins of Men, he therefore requires, that it shou'd be religi-  
 ously set apart for that Purpose; and, having prohibited the  
 Sin of Murther under a severe Penalty, he therefore guards  
 against it, by previously forbidding the eating of Blood, lest  
 that shou'd be an Inlet to Savageness and Cruelty.

THE *Scythians* (as (k) *Herodotus* assures us) from drink-  
 ing the Blood of their Cattle, proceeded to drink the Blood  
 of their Enemies; and were remarkable for nothing so  
 much, as their horrid and brutal Actions. The Animals,  
 that feed on Blood, are perceiv'd to be much more furious,  
 than others that do not; and thereupon they observe, that  
 Blood is a very hot, inflaming Food; that such Foods  
 create Choler, and that Choler easily kindleth into Cruelty.  
 Nay, they observe farther, that eating of Blood gave Oc-  
 casion to one Kind of early Idolatry, among the *Zabii*, in  
 the *East*, viz. the Worship of *Dæmons*, whose Food, as  
 they imagin'd, was Blood; and therefore they, who ador'd  
 them, had Communion with them by eating the same Food.  
 Good Reason therefore, say they, had God in the *Gospel*,  
 as well as the *Law*, to prevent a Practice, which he cou'd  
 not but foresee wou'd be attended with such pernicious Ef-  
 fects.

FOR the Apostolick Decree, *as they argue farther,* did  
 not relate to one Sect of People only, *the Profelytes of the*  
*Gate*, who were lately converted to Christianity; nor was  
 it directed to some particular Places only, and with a Design  
 to answer some particular Ends, the Prevention of *Offence*,  
 or the Reconciliation of contending Parties; to subsist for  
 a determinate

(b) Lev. xvii. 10.

(i) Deut. xii. 23, &c.

(k) Lib. IV.

A. M. 1657, &c.  
Ant. Chris.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

a determinate Time, and then to lose all its Obligation : But it concern'd all Christians, in all Nations, and in all future Ages of the Church ; was enacted for a general Use and Intent ; and has never since been repeal'd : And, to support these Assertions, they proceed in this Method.

BEFORE the passing of this Decree, *say they*, St. Paul preach'd Christianity to the whole Body of the Gentiles at Antioch. For he had not long preach'd in the Synagogues, before the Gentiles (*l*) besought him, that he wou'd preach to them the same Words, i. e. the Doctrine of Jesus Christ, on the next Sabbath-Day ; and accordingly we are told, that on the Sabbath-Day, came almost the whole City together to hear the Word of God, which certainly implies a Concourse of People, more than the Profelytes of the Gate, nay, more than the whole Body of the Jews, who were but a Handful, in Comparison of the rest of the Inhabitants of that great City ; and that this large Company was chiefly made up of Gentiles, the Sequel of the History informs us. For when the (*m*) Jews saw the Multitude, they were fill'd with Envy, and spake against those Things, which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, it was necessary that the Word of God shou'd first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting Life, lo, we turn to the Gentiles. And when the Gentiles heard this, they were glad, and glorified the Word of the Lord ; and as many as were ordain'd to eternal Life, believed ; and the Word of the Lord was publish'd throughout all the Region.

Now this Transaction at Antioch, *say they*, happen'd seven Years before the Decree against Blood and Things strangled was pass'd at Jerusalem ; and therefore, as the Gentiles, not in Antioch only, but in all the Region round about, were no Strangers to the Doctrine of Jesus Christ, there is Reason to suppose, that this Decree, when pass'd, was not confin'd to one particular Set of Men, but directed to all Gentile Converts at large. For hear what the President of the Council says upon this Occasion ; (*n*) Wherefore my Sentence is, that we trouble not them, who from among the Gentiles are turned to God ; but that we write unto them, that they abstain from Pollutions of Idols, and from Fornication, and from Things strangled, and from Blood : For Moses of old Time hath in every City them that preach him, being read in the Synagogue every Sabbath-Day,

My

(*l*) Acts xiii. 42, &c.  
xv. 19, to 22.

(*m*) Acts xiii. 45, &c.

(*n*) Acts



*My Sentence* (says the Apostle) *is*, that ye write unto the *Gentile Converts* upon these Points; *for Moses has those of old in every City that preach him*, i. e. there is no necessity of writing to any *Jewish Convert*, or any *Profelyte Convert* to Christianity, to abstain from these Things, because all, that are admitted into Synagogues, (as the *Profelytes* were) know all these Things sufficiently already. And accordingly, upon this Sentence of St *James*, the Decree was founded, and directed (according to the Nature of the Thing) to those, whom it was fitting and necessary to inform in these Points, i. e. to those, who were unacquainted with the Writings of *Moses*.

THE *Letter* indeed, which contain'd the Decree, was directed to the *Brethren* at Antioch, Syria, and Cilicia; but it wou'd be shocking, and unchristian to think, that the Precepts of an *apostolick Epistle* were obligatory to those only, to whom the Epistle was directed. The Purport of it concern'd all. It was to apprize the heathen Converts to Christianity, that they were exempted from the Observance of the Law of *Moses*, except in four Instances laid down in that Canon; and, as it was of general Concern for all Converts to know, the Apostles, we may presume, left Copies of it in all the Churches: For so we are told expressly of St. *Paul*, and his Companions, that (o) *as they went thro' the Cities, they deliver'd them the Decrees for to keep, which were ordain'd of the Apostles and Elders, that were at Jerusalem; and so were the Churches establish'd in the Faith, and increas'd in Number daily.*

THE Apostles, say they, out of Christian Prudence, might do many Things to prevent *Offence*, and to accommodate Matters to the People's Good-liking: But certainly it looks below the Dignity of a *Synod*, to meet, and debate, and determine a Question, with the greatest Solemnity, merely to serve a present Exigence; to leave upon Record a Decree, which they knew wou'd be but of temporary Obligation; and yet, cou'd not but foresee, wou'd occasion endless Scruples, and Disputes in all future Ages of the Church. If it was to be of so short a Continuance, why was not the Repeal notify'd, and why were not so many poor, ignorant People sav'd, as died *Martyrs* in the Attestation of it? But, above all, how can we suppose it consistent with the Honour and Justice of the Apostles, to impose *Things as necessary*, which were but of transient and momentary Duration?

OBSERVE the Words of the Decree, (cry they) *It seem'd good unto the Holy Ghost, and to us, to lay upon you no greater*

A. M. 1657, &c. Ant. Christ. 2347, &c. From Gen. viii. 20. to the End of Ch. ix.

greater Burthen, than these necessary Things, viz. that ye abstain from Meats offer'd to Idols, and from Blood, and from Things strangled, and from Fornication. If these Abstinences were only intended to be enjoin'd for a Season, cou'd they properly be enjoin'd under the Denomination of *necessary Things*? Is that the Appellation for Duties of a transient and temporary Observation? Did neither the Apostles, nor the Holy Ghost, know the Distinction between *necessary* and *expedient*? Or, suppose it not convenient to make the Distinction at that Time, how come Things of a *temporary*, and those of an *eternal* Obligation, to be plac'd upon the same Foot of *Necessity* in the same Decree? Or, were *Fornication*, and Idolatrous *Pollutions* to be abstain'd from, only for a Season, in Compliment to the Infirmary of the *Jews*; or in order to make up a Breach between some newly initiated *Converts*? These are Absurdities, say they, which cannot be avoided, when Men will assert the *temporary* Obligation of this Decree.

SOME general Declarations in Scripture, especially in St. Paul's Epistles, seem indeed like a Repeal of it; but then, if we consider the Scope and Occasion of these Declarations, we shall soon perceive, that they were intended to be taken in a *limited* Sense, otherwise they are not consistent with the Decree itself. Our blessed Saviour, for Instance, tells the People, that, not *that which goeth into the Mouth defileth the Man, but that which cometh out of it*: But now, if this Declaration of his destroys the Validity of the *Apostolick* Decree, it will follow, 1<sup>st</sup>, That this Decree was repeal'd just twenty Years before it was made, which is a Supposition somewhat extraordinary: And, 2<sup>dly</sup>, That the whole Body of the Apostles did, after full Debate, make a most solemn Decree, and that under the Influence of the Spirit of God, in direct Contradiction to the express Declaration of their Lord and Master, which is a little too contiguous to Blasphemy; and therefore let us consider the Occasion of our Saviour's Words.

THE *Pharisees*, it seems, were offended at his Disciples, for sitting down to Meat before they had wash'd their Hands, as being a Violation of one of their *traditional* Precepts. Whereupon our Saviour tells the Company, *Not that which goeth into the Mouth defileth the Man*; never meaning to give them a Permission to eat any Thing, prohibited by the Law, but only to instruct them in this, — That there was not all that Religion, or Profanation of Religion, as the *Pharisees*

*Pharisees* pretended, in observing, or not observing, the *Tradition of the Elders*, by eating with *wash'd*, or *unwash'd Hands*; that the Thing itself was of an indifferent Nature; nor cou'd a little Soil, taken in at the Mouth, by eating with dirty Hands, defile the Man, because nothing of that Kind cou'd properly be call'd a Pollution.

A. M.  
1657, &c.  
Ant. Christ.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

St. *PAUL* himself was one of the Council of *Jerusalem*, when the Prohibition of Blood was ratified by the Spirit of God, and impos'd on the *Gentiles*, who were converted to the Christian Faith; and therefore we can hardly think, that, in his Epistles, which were written not many Years after, he should go about to abolish the Observation of those Precepts, which, after mature Deliberation, were enacted by a general Assembly of the Church. And therefore, when he tells us, that *the Kingdom of God*, i. e. the Christian Religion, *consisteth not of Meat and Drink*, and that *Meat commendeth us not unto God*; he must be understood in a comparative Sense, viz. That it neither consists in, nor commendeth us so much, as Holiness and Purity of Life. When he declares, *That every Creature of God is good*, that *nothing is unclean of itself*, and that *to the Pure all things are pure*, &c. he must necessarily be understood with this restraining Clause,—*In case there be no particular Statute to the contrary*; for where there is one, all the Sanctity in the World will not give a Man a Toleration to break it. And, when he complains of some Men's *commanding us to abstain from certain Meats*, as an Infringement upon our Christian Liberty, and a Branch of the *Doctrine of Devils*; the Meats, which they forbad, must be suppos'd to be *lawful* in their Kind, and under no Divine Prohibition; otherwise, we bring the *Apostles*, who inhibited the Use of Blood, under the like Imputation.

It cannot be deny'd indeed, that (p) St. *Paul* allows Christians to eat *Things offer'd to Idols*, which may seem to invalidate this *Apostolick* Decree. But, the Answer to this is, —(q) That the plain Intention of the Council at *Jerusalem*, in commanding to abstain from Meats offer'd to Idols, was to keep *Christians* from Idolatry, or, as St. *James* expresses it, *from Pollutions of Idols*; and the true Way to effect this, they knew, was by prohibiting all Communion with Idols, and Idolaters in their Feasts, which were instituted in Honour of their Idols, and were always kept in their Temples: But how is this Command defeated by St. *Paul's* permitting the *Corinthians* to eat any Part of a

VOL. I.

Creature

(p) 1 Cor. x. 27. (q) Revelation Examined, Vol. II. p. 66.



A. M. Creature sold in the Shambles, or set before them in private Houses, (though that Creature might chance to have been slain in Honour to an Idol) since the Christian, who eat it in this Manner, did not eat it in Honour to the Idol, but merely as common Food?

1657, &c.  
Ant. Chriſt.  
2347, &c.  
From Gen.  
viii. 20. to  
the End of  
Ch. ix.

To illustrate this by a parallel Instance. Suppose that the Apostolick Decree had commanded Christians to abstain from *Things stolen*. Wou'd not any one conceive, that the Design of this Command was to prohibit Theft, and all Communion with Thieves in their Villainy? Yes, surely: — Suppose then, that any one of the Council shou'd, after this, tell the People, whom he preach'd to, that they might buy any Meat, publickly sold in the Shambles, or set before them in private Houses, asking no Questions for Conscience sake, tho' possibly the Butcher, or the Host, might have stolen the Meat; wou'd any one think, that this Permission was intended to invalidate the Decree of abstaining from *Things stolen*? And if such a Construction wou'd be absurd in the one Case, why shou'd it not be deem'd so in another? especially, when St. Paul himself so expressly, so solemnly, deters Christians from all Participation in idolatrous Feasts; (r) *The Things which the Gentiles sacrifice, says he, they sacrifice to Devils, not to God; and I wou'd not that ye shou'd have Fellowship with Devils. Ye cannot drink the Cup of the Lord, and of Devils; ye cannot be Partakers of the Lord's Table, and of Devils.*

In a Word, say they, whatever the Sense of certain Passages in St. Paul's Writings may seem'to be, they cannot be suppos'd to contradict the Decree at Jerusalem: A Decree, to which himself consented, nay, which he himself principally occasion'd, and which he himself actually carry'd about, and deposited with the several Churches. For to imagine, that with his own Hands he deposited the Decree in one Church, under the Sanction of a Canon ratify'd by the Spirit of God, and then immediately went to another, and preach'd against that very Canon, and decried it as inconsistent with Christian Liberty, is to charge the Apostle with such an inconsistency of Behaviour, Folly, and Prevarication, as but badly comports with the Character of an Ambassador of Jesus Christ. And therefore, unless we are minded to impair the Authority, and sap the Foundation, of Reveal'd Religion, we must allow the Decree to be still in Force; and the Command, which prohibits the eating of Blood, still chargeable upon every Man's Conscience. A Command,

Command, given by God himself to *Noah*, repeated to *A. M.*  
*Moses*, and ratify'd by the Apostles of *Jesus Christ*: Given <sup>1657, &c.</sup>  
 immediately after the Flood, when the World, as it were, <sup>Ant. Chriſt.</sup>  
 began anew, and the only one given on that Occasion; re- <sup>2347, &c.</sup>  
 peated, with awful Solemnity, to the *People*, whom God had <sup>From Gen.</sup>  
 separated from the Rest of the World to be his *own*; repeat- <sup>viii. 20. to</sup>  
 ed with dreadful Denunciations of Divine Vengeance upon <sup>the End of</sup>  
 those, who shou'd dare to transgress it; and ratify'd by the <sup>Ch. ix.</sup>  
 most solemn and sacred Council, that ever was assembled  
 upon Earth, acting under the immediate Influence of the  
 Spirit of God; transmitted, from that sacred Assembly, to  
 the several Churches of the neighbouring Nations, by the  
 Hands of no meaner Messengers, than two Bishops, and two  
 Apostles; asserted by the best Writers, and most philoso-  
 phick Spirits of their Age, the *Christian Apologists*, and seal'd  
 with the Blood of the best Men, the *Christian Martyrs*; con-  
 firm'd by the unanimous Consent of the Fathers, and reve-  
 renc'd by the Practice of the whole *Christian Church* for  
 above 300 Years, and of the *Eastern Church* even to this  
 very Day.

THESE are some of the chief Arguments on both Sides of *The Decision*  
 the Question: And, to form a Judgment hereupon, we may <sup>of the</sup>  
 observe,——That, tho' this Prohibition of eating Blood <sup>Question.</sup>  
 can hardly be deem'd a Commandment of *moral* Obligation,  
 yet is it a *positive* Precept, which cannot but be thought of  
 more Weight and Importance, for being so oft, and so so-  
 lemnly enjoin'd; that, tho' the Reasons, alledg'd for its In-  
 junction, are not always so convincing, yet the Prevention  
 of Cruelty and Murder, which is immediately mention'd  
 after it, will, in all Ages, be ever esteem'd a good one; and  
 tho' the Liberty granted in the Gospel seems to be great, yet  
 can it hardly be understood without some Restriction.

It seem'd once good to the *Holy Ghost*, among other ne-  
 cessary Things, to prescribe an Abstinence from Blood; and  
 when it seem'd otherwise to him, we are no where, that I  
 know of, instructed. Cou'd it be made appear indeed, that  
 this Prescription was *temporary* and *occasional*, design'd to  
 bind one Set of Men only, or calculated for the Infant-State  
 of the Church, the Question wou'd be then at an End:  
 But since there are no proper Marks in the Apostles Decree,  
 to shew the temporary Duration of it; and the Notion of  
*Profelytes of the Gate*, to whom alone it is said to be direct-  
 ed (how commodious soever it may be to solve all Difficulties)  
 upon Examination is found to be groundless or uncertain,  
 the Obligation, I fear, lies upon every good Christian still.

But

A. M. But as this is not every one's Sentiment; (s) as *one believeth*  
 1657, &c. that he may eat all Things, and another thinketh it the safe  
 Ant. Chris. Side of his Duty to abstain, so let not him that eateth, de-  
 2347, &c. spise him that eateth not; and let not him that eateth not,  
 From Gen. judge him that eateth; but judge this rather, that no Man  
 viii. 20. to put a stumbling-Block, or an Occasion to fall, in his Bro-  
 the's Way.  
 Ch. ix.

(s) Rom. xiv. 2, 3, 13.

## CHAPTER II.

### Of the Confusion of Languages.

#### The HISTORY.

A. M. FOR some Years after the Flood, 'tis highly probable;  
 1757, &c. that Noah and his Family liv'd in the Neighbourhood  
 Ant. Chris. of the Mountains of *Armenia*, where the Ark rested: That,  
 2247, &c. as they began to multiply and spread, they thence remov'd  
 From Gen. into the Countries of *Syria*; then crossing the *Tygris* into  
 ix. to Ver. *Mesopotamia*, and so shaping their Course *Eastward*, came  
 01. at length to the pleasant Plain of *Babylon*, on the Banks of  
 the River *Euphrates*. The Fertility of the Soil, the De-  
 lightfulness of the Place, and the Commodiousness of its Si-  
 tuation made them resolve to settle there, and to build a City,  
 which shou'd be the *Metropolis* of the whole Earth, and in  
 it a vast high *Tower*, which shou'd be the *Wonder* of the  
 World; for the present Use, a Kind of *Pharos*, or Land-  
 mark, and, to future Ages, a Monument of their great  
 Power and Might.

Reasons for  
building the  
Tower of  
Babel.

Westward

By this Project they promis'd themselves mighty Matters;  
 but that which chiefly ran in their Heads, was, their keep-  
 ing together in one Body, that, by their united Strength and  
 Counsels, as the World encreas'd, they might bring others  
 under their Subjection, and make themselves *universal Lords*:  
 But one great Discouragement to this their Project, was,  
 — That in the Place, which they had chose for the *Scene*  
 of all their Greatness, there was no Stone to build with.  
 Perceiving, however, that there was Clay enough in the  
 Country, whereof to make Bricks, \* and Plenty of a pitchy  
 Substance,

\* The Word, which our Translators make *Slime*, is in *Hebrew*  
*Hemmar*, in *Greek* ἀσφαλτος, in *Latin* *Bitumen*; and that this  
 Plain



Substance, call'd *Bitumen*, which wou'd serve instead of A. M.  
Mortar; with one Consent they went to work, and, in a <sup>1757, &c.</sup>  
short Time, every Hand was employ'd in making Bricks, <sup>Ant. Christ.</sup>  
building the City, and laying the Foundation of a prodigi- <sup>2247, &c.</sup>  
ous *Pile*, which they purpos'd to have carry'd up to an im- <sup>From Gen.</sup>  
mense Height; and had already made a considerable Progres- <sup>xi. to Ver. 10.</sup>  
s in the Work, when God, dissatisfy'd with their Proceedings,  
thought proper to interpose, and, at the Expence of a Mi-  
racle, quash'd all their Project at once; insomuch, that this  
first Attempt of their Vanity and Ambition became the  
Monument of their Folly and Weakness.

THE Blessing, which God had given *Noah* and his Sons, *And for the*  
*to increase and multiply, and replenish the Earth*, had now, *Confusion of*  
for above an hundred Years, exerted itself to good Purpose; *Languages.*  
but tho' the Number of their Descendants was very large,  
yet the Language, which they all spake, was but *one*, the  
same which had descended to them † from their great Proge-  
nitor,

*Plain* did very much abound with it, which was of two Kinds, *li-*  
*quid* and *solid*; that the liquid Bitumen here swam upon the Waters;  
that there was a Cave and Fountain, which was continually cast-  
ing it out; and that this famous *Tower*, at this Time, and the no-  
less famous Walls of *Babylon* were afterwards built with this Kind  
of Cement, is confirm'd by the Testimony of several profane  
Authors. For thus *Strabo* tells us, "In *Babyloniâ* Bitumen  
" multum nascitur, cujus duplex est Genus, Authore *Eratosthene*,  
" liquidum & aridum. *Liquidum* vocant *Naphtam*, in *Susiano*  
" Agro nascens, *aridum* vero, quod etiam congelescere potest, in  
" *Babyloniâ*, Fonte propinquo *Naphtæ*," *Lib. 16.* Thus *Justin*,  
speaking of *Semiramis*: "Hæc *Babyloniam* condidit, *says he*,  
" Murumque Urbis cocto Latere circumdedit, *Arenæ* vice Bitu-  
" mine interstrato, quæ Materia in illis Locis passim é Terris ex-  
" æstuat." *Lib. 1.* And thus *Vitruvius*, who is elder than either,  
" *Babylone* Lacus est amplissimâ Magnitudine, habens supranat-  
" tans liquidum Bitumen, quo Bitumine, & Latere testaceo struc-  
" tum Murum *Semiramis* *Babyloni* circumdedit," *Lib. 8.* To these  
we may add some modern Testimonies, which tell us, that these  
Springs of Bitumen are called *Oyum Hit*, the *Fountains of Hit*;  
and that they are much celebrated by the *Persians* and *Arabs*. All  
modern Travellers, except *Rauwolf*, who went to *Persia* and the  
*Indies* by the Way of *Euphrates*, before the Discovery of the  
*Cape of Good Hope*, mention these Fountains, as a very strange  
and wonderful Thing. *Vid. Biblioth. Biblica, Vol. 1. p. 281.*  
*Heidegger's Hist. Patr. Exercit. 21. and Univerf. Hist. Lib. 1. c. 2.*

† That the Children of *Noah* did speak the same Language  
with *Adam*, is very manifest; because *Methuselah*, the Grandfa-  
ther

A. M.  
1757, &c.  
Ant. Chris.  
2247, &c.  
From Gen.  
xi. to Ver.  
30.

nitor, *Adam*, and, very probably, was pronounc'd in the same common Manner. To frustrate their Undertaking therefore, God determin'd with himself † to *confound their Language*; by which Means it came to pass, that, though their Tongues still retain'd the Faculty of Speech, yet, having lost the Pronunciation of their native Language, on a sudden they were so chang'd, and *modified* to the Expression of another, (which was of a Sound quite different) that the next *Stander-by* cou'd not comprehend what his Neighbour meant, and this, in a short Time, ran them into the utmost Disorder and Confusion. For these different Dialects produc'd different Ideas in the Minds of the Builders, which, for Want of understanding one another, they employ'd to improper Objects, and so were oblig'd to desist from their Enterprize. And not only that, but, being by this Means depriv'd of the Pleasure and Comfort of mutual Society, (except with such as spake the same Language) all those, who where of one Dialect, join'd themselves together, and leaving the devoted Place, (as they then thought it) departed

father of *Noah*, liv'd a considerable Time with him, and questionless spake the same Language. And that this Language was no other than the *Hebrew*, is very probable from this Argument, — That *Shem*, the Son of *Noah*, was for some Time contemporary with *Abraham*, who descended from him, and whose Family continu'd the same Language that they both spake, until the Time of *Moses*, who recorded the History of his own Nation in his native Language; so that, what we have now in the *Pentateuch*, according to the Opinion of all *Hebrew*, and most *Christian* Writers, is the very same with what God taught *Adam*, and *Adam* his Posterity. *Patrick's Commentary.*

† Some Commentators, from the Word *confound*, are ready to infer, that God did not make some of these Builders speak new, different Languages, only that they had such a confus'd Remembrance of the original Language, they spake before, as made them speak it in a quite different Manner: So that by the various Inflections, Terminations, and Pronunciations of divers Dialects, they cou'd no more understand one another, than those, who understand *Latin*, can comprehend those, who speak *French*, *Italian*, or *Spanish*, though these Languages do certainly arise from it. But this we conceive to be a great Mistake, not only because it makes all Languages extant to be no more than so many different Dialects of the same Original, and consequently reducible to it; but because, upon Examination, it will appear, that there are certain Languages in the World so entirely different from each other, that they agree in no one essential Property whatever, and must therefore, at this Time, have been of immediate Infusion.

ed in *Tribes*, † as their Choice, or their Chance led them, to seek out fresh Habitations. Thus God not only defeated their Design, but likewise accomplish'd his own, of having the World more generally, and more speedily peopled, than it otherwise wou'd have been: And, to perpetuate the Memory of such a miraculous Event, the Place, which was first call'd *Babel*, and, with small Variation, afterwards *Babylon*, from this *Confusion* of Languages, receiv'd its Denomination.

THIS Confusion of Tongues (if not Disperſion of the People) is ſuppos'd by moſt Chronologers to have fallen 101 Years after the Flood; for *Peleg*, the Son of *Eber*, (who was Great Grandſon to *Shem*) was certainly born in that Year, and is ſaid to have had the Name *Peleg* given him, becauſe *that in his Time the Earth was divided*.

The OBJECTION.

“ BUT upon the Suppoſition, that the Ark reſted on the Mountains of *Armenia*, and the Family of *Noah*, for ſome Time, continu'd in that Coaſt; how can they, with any tolerable Propriety, be ſaid to have journey'd from the Eaſt into the Land of *Shinar*, when, if by *Shinar* we are to underſtand the Land of *Chaldea* or *Babylon*, every Map will inform us, that the Mountains of *Armenia* lie in a Manner quite North of *Babylon*, and conſequently they muſt have travell'd from the North, and not from the Eaſt, to have arriv'd at that Place?

“ BUT *Moses* perhaps might not be ſo good at *Geography*, as he is at the *Multiplication* of Mankind. According to the *Hebrew* Computation, (which is reckon'd true) the new World had now ſubſiſted much about an hundred Years; and can we ſuppoſe, that the Deſcendants of no more than three Couple (for *Noah*, we may now ſuppoſe, was become *effete*, and unable to beget Children) were, in ſo ſhort a Time, a Number ſufficient to ſet about the

C c 2

“ building

† The Diſperſion of *Noah's* Sons was ſo order'd, that each Family, and each Nation dwelt by itſelf; which cou'd not well be done (as Mr. *Mede* obſerves) but by directing an orderly Diſviſion, either by caſting of Lots, or chuſing according to their Birthright, after that Portions of the Earth were ſet out, according to the Number of their Nations and Families; otherwiſe, ſome wou'd not have been content to go ſo far North, as *Magog* did, whiſt others were ſuffer'd to enjoy more pleaſant Countries.



A. M.  
1757, &c.  
Ant. Chris.  
2247, &c..  
From Gen.  
xi. to Ver.  
30.

“ building of a City, which was to be the *Metropolis* of the  
“ whole World, and of a *Tower*, whose Top was to reach up  
“ to Heaven ?

“ DESIGNS of this Nature are generally attempted by  
“ vast, extensive Empires, that are over-stock'd with Peo-  
“ ple, and have Multitudes of idle Hands to employ ; but,  
“ to suppose a small Tribe of Men, (and who of Necessity  
“ must some of them be busied in other Occupations) and,  
“ much more, to suppose a *Colony*, or Detachment only of  
“ them (as most *Commentators* will have it) to have had  
“ the Hardiness to enterprize so prodigious a Fabrick, as  
“ the Tower of *Babel* is represented, is something so *Ro-*  
“ *mantick*, that it puts one in Mind of that fabulous Stuff of  
“ the Giants piling one Mountain upon another, to scale  
“ Heaven, and wage War with the Gods.

“ BUT, supposing the Story to be true; yet where wou'd  
“ the Harm be in building a Town to dwell in, and a  
“ Tower for its Ornament or Defence ? 'Tis a laudable  
“ Ambition, one wou'd think, for a People to desire to per-  
“ petuate their *Name* ; and for a *City to be at Unity with*  
“ *itself*, how joyful a Thing is it ! What then can we con-  
“ ceive shou'd be the Reason, that God shou'd be so high-  
“ ly offended at these Builders, as himself to interpose in  
“ disappointing their Design ? but to interpose in the Man-  
“ ner he did, by subducing the *old*, and infusing *new*  
“ Languages, so as to make them unintelligible to one ano-  
“ ther, this is a Thing so unaccountable, that it wou'd tempt  
“ one to think, that there was a Mistake somewhere in our  
“ Translation.

“ THE Hebrew Word *Shaphah*, which we render *Lan-*  
“ *guage*, (or *Lip*, as it is in the Marginal Note) has, doubt-  
“ less, very frequently that Signification ; nor is it to be de-  
“ ny'd, but that one universal Language was spoken by  
“ *Noah's* Family. But then it appears from several Passages  
“ in Scripture (particularly from *Isa.* xix. 18.) that the  
“ Word does not so properly denote *Languages*, as it does  
“ an *Agreement* in *Sentiments* and *Inclinations*, which seems  
“ every whit as necessary for the Building of a City, as the  
“ greatest *Similitude* of Dialect can be. Now, taking the  
“ Word in this Sense, it may be, that, what we call *con-*  
“ *founding their Language*, may mean confounding their  
“ *Minds*, and raising a Spirit of Discord among them, which  
“ might make them abandon their Enterprize, and disperse  
“ into different Countries ; and then, tho' they might speak  
“ all the same Language at parting, a considerable Diverfi-


“ ty wou’d *naturally*, and without the Intervention of a A. M.  
1757, &c.  
Ant. Chriſt.  
2247, &c.  
From Gen.  
xi. to Ver.  
10.  
“ Miracle, in a ſhort Time enſue.  
“ WE ſee, in a thouſand Years, what Alterations and  
“ Deviations have been made from the *Latin*, in *France*,  
“ *Italy*, *Spain*, and the *Subalpine* Countries. In *France*,  
“ the *Gaſcon* and *Provencial* Dialecſts are hardly underſtood  
“ at *Paris* : In *Spain*, beſides the *Caſtilian*, there are two  
“ large Idioms, the *Portugueſe*, and the *Catalan*, neither of  
“ which are readily intelligible by a Perſon, that has always  
“ liv’d at *Madrid* : and a Man may know all the reſt of  
“ the Dialecſts, which are deriv’d from the *Latin*, and yet  
“ be wholly to ſeek in the *Griſons* Language.— All theſe  
“ Tongues however, we certainly know, have ſprung from  
“ the *Latin*, within theſe twelve hundred Years, and the  
“ Nations, who ſpeak them, have conſtantly maintain’d a  
“ mutual Commerce and Intercourſe together. If then ſuch  
“ Alterations are actually viſible in Dialecſts, (which have  
“ been form’d from Languages ſtill extant) in ſo few  
“ Years, what may we reaſonably ſuppoſe to have been the  
“ Fate of Languages, that exiſted above three thouſand  
“ Years ago ? Eſpecially, when Men were ſo totally di-  
“ vided from one another, as we may imagine the firſt In-  
“ habitants of this Globe were, after this great Diſperſion.  
“ In ſhort, (a) the Cauſe of the Variety of Languages in  
“ the World is grounded in Reaſon and Nature ; in the  
“ Difference of Climates, in the unſettled Temper of Man-  
“ kind, the neceſſary Mutability of human Things, the Riſe  
“ and Fall of States and Empires, and Change of Modes  
“ and Cuſtoms, which neceſſarily introduce a proportiona-  
“ ble Change in Language : And therefore, ſuppoſing the  
“ *Hebrew* to be the *primitive* Language, in a proper Pe-  
“ riod of Time after ſuch a Diſperſion, all other Languages  
“ will be found as naturally ſpringing from it, as ſo many  
“ Branches from the ſame Stock. ’Tis in vain then to have  
“ Recourſe to Miracles, when the Buſineſs may as well be  
“ done without it ; when it is but ſuppoſing, that all Lan-  
“ guages, now extant, ſprung originally from one common  
“ Root, and that they are no more than different Forms  
“ and *Dialecſts* of it, which the Force of Time, aſſiſted  
“ with ſome incidental Cauſes, without the Intervention of  
“ any ſuperior Power, naturally produces ; otherwiſe, we  
“ can hardly imagine, how *Dialecſts*, that are ſo near a-  
“ kin, came to be plac’d ſo nearly to one another.”

C c 3

THOSE,

(a) *Vid.* Sentimens de quelque Theologiens ſur l’Hiftoire Cri-  
tique, p. 435. and a Letter to Dr. *Waterland*, p. 28, 29.

A. M.  
1757, &c.  
Ant. Chrif.  
2247, &c.  
From Gen.  
xi. to Ver.  
10.

  
Answer'd,  
by ſhewing  
the proper  
Situation of  
Ararat, from  
whence the  
People ſo-  
journ'd.

THOSE, who have undertaken to ſettle the *Geography* of the Holy Scriptures, tell us, that the Land of *Shinar* was all that Valley, which the River *Tygris* runs along, from the Mountains of *Armenia Northwards* to the *Persian Gulf*; or, at leaſt, to the *Southern* Division of the common Channel of the *Tygris* and *Euphrates*. (b) So that the Country of *Eden* was Part of the Land of *Shinar*: And as *Eden* was probably ſituate on both Sides of the aforemention'd Channel, ſo it is not unlikely, that the Valley of *Shinar* did extend itſelf on both Sides (but on the *Western* Side, without all Doubt) of the River *Tygris*.

Now the Mountains of *Armenia*, according to the Account of moſt Geographers, lie *North*, and not  *Eaſt* from *Shinar* and *Aſſyria*; but then it may be ſuppos'd, (c) either that *Moses*, in this Place, follow'd the *Geographical* Stile of the *Aſſyrians*, who call'd all, that lay beyond the *Tygris*, the  *Eaſt-Country*, tho' a great Part of it, towards *Armenia*, was really *Northward*; or (as ſome (d) others will have it) that, as Mankind multiplied, they ſpread themſelves in the Country  *Eaſtward* of *Ararat*; and ſo making ſmall *Removes*, (from the Time of their Deſcent from the Mount, to the Time of their journeying into the Land of *Shinar*) they might probably enough be ſaid to have begun their Progreſs from the  *Eaſt*. But, without the Help of theſe Solutions, and taking *Moses* in a *literal* Senſe, he is far from being miſtaken. (e) Moſt Geographers indeed have drawn the Mountain of *Ararat* a good Way out of its Place, and Hiſtorians and Commentators, taking the Thing for Fact, have been much perplex'd to reconcile this Situation with its Deſcription in Scripture: Whereas, by the Accounts of all Travellers for ſome Years paſt, the Mountain, which now goes under the Name of *Ararat*, lies about two Degrees more  *Eaſt*, than the City of *Shinar*, or *Senjar*, from whence the Plain, in all Probability, takes its Name: And therefore, if the Sons of *Noah* enter'd it on the *North* Side, they muſt of Neceſſity have journey'd from the  *Eaſt*, or, which is the ſame Thing, have travell'd  *Weſtward* from the Place, where they ſet out, in order to arrive at the Plain of *Babylon*.

And that all  
Mankind  
were en-  
gag'd in the  
Building of  
Babel.

HISTORIANS indeed, as well as *Commentators*, have generally given in to the common Opinion, that *Shem* and his Family

(b) *Wells's Geography*, Vol. I. p. 210. (c) *Bochart's*  
*Phaleg*, l. 1. c. 7. (d) *Kercher's Turris Babel*, 12. (e) *Uni-*  
*verſal Hiſtory*, l. 1. c. 2.



Family were not concern'd in this Expedition, but for what Reason we cannot conceive, since there is no Fact, in all the *Mosaick* Account, more firmly establish'd, than this: — That the whole Race of Mankind, then in Being, were actually engag'd in it.

As soon as *Moses* has brought the three Sons of *Noah* out of the Ark, he takes Care to inform us, that (f) of them was the whole Earth overspread: After he has given us the Names of their Descendants, at the Time of their Dispersion, he subjoins, and (g) by these were the Nations divided in the Earth after the Flood: And then, proceeding to give us an Account of this memorable Transaction, he tells us, that (h) the whole Earth was of one Language, and of one Speech; and that as they, namely the whole Earth, (i) journey'd from the East, they found a Plain in the Land of *Shinar*, and dwelt there; &c. (k) so that, from the Beginning to the End of this Transaction, the Connection between the *Antecedent* and *Relative* is so well preserv'd, that there is no Room to suppose, that any less, than all Mankind, were gather'd together on the Plain of *Shinar*, and assisted in the Building of *Babel*: Nor seems it improbable, that *Moses* has made these unusual Repetitions, to inculcate the Certainty of that Fact, and to take away all Ground for supposing, that any other Branch of *Noah's* Posterity was in any other Part of the Earth, at that Time.

THE Time indeed, when this Transaction happen'd, is very differently computed by Chronologers, according as they follow the *LXX Interpreters*, who make it 531; the *Samaritan Copy*, which makes it 396; or the *Hebrew*, which allows it to be no more than 101 Years from the Flood to the Confusion of Tongues, and less, we may suppose, to the first Beginning to build the *Tower*. If we take either of the former Computations, the Thing answers itself: Upon a moderate Multiplication, there will be Workmen more than enough, even without the Posterity of *Shem*: But if we submit to the *Hebrew* Account of Time, we shall find ourselves straiten'd, if we part with one Third of our Compliment, in so laborious a Work. There is no Necessity however to suppose, (l) with some, that every one of these Progenitors, as soon as marry'd, (which was very early) had every Year *Twins* by his Wife, which, according to Arithmetic Progression, wou'd amount to no less

C c 4

than

(f) Gen. ix. 19. (g) Ch. x. 32. (h) Ch. xi. 1.  
(i) Ibid. Ver. 2. (k) Univers. Hist. l. 1. c. 2. (l) Tem-  
porarius in Demonstr. Chronol. l. 2.

What the  
Number of  
them might  
then proba-  
bly be.

A. M.  
1757, &c.  
Ant. Chriſt.  
2247, &c.  
From Gen.  
xi. to Yer.  
10.

than 1554420 Males and Females, in the ſhorteſt Period given. Half the Number wou'd be ſufficient to be employ'd on this Occaſion ; and (m) half the Number will be no unreaſonable Suppoſition, conſidering the Strength of Conſtitution Men had then, and the additional Bleſſing, which God beſtow'd upon them, and whereby he intereſted his peculiar Providence, *Ut ad Incrementum ſobolis humanæ, ad orbis vaſtitaſtem inſtaurandam, præcipua quædam in illis Fœcunditas ineſſet, quæ juſtam alioquin ætatem anteverteret ; ut vel à pueris ipſis, quod nonnulli ſuſpiciantur, probabile eſſet, generandi vim illis & uſum potuiſſe ſuppeteret ;* (n) as *Petavius* elegantly expreſſes it.

BUT, after all, there ſeems to be no Occaſion for ſuppoſing an extraordinary Increate of People, or for conſigning the firſt Undertaking of this great Building to the Compaſs of one hundred Years after the Flood. In the tenth Chapter of *Genefis* 'tis ſaid indeed, that *unto Eber were born two Sons, and that the Name of one was Peleg*, which being deriv'd from an *Hebrew* Word, that ſignifies *to divide*, has this Reaſon annex'd to it, *for in his Days was the Earth divided*. Now by the ſubſequent Account of *Peleg's* Anceſtors we find, that he was born in the 101ſt Year after the Flood ; from whence it is concluded, that the Earth began to be divided at his Birth. But this is a Concluſion, that, by no Means, reſults from the Text, which only ſays, that *in his Days was the Earth divided* ; Words, which can, with no Manner of Propriety, imply, that this Diviſion began at his Birth.

HIS Name indeed was call'd *Peleg* ; but it does not therefore follow, that this Name was given him at his Birth. It might have been given at any Time after, from his being a principal *Agent* among his own Family, in the *Diviſion* made in his Days ; as ſeveral Names have, throughout all Ages, been given upon the like Accidents, not only to private Perſons, but to whole Families. Or ſuppoſe the Name to be given at his Birth, yet no Reaſon can be aſſign'd, why it might not be given *prophetically*, as well as that of *Noah*, from an Event, then foreſeen, tho' it might not come to paſs for ſome conſiderable Time after the Name was given.

(o) SINCE

(m) *Uſker's Chron. Sacra*, p. 27.  
c. 14.

(n) *Doct. Temp.* l. 9.

(o) SINCE *Peleg* then, according to the sacred Account, liv'd two hundred and thirty-nine Years, and his younger Brother *Jocktan*, and his Sons, were a considerable Colony in the Distribution of the World; it is much more rational to suppose, that this Distribution did not begin till a good Part of *Peleg's* Life was expended. Suppose it however to be no more than an hundred Years after his Birth; yet we may still retain the *Hebrew* Computation, and have Time and Hands enough for the carrying on the great Work of *Babel*, before this Distribution, since Mankind might very well be multiply'd to some Millions, in the Compass of two hundred Years.

A. M.  
1757, &c.  
Ant. Chris.  
2247, &c.  
From Gen.  
xi. to Ver.  
10.



PUTTING all these Considerations together then, we can hardly imagine, that there wanted a sufficient Number of Men to go upon an Enterprize, which, though not strictly chargeable with Sin, because there was no previous Command forbidding it, yet, in the Sense of God himself, bold and presumptuous enough: (p) *Behold the People is one, and they have all one Language, and now this they begin to do*; this is their first Attempt, and after this, *nothing* † *will be restrained from them*; they will think themselves competent for any Thing, that they shall have a Fancy to do. For though God cou'd have no Reason to apprehend † any Modestation

Why God  
dislik'd and  
defeated  
their Under-  
taking.

(o) Revelation Examin'd, Vol. II. Dissert. III. (p) Gen. xi. 6.

† The common Versions say of the Builders of the Tower of *Babel*, *And now nothing will, or shall, be restrain'd from them, which they have imagin'd to do.* But this is false in Fact; because God soon put a Stop to their Design by confounding them, and scattering them abroad from thence, over the Face of the Earth. We may observe therefore, that the same Particle, which is indeed sometimes taken *negatively*, is evidently here to be taken *interrogatively*, and is equal to the most express Affirmation: And therefore the Text shou'd thus be translated, *Shall they not be restrain'd in all they imagine to do?* Yes, they shall; which accordingly was immediately executed. *Essay for a New Translation.*

† What their Attempts were, the Historian has represented in their own Words: *And they said, Go to, let us build us a City, and a Tower, whose Top may reach unto Heaven,* Gen. xi. 4. But far be it from any one to imagine, that these Builders could be so stupidly ignorant, as ever to think by this Means to climb up to Heaven, or that they wou'd not have chosen a Mountain, rather than a Plain, or a Valley, for this,

if



A. M.  
1757. &c.  
Ant. Chris.  
2247, &c.  
From Gen.  
xi. to Ver.  
10.

lestation from their Attempts, (as the *Poets* make Heaven all in an *Uproar* upon the Invasion of the *Giants*) yet, since they were contrary to his gracious Design of having the Earth replenish'd, it was an Act highly consistent with his infinite Wisdom and Goodness to see them disappointed.

THE Divine Purpose was, that Men shou'd not live within the Limits of one Country only, and so be expos'd to perpetual Contentions, while every one wou'd pretend to make himself Master of the nearest and most fertile Lands; but that, possessing themselves of the Whole, and cultivating almost every Place, they might enjoy a proportionable Increase of the Fruits of the Earth. (q) Thorns and Briars were springing up every where; Woods and Thickets spreading themselves around; wild Beasts increasing; and all this while the Sons of *Noah* gathering together in a Cluster, and designing so to continue; so that it was highly reasonable for God to confound their mis-tim'd Projects, and disperse them.

THEIR Purpose was to make themselves a Name by enslaving others: But God foresaw, (r) that absolute Power and

if they cou'd once have entertain'd so gross an Imagination. 'Tis a common Hyperbole this in the sacred Writings, to signify any great and lofty Building, as may be seen in *Deut.* i. 18. *Dan.* iv. 8. and in several other Places; nor is the like Manner of Expression unusual among profane Authors likewise: For *Homer*, speaking of the Island of *Calypso*, tells us, that in it was a Place:

ὅθι δένδρεα μακρὰ πεφύκει  
κλήθρητ' αἰγείροιστ', ἐλάητ' ἢ ἐξανομήκης.

Odyss. é. Ver. 238.

By a literal Interpretation of the *Hebrew* Idiotism however, it is a common Thing, for the greatest Absurdities to be receiv'd by the Unwary for Realities; and not at all a Wonder, that the misunderstanding the Text shou'd give Rise to what we are told of the *Giants* in the Fable attempting to scale Heaven, and of the Expedition of *Cosigna* and his Companions, who had contriv'd Ladders for that End; hoping, that so they might make their nearer Addresses to the Queen of Heaven. And thus even the silliest of the Pagan Tales may be trac'd up to their Original; for there is generally some Foundation for them in Truth, either misunderstood, or misapplied. Vid. *Le Clerc's* Commentary. *Voss.* Hist. Græc. Lib. 1. cap. 3. & *Bibliotheca Biblica ad Locum.*

(q) *Waterland's* Scripture Vindicated, Part I. (r) *Le Clerc's* Dissertation.

and universal Empire were not to be trusted in any mortal Hand; that the first Kings wou'd be far from being the best Men; but, as they acquir'd a Superiority by Fraud and Violence, so they wou'd not be backward to maintain it by Oppression and Cruelty: And therefore, to remedy such publick Grievances, he determin'd with himself, that there shou'd be a *Diversity* of Governments in the World; that if the Inhabitants of any Place chanc'd to live under a *tyrannical* Power, those, that were no longer able to endure the Yoke, might flee into other Countries and Dominions, (which they could not do if *the Whole* was one entire *Monarchy*) and there find a Shelter from Oppression. And as he knew, how conducive the bad Example of Princes wou'd be towards a general Corruption of Manners, he therefore took Care to provide against this Malady, by appointing several distinct Kingdoms, and Forms of Government, at one and the same Time; that if the Infection of Vice got Ascendency, and prevail'd in one Place, Virtue and Godliness, and whatever is honourable and Praise-worthy, might find a safe Retreat, and flourish in another. Thus all the Mischiefs, which might possibly arise from an *universal Monarchy*, and all the Advantages, that do daily accrue from *separate* and *distinct* Governments, were in the Divine Foresight and Consideration, when he put a surprising Stop to the Building of these Men, and their ambitious Schemes of Empire together.

FOR in what Manner soever it was that he effected this; † whether it was by disturbing the *Memories*, or perverting

A. M.  
1757, &c.  
Ant. Chris.  
2247, &c.  
From Gen.  
xi. to Ver.  
10.



That this  
Defeat was  
immediately  
his Work.

† Since *Moses* has no where acquainted us, says the learned *Heidegger*, (in his Hist. Patr. Lib. i. Exercit. 211.) in what Manner the Confusion of Languages was effected, every one is left to follow what Opinion he likes best, so long as that Opinion contains nothing incongruous to the receiv'd Rule of Faith: Nay, it may not be inconvenient to produce several Opinions upon this Subject, to the Intent that every one may embrace that, which seems to him most conformable to Truth. And therefore he instances in the Opinions of several learned Men, but in those, more particularly, of *Julius Scaliger*, who ascribes this Event to a Confusion of Notions, which God miraculously sent among the Builders; and that of *Isaac Casaubon*, who will needs have all the different Languages, now extant, to be no more than Derivatives from the *Hebrew*. *Scaliger's* Words, as *Heidegger* quotes them, are these, “ *Sic enim aiunt* (Hebræi scilicet) *quo impii propositi Opus illud interciperetur atque prohibere-*

“ tur,

A. M.  
1757, &c.  
Ant. Chris.  
2247, &c.  
From Gen.  
xi. to Ver.  
10.

pervverting their Imaginations ; by diversifying their Hearing, or new-organizing their Tongues ; by an immediate Infusion of *new* Languages, or a Division of the *old* into so many different Dialects ; and again, whether these Tongues, or Dialects of Tongues, † were few or more ; whether there

“ *tur, factum à Deo optimo maximo, ut Lapidem petenti alius Cal-*  
“ *cem, alius Sabulum, alius Maltham, alius Bitumen, alius*  
“ *Aquam, ferret. Fortasse etiam non desuisse arbitror, qui sibi*  
“ *dictam putarent Contumeliam, atque propterea Manum consere-*  
“ *rent, ubi maxima intercedit Occasio Subtilitatis ; nam si La-*  
“ *pidem petenti alius aliud, multi multa, diversa omnia afferebant,*  
“ *videretur unius Soni Modus, in varias Species deductus, diversis*  
“ *Mentibus sese insinuasse. Una igitur prisca adhuc extaret Lingua,*  
“ *variae vero Significatus.*” The Words of Casaubon are as fol-  
lows : “ Si in Babele Linguae in totum diversae factae sunt, ne-  
cessario Chaldaei Assyrii ἀλλοτρίαι illas Linguas retinuisent,  
“ atqui contrarium videmus accidisse. Est enim verissimum,  
“ Linguas cæteras eò manifestiora & magis expressa Originis  
“ Hebraicae vestigia servasse, & nunc servare, quo propius ab  
“ antiquâ & primâ Hominum Sede absuerunt. Nam proximus  
“ quisque Populus Genti Hebraicae proximè ad illius Linguam  
“ accessit. Longinquitas verò Alienationem subinde majorem  
“ intulit. Clarum hoc ex Comparatione Linguarum, Syriacæ,  
“ Chaldaicae, Arabicæ, Punicae, &c. cum Hebraicâ : Clarissimum  
“ item, si Græcam Linguam diligenter spectes. Græci primi in  
“ Asiâ habitârunt : Inde Iones, vel ; ut Æsculus vocat Hebraicè,  
“ Javones in Europam trajecerunt ; in antiquissimis quibusque  
“ Græcorum Scriptoribus multa propterea Vocabula Hebraica,  
“ quæ postea vel desierunt esse in Usu, vel admodum sunt mu-  
“ tata : Observamus etiam Asiaticos Græcos magis ἑβραϊστικῶν, quam  
“ *Ευρωπαϊκῶν.*”

† It is not to be thought, that there were as many several *Dialects*, as there were Men at *Babel*, so that none of them understood one another. This wou'd not only have dispers'd Man-  
kind, but utterly destroy'd them ; because it is impossible to live without *Society*, or to have any *Society* without understanding one another. It is likely therefore that every Family had its peculiar *Dialect* ; or rather that some common *Dialect*, or Form of Speaking was given to those Families, whom God design'd to make one Colony in the following Dispersion. Into how many Languages the People were divided, it is impossible to deter-  
mine. The *Hebrews* fancy *seventy*, because the Descendants of the Sons of *Noah*, as they are enumerated in Scripture, are just so many : The *Greek* Fathers make them *seventy-two*, because the



there were only so many *Originals* at first, (as many perhaps as there were either Tribes, or Heads of Families) and all the rest were no more, than *Derivatives* from them; the Operations of an Almighty Power are equally visible, and the Foot-steps of Divine Wisdom apparent, in the very Method of his disappointing these ambitious Builders.

A. M.  
1757, &c.  
Ant. Chris.  
2247, &c.  
From Gen.  
xi. to Ver.  
10.

(s) HE cou'd, no doubt, with the same Facility, have sent down Fire from Heaven to consume them; but then, that wou'd have been but a momentary Judgment, whereof we shou'd have known nothing, but what we read in the *dead Letter* of a Book: Whereas, by this Means, the Remembrance of God's Interposition is preserv'd to all future Ages, and, in every new Language, that we hear, we recognize the Miracle.

(t) IT was equally the Finger of God, we allow, whether the *Minds*, or the *Tongues* of the Workmen were *confounded*; but then, in that Case, the Miracle does not so plainly, and so flagrantly appear, nor wou'd it have had so good an Effect upon the Builders themselves; because Men may quarrel, and break off Society without a Miracle; whereas they cannot speak with new Tongues by their own natural Strength and Ingenuity.

And not a  
Confusion of  
Minds, but  
of Tongues.

NOR is the Formation of a new Language only more *miraculous*, but to the Imaginations of the Persons, upon whom it was wrought, incredibly more surprising, than any Disagreement in Opinion, or any Quarrel, that might there-  
upon

the LXX Version adds two more (*Elisa* among the Sons of *Japhet*, and *Canaan* among the Sons of *Shem*) and the *Latin* Fathers follow them. But this is all Conjecture, and what is built upon a very weak Foundation. For, in many Places, so many People concurr'd in the Use of the same Speech, that of the *seventy* scarce *thirty* remain distinct, as *Bochart* has observ'd: And among these, others have suppos'd, that the *Hebrew*, *Chaldee*, and *Arabick*, in the *East*; the *Greek* and *Latin*, in the *West*; and the *Finnish*, *Sclavonian*, *Hungarian*, *Cantabrick*, and the *antient Gaulish*, in the *North*, are generally reputed *Originals*; besides some more, that might be discover'd in *Persia*, *China*, the *East-Indies*, the midland Parts of *Africk*, and all *America*, if we had but a sufficient Knowledge of the History of these People. Vid. *Patrick's* Commentary, and *Wotton* of the Confusion of Languages at *Babel*.

(s) *Heidegger's* Hist. Patriar. Vol. I. Exercit. 21. (t) *Wotton* of the Confusion of Languages at *Babel*.

A. M.  
1757, &c.  
Ant. Christ.  
2247, &c.  
From Gen.  
xi. to Ver.  
10.

upon ensue. And therefore I have always thought, that this Account of the Confusion of Tongues, which God wrought at *Babel*, wou'd scarce have been told so particularly, and represented as God's own Act and Deed, had it only arisen from a Quarrel among the Builders, which oblig'd them to leave off their Work, and scatter themselves over the Face of the Earth. For, when God is here describ'd as *coming down* in Person to view their Work, something almost as solemn as the *Creation*, full as solemn as the Denunciation of the Flood, when *Noah* was commanded to build the Ark, is certainly intended by that Expression: And therefore, when *Moses* acquaints us, that *there was but one Language at that Time*, the Circumstance wou'd be impertinent, if he did not intimate withal, that, very soon after, there were to be more.

Isa. xix. 18.  
explain'd.

THE Prophet *Isaiah* indeed, speaking of the Conversion of some *Egyptians* to the *Jewish* Faith, tells us, that, *in that Day, shall five Cities in the Land of Egypt speak the Language* (or *Lip*, as it is in the Margin) *of Canaan, and swear to the Lord of Hosts*. Speaking the Language of *Canaan* (*u*) is thought by some to mean no more, than being of the same Religion with the *Jews*, who inhabited the Land of *Canaan*; but why may it not be interpreted *literally*, as it is in our Translation? Might not these five Cities particularly, to shew the Value and Reverence that they had for the Religion of the *Jews*, learn their Language; especially, since they would thereby be better enabled to understand the Books of *Moses* and the *Prophets*, which were written in that Tongue? Do not the *Mahometans*, whatever they are, *Turks*, *Tartars*, *Persians*, *Moguls*, or *Moors*, all learn *Arabick*, because *Mahomet* wrote the *Alcoran* in that Language? Why then shou'd we be offended at the *literal* Sense of the Words, when the *figurative* is so low and flat in Comparison of it? (*x*) *In that Day Egypt shall be like a Woman; it shall be afraid and fear, because of the shaking of the Hand of the Lord of Hosts.* (*y*) *The Lord of Hosts shall be a Terror unto Egypt, and* (*z*) *in that Day shall there be an Altar to the Lord in the midst of the Land of Egypt*, i. e. they shall become *Profelytes* to the Law of *Moses*; and, that they may not mistake in understanding the Sense of the Law, which they

(*u*) *Le Clerc's Commentary.*

27.

(*z*) *Ver. 19.*

(*x*) *Isa. xix. 16.*

(*y*) *Ver.*

they shall then embrace, they shall agree to learn the Language, in which it is written. This is an easy and genuine Sense of the Words: But, instead of that, to fly to a forc'd and abstruse one, merely to evade the Evidence of a Miracle, favours of Vanity, at least, if not of Irreligion.

A. M.  
1757, &c.  
Ant. Christ.  
2247, &c.  
From Gen.  
xi. to Ver.  
10.

IN short, all Interpreters, both *Jewish* and *Christian*, understood this Confusion of *Babel* to be a Confusion of Languages, not of Opinions. They saw the Texts, if literally understood, requir'd it; they observ'd a surprising Variety of Tongues, essentially different from one another; and they knew that *this* was not, in the least, inconsistent with the Power of God. They did not question, but that he, who made the Tongue, cou'd make it speak what, and how he pleas'd; and they acquiesc'd (as all wise and honest Interpreters shou'd) in the *literal* Explication, perceiving that nothing unworthy of God, or trifling, or impossible in itself, resulted from it.

BUT to give this Part of the Objection a full and satisfactory Answer, we shall look a little into the Nature of Languages in *general*, and thereby endeavour to shew, that there are some Languages, when once establish'd, are not so subject to *Variation*, as is pretended; and that, in the Ages subsequent to this extraordinary *Event*, they cou'd not, in any *natural* Way, undergo all the *Alterations*, we now perceive in them, supposing them all descended from one common Stock.

That, from the Time of this Confusion, there were all along several Languages essentially different.

(a) Now, in order to this, we must observe, that every Language consists of two Things, *Matter* and *Form*: The *Matter* of any Language are the Words, wherein Men, who speak the Language, express their Ideas; and the several Ways, whereby its *Nouns* are declin'd, and *Verbs* conjugated, are its *Form*.

THE *Latins* and *Greeks* vary their *Nouns* by Terminations; as *Vir*, *Viri*, *Viro*, *Virum*, ἀνδρῶν, ἀνδράων, ἀνθρώπων, ἀνθρωπων. We decline by the Prepositions *of*, *to*, *from*, *the*, in both Numbers; but the *Hebrews* have no different Terminations in the same Number, and only vary thus, — *Ish*, *Man*; *Ishim*, *Men*; *Ishah*, *Woman*; *Ishoth*, *Women*: The rest are vary'd by Prepositions inseparably affix'd to the Words, as *Ha-ish*, *the Man*; *Le-ish*, *to the Man*; *Be-ish*, *in the Man*; &c. which Prepositions, thus join'd,



A. M.  
1757, &c.  
Ant. Chris.  
2247, &c.  
From Gen.  
xi. to Ver.  
10.

join'd, make one Word with the Noun to which they are affix'd, and are herein different from all those Languages, which come from a *Latin*, or *Teutonic* Original:

THE *Western* and *Northern* People consider every *transitive* Verb, either *actively* or *passively*, and then they have done; as *Amo*, in *Latin*, is *I love*; *Amor*, *I am loved*; and so in *Greek*, ἀγαπῶ, ἀγαπῶμαι: But in *Hebrew*, every Word has, or is suppos'd to have, seven Conjugations; in *Chaldee*, and *Syriack*, six; and in *Arabick*, thirteen, all differing in their Significations.

THE *Western* Languages abound with *Verbs*, that are compounded with *Prepositions*, which accompany them in all their Moods, and Tenses, and therein vary their Signification; but, in the *Eastern*, there is no such Thing; for, tho' they have (in *Arabick* especially) many different Significations, some *literal*, and some *figurative*, yet still their *Verbs*, as well as *Nouns* are uncompounded.

IN the *Greek*, both *antient* and *barbarous*, in the *Latin*, and the *Dialects* arising from it, and in all the Branches of what we call the old *Teutonic*, the *possessive* Pronouns, *my*, *thy*, *his*, *yours*, *theirs*, &c. make a distinct Word from the Noun, to which they are join'd, as Πατήρ ἡμῶν, *Pater noster*, *Fader vor*, *Our Father*, &c. But, in all the *Oriental* Tongues, the Pronoun is join'd to the End of the Noun, in such a Manner, as to make but one Word. Thus *Ab*, in *Hebrew*, is *Father*; *Abi*, *my Father*; *Abinu*, *our Father*. In *Chaldee*, from the same Root, *Abouna*, is *our Father*; in *Syriack*, *Abun*; in *Arabick* and *Æthiopick*, the same.

ONCE more. All *Western* Languages mark the *Degree of Comparison*, in their Adjectives, by proper Terminations, *wise*, *wiser*, *wisest*; *sapiens*, *sapientior*, *sapientissimus*; σοφός, σοφώτερος, σοφωτάτος: But none of the *Eastern* Tongues, already mention'd, have any Thing in them like this.

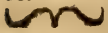
THESE are some of the Marks and Characters, which distinguish the *Eastern* from the *Western* Languages, and, what is farther observable, these Characters have none of them disappear'd, or shifted from one to another, for near three Thousand Years. They appear in every Book of the *Old Testament*, from *Moses* down to *Malachi*; in the *Chaldee* Paraphrasts, in the *Syriack* Versions, in the *Misna*, in the *Gemara*, and in every other *Rabbinical* Book, down to the *Jewish* Writers of the present Age: But, on the other Hand, if we consider *Homer's* Poems, which are the oldest Monuments we have of the *Greek* Language; if we take

*Theocritus*

*Theocritus* for the *Dorick* Dialect; *Euripides*, or *Thucydides*, for the *Attick*; *Herodotus*, or *Hippocrates*, for the *Ionick*; and *Sappho* for the *Æolick*, and so descend to the *Greek*, which is spoken at this Day, we shall see the general Marks of *Western* Languages running through them all. These Idioms shew themselves, at first Sight, to be nothing more, than Dialects manifestly springing from the same common Root, which never did, and (as far as we may judge from the Practice of above two thousand Years) never will *conjugate* Verbs, *decline* Nouns, or *compare* Adjectives, like the *Hebrew*, or *Arabick*. These Languages did always *compound* Verbs and Nouns with Prepositions, which essentially alter the Sense. These Languages had never any *possessive* Pronouns, affixt to their Nouns, to determine the Person or Persons, to whom of right they belong; nor do they affix any single Letter to their Words, which may be equivalent to Conjunctions, and connect the Sense of what goes before, with what follows; which any Person, but tolerably initiated in the *Eastern* Languages, must know to be their Properties.

AND indeed, if we cast but our Eye a little forward into the sacred History, it will not be long, before we may perceive some Instances of this Difference between Languages. For, when *Jacob* and *Laban* made a Covenant together, they erected an *Heap of Stones*, on which they eat, and *Laban* call'd it *Jegar-Sahadutha*, but *Jacob*, *Gal-Ed*, which Words signify, (those in *Chaldee*, which are *Laban's*, and the other in *Hebrew*, which are *Jacob's*) an *Heap of Witnesses*; and, in like Manner, *Pharaoh* calls *Joseph*, *Tsophnath-Paaneabb*, which Words are neither *Hebrew* nor *Chaldee*. So that here we see three distinct Dialects form'd in *Jacob's* Time, and yet we may observe, that the World was then thin, Commerce narrow, and Conquests few; so that the People were constrain'd to converse with those of their own Tribe, and, consequently, could keep their Dialect far more entire, than it is possible for any Nation to do now, when Commerce, Conquests, and Colonies, planted in Regions already peopled with Nations, that speak distinct Languages, may be suppos'd to bring in a *Deluge* of new Words, and make innumerable Changes. But Nations seldom trade much Abroad, or make Invasions upon their Neighbours, or send forth Plantations into remote Countries, until they are pretty well stock'd at Home, which could hardly be the Case of any one Country, for several Ages after the Dispersion.

A. M.  
1757, &c.  
Ant. Chris.  
2247, &c.  
From Gen.  
xi. to Ver.  
10.



'TIS a mistaken Notion, which some have imbib'd, that every little Thing, be it but the Change of Air, or Difference of Climate (which at most can but affect the Pronunciation of some Letters, or Syllables) can make a Diversity in Languages. Small and insensible Alterations, which perhaps will appear in an Age or two, will undoubtedly happen; but, unless People converse much with Strangers, their Language will subsist, as to its *constituent Form*, the same for many Generations.

THE *Roman* Language, for Instance, was brought to a considerable Perfection before *Plautus's* Time; and, tho' now and then some *obsolete* Words may appear in his Writings, yet any Man, that understands *Latin*, may read the Books, that were written in it, from *Plautus* down to *Theodorick the Goth*, which was near seven hundred Years; and, had not the barbarous Nations broken into *Italy*, it might have been an intelligible Language for several Ages more. And, in like Manner, we may say, that, had not the *Turks*, when they over-ran *Greece*, brought Darkness and Ignorance along with them, the *Greek* Tongue might have continu'd even to this Day, since it is manifest, from *Homer's Poems*, and *Eustathius's Commentaries* upon them, that it subsisted for above two thousand Years, without any considerable Alteration; for the Space of Time between the *Poet* and his *Commentator* was no less.

And that  
there are  
more origi-  
nal Lan-  
guages in the  
World, than  
is imagined.

AND if the Languages, which we are acquainted with, remain'd so long unchang'd to any great Degree, in Times of more Commerce and Action, than what cou'd be subsequent upon the Dispersion; there is reason to believe, that (tho' it be difficult to define the Number of them) there are many more *original* Languages in the World, than some Men imagine. For, if we consider their great *Antiquity*, their mutual Agreement in the *Fundamentals* (which we have describ'd) can be no Argument, that any one of them is deriv'd from the rest; since it is natural to suppose, that, when God confounded the Speech of the Builders of *Babel*, he made the *Dialects* of those People, who were to live near one another, so far to agree, that they might, with less Difficulty, and in a shorter Space of Time, mutually understand each other, and so more easily maintain an Inter-course together. For, tho' their *Association* (considering the Ends, that engag'd them in it) was certainly culpable; yet perhaps it might not deserve so severe a Punishment, as an entire Separation of every Tribe among them from their nearest



nearest Kindred, with whom they had hitherto spent all their Time.

To sum up the Force of this Argument in a few Words. If we consider the Time, since the Building of the Tower of *Babel*, not yet 4000 Years, and the great Variety of Languages, that are at present in the World; if we consider, how entirely different some are to others, so that no Art of *Etymology* can reduce them to the least Likeness or Conformity; and yet, in those early Days, when the World was less peopled, and Navigation and Commerce not so much minded, there could not be that quick Progression of Languages; and if we examine the Alterations, which such Languages, as we are acquainted with, have made, in two or three Thousand Years past, where *Colonies* of different People have not been imported, we shall find the *Difference* between Language and Language to be so very great, and the *Alteration* of the same Language, in a considerable Tract of Time, to be so very small, that we shall be at a Loss to conceive, whence so many, and so various Languages cou'd have proceeded, unless we take in the Account of *Moses*, which unriddles the whole Difficulty, and justly ascribes them to the same Almighty Power, which taught our first Parents to speak *one* Tongue in the Beginning, and, in After-ages, inspir'd the Apostles of *Jesus Christ* with the Gift of many.

A. M.  
1757, &c.  
Ant. Chris.  
2247, &c.  
From Gen.  
xi. to Ver.  
10.

*A Recapitulation of the whole Argument.*

## DISSERTATION II.

### *Of the Tower of BABEL.*

THAT there really was such a Building as the Tower of *Babel*, erected some Ages after the Recovery of the Earth from the Deluge, is evident from the concurrent Testimony of several Heathen Writers. For when (besides the particular Description which (b) *Herodotus*, the Father of the *Greek* Historians, gives us of it) we find *Abydenus* (as he is (c) quoted by *Eusebius*) telling us, “ That the first Race of Men, big with a fond Conceit of the Bulk and Strength of their Bodies, built, in the Place where *Babylon* now stands, a Tower of so prodigious an Height, that it seem'd to touch the Skies, but that the Winds and the Gods overthrew the mighty Structure upon their Heads:” When we find *Eupolemus* (as he is (d) cited

*That there really was such a Building as the Tower of Babel.*

D d 2 by

(b) Lib. 1. c. 181. (c) *Præparat. Evang.* l. 9. c. 14.  
(d) *Alex. Polyhist.* apud *Euseb. Præp. Evan.* l. 9. c. 18.

A. M. 1757, &c.  
Ant. Chris.  
2247, &c.  
From Gen.  
xi. to Ver.  
10.

by *Alexander Polyhistor*) leaving it upon Record, “ That the City of *Babylon* was first built by *Giants*, who escap’d from the *Flood*; that these *Giants* built the most famous Tower in all History; and that this Tower was dash’d to Pieces by the Almighty Power of God, and the *Giants* dispers’d, and scatter’d over the Face of the whole Earth:” And lastly, when (e) we find *Josephus* mentioning it, as a receiv’d Doctrine among the *Sibyls*, “ That, at a certain Time, when the whole World spake all one Language, the People of those Days gathered together, and rais’d a mighty Tower, which they carried up to so extravagant an Height, that it look’d as if they had propos’d to scale Heaven from the Top of it; but that the Gods let the Winds loose upon it, which, with a violent Blast, beat it down to the Ground, and, at the same Time, struck the Builders with an utter Forgetfulness of their native Tongue, and substituted new and unknown Languages in the Room of it:” When we find these, and several other Authors, I say, that might be produc’d, bearing Testimony to *Moses*, in most of the material Circumstances attending the Building of this Tower, we cannot but conclude, that the Representation, which he gives us of the whole Transaction, is agreeable to Truth.

THE Short is, all the Remains, now extant, of the most antient Heathen Historians (except *Sanchoniatho*) concur in confirming the *Mosaick* Account of this Matter, and the Sum of their Testimonies is,—(f) That a huge Tower was built by gigantick Men at *Babylon*; that there was then but one Language among Mankind; that the Attempt was offensive to the Gods; and that therefore they demolish’d the Tower, overwhelm’d the Workmen, divided their Language, and dispers’d them over the Face of the whole Earth.

That it was  
not blown  
down, or de-  
stroy’d.

THERE is one Circumstance indeed, wherein we find these antient Historians differing with *Moses*, and that is, in affirming, that the Tower was demolish’d by the Anger of God, and by the Violence of the Winds; but as it seems more consistent with the Divine Wisdom (for the *Admonition* of Posterity) to have such a Monument of Men’s Folly and Ambition for some Time standing; so we may observe, that (in Confirmation of our sacred Penman, who speaks of it as a Thing existing in his Time) *Herodotus*, the Greek Historian,

(e) Antiq. l. 1. c. 5. (f) Vid. *Josephus’s* Antiq. l. 1. c. 5. *Eusebius’s* Præpar. Evang. l. 9. c. 14, &c. and *Huetius’s* Quæst. Alnetan. l. 2. p. 189.

Historian, tells us expressly, that he himself actually saw it, as it was repair'd by *Belus*, or some of his Successors; *Pliny*, the *Latin* Historian, that it was not destroy'd in his Days; and some modern Travellers (whom by and by we shall have Occasion to quote) that there are some visible Remains of it extant even now. And therefore the Fancy of its being beat down with the Winds is taken up, in pure Conformity \* to some *Persian* Tales, recorded of *Nimrod*, whom these Historians suppose to be the first Projector of it.

It cannot be deny'd indeed, but that the Generality of Interpreters, meeting with the Expression of (g) *the Children of Men*, whereby they understand bad Men and Infidels, as oppos'd to *the Children of God*, which usually denote the Good and the Faithful, are apt to imagine, that none of the Family of *Shem*, which retain'd (as they say) the true Worship and Religion, were engag'd in the Work, but some of the worser Sort of People only, who had degenerated from the Piety of their Ancestors: But by the

D d 3 *Children*

\* The Author of the Book called *Malem* tells us this Story, —That when *Nimrod* saw that the Fire, into which he caus'd *Abraham* to be cast, for not submitting to the worshipping of Idols, did him no Damage, he resolv'd to ascend into Heaven, that he might see that great God, whom *Abraham* reveal'd to him. In vain did his Courtiers endeavour to divert him from this Design: He was resolv'd to accomplish it, and therefore gave Orders for the Building of a Tower, that might be as high as possible. They work'd upon it for three Years together: And when he went up to the Top, he was much surpriz'd to see himself as far from Heaven, as when he was upon the Ground; but his Confusion was much increas'd, when they came to inform him, the next Morning, that his Tower was fallen, and dash'd in Pieces. He commanded them then, that another should be built, which might be higher and stronger than the former: But, when this met with the same Fate, and he still continu'd an obstinate Persecuter of those, who worshipp'd the true God, God took from him the greatest Part of his Subjects, by the Division and Confusion of their Tongues, and those, who still adher'd to him, he killed by a Cloud of Flies, which he sent amongst them. *Calmet's* Dictionary on the Word *Nimrod*. The Poets, in like Manner, having corrupted the Tradition of this Event with Fictions of their own, do constantly bring in *Jupiter* defeating the Attempts of the *Titans*:

*Fulmina de Cæli jaculatus Jupiter arce,  
Vertit in Authores Pondera vassa suos, &c.*

OVID;

(g) Gen. xi. 5.



A. M.  
1757, &c.  
Ant. Chris.  
2247, &c.  
From Gen.  
xi. to Ver.  
10.

*Children of Men* in that Place, 'tis evident, that we are to understand all Mankind, because, in the initial Words of the Chapter, they are call'd *(b)* *the whole Earth*; nor can we well conceive how, in so short a Time, after that awakening Judgment of the Deluge, the major Part of Mankind, even while *Noah* and his Sons were still alive, shou'd be so far corrupted in their Principles, as to deserve the odious Character of *Unbelievers*.

Not Nimrod.

*(i)* JOSEPHUS indeed, and some other Authors are clearly of Opinion, that *Nimrod*, a Descendant from the impious *Ham*, was the great Abettor of this Design, and the Ringleader of those, who combin'd in the Execution of it, But, tho' the Undertaking seems to agree very well with the Notion, which the Scripture gives us of that ambitious Prince; yet, besides that *(k)* others, extreamly well vers'd in all *Jewish* Antiquities, have made it appear, that *Nimrod* was either very young at the Time, or even not yet born, when the Project of Building the Tower and City was first form'd, there is Reason to believe (even supposing him then alive, and in great Power and Authority among his People) that he was not in any tolerable Condition to undertake so great a Work.

THE Account, which *Moses* gives us of him is, — That he *(l)* *began to be a mighty one in the Earth*, which the best Writers explain, by his being the first, who laid the Foundation of *regal* Power among Mankind; but it is scarce imaginable, how an Empire, able to effect such a Work, cou'd be entirely acquir'd, and so thoroughly establish'd by one and the same Person, as to allow Leisure for Amusements of such infinite Toil and Trouble.

*(m)* GREAT and mighty Empires indeed have seemingly been acquir'd by single Persons; but when we come to examine into the true Original of them, we shall find, that they began upon the Foundations of Kingdoms, already attain'd by their Ancestors, and establish'd by the Care and Wisdom of many successive Rulers for several Generations, and after a long Exercise of their People in Arts and Arms, which gave them a singular Advantage over other Nations, that they conquer'd. In this Manner grew the Empires of *Cyrus*, *Alexander*, and all the great Conquerors in the World: Nor can we, in all the Records of History, find one large Dominion,

*(b)* Ver. 1.  
leg. l. 1. c. 10.

*(i)* Antiq. l. 1. c. 5.  
*(l)* Gen. x. 8.

*(k)* Bochart's Pha-  
*(m)* Revelation Exa-

min'd, Vol. II, Dissert. III,

nion, from the very Foundation of the World, that was ever erected and established by one *private* Person. And therefore we have abundant Reason to infer, that *Nimrod*, though confessedly the Beginner of *sovereign* Authority, could, at this Time, have no great Kingdom under his Command.

A. M.  
1757, &c.  
Ant. Chris.  
2247, &c.  
From Gen.  
xi. to Ver.  
10.

BUT admitting his Kingdom to be larger than this Supposition; yet, from that Day to this, we can meet with no Works of this Kind attempted, but from a Fullness of Wealth, and Wantonness of Power, and after Peace, Luxury, and long Leisure had introduc'd and establish'd Arts: So that nothing can be more absurd, than to attribute such a prodigious Work to the Power and Vanity of *one* Man, in the Infancy both of Arts and Empire, and when we can scarce suppose, that there was any such Thing, as *artificial* Wealth in the World.

SINCE then this Building was undoubtedly very antient, as antient as the Scripture makes it, and yet could not be effected by any separate Society, in the Period assign'd for it, the only probable Opinion is, that it was (as we said before) undertook, and executed by the united Labours of all the People, that were then on the Face of the Earth. 'Tis not unlikely however, that, after the Dispersion of the People, and their leaving the Place unfinish'd, (*n*) *Nimrod*, and his Subjects, coming out of *Arabia*, or some other neighbouring Country, might, after their Fright was over, settle at *Babel*, and there building the City of *Babylon*, and repairing the Tower, make it the Metropolis (as afterwards it was) of all the *Assyrian* Empire.

TO this Purpose, there is a very remarkable Passage (*o*) in *Diodorus Siculus*, where he tells us; "That, on the Walls of one of the *Babylonian* Palaces was pourtray'd a general Hunting of all Sorts of wild Beasts, with the Figure of a Woman on Horse-back, piercing a Leopard, and a Man, fighting with a Lion; and that, on the Walls of the other Palace were Armies in Battalia, and Huntings of several Kinds." Now of this *Nimrod*, the sacred Historian informs us, that he was a great and remarkable *Hunter*, so as to pass into a Proverb; and this Occupation he might the rather pursue, as the best Means of training up his Companions to Exploits of War, and of making himself popular, by the Glory he gained, and the publick Good he did, in destroying those wild Beasts, which, at that Time,

D d 4

infested

(*n*) *Bochart's Phaleg*. l. 1. c. 10.

(*o*) *Lib. 1.*

A. M.  
1757, &c.  
Ant. Christ.  
2247, &c.  
From Gen.  
xi. to Ver.  
10.



For what  
Purposes it  
was built.

infested the World. And as this was a Part of his Character, the most rational Account that we can give of these Ornaments on the *Babylonian* Palaces, is, that they were set up by some of *Nimrod's* Descendants, in their Ancestor's Imperial City, in Memory of the great Founder of their Family, and of an Empire, which afterwards grew so famous.

(p) *EUTYCHIUS*, Patriarch of *Alexandria*, will needs have it, that *Nimrod* was the first Author of the Religion of the *Magians*, the Worshippers of Fire : And from hence, very probably, (q) a late Archbishop of our own has thought, that this Tower of *Babel* (whose Form was *Pyramidal*, as he says, and so resembling Fire, whose Flame ascends in a *conick* Shape) was a Monument design'd for the Honour of the *Sun*, as the most probable Cause of drying up the Waters of the Flood. For, " tho' the *Sun*, says he, " was not merely a God of the Hills, yet the Heathens " thought it suitable to his advanc'd Station, to worship him " upon Ascents, either *natural*, or, where the Country " was flat, *artificial*, that they might approach, as near as " possibly they cou'd, the Deity they ador'd." This certainly accounts for God's Displeasure against the Builders, and why he was concern'd to defeat their Undertaking ; but, as there is no Foundation for this Conjecture in Scripture, and the Date of this Kind of Idolatry was not perhaps so early, as is pretended ; the two Ends, which *Moses* declares the Builders had in View, in forming their Project, will be Motives sufficient for their undertaking it.

FOR, if we consider, that they were now in the midst of a vast Plain, undistinguish'd by Roads, Buildings, or Boundaries of any Kind, except Rivers ; that the Provision of Pasture, and other Necessaries, oblig'd them to separate ; and, that, when they were separated, there was a Necessity of some *Land-mark* to bring them together again upon Occasion, otherwise, all Communication, and, with it, all the Pleasures of Life must be cut off ; we can hardly imagine any Thing more natural, and fit for this Purpose, than the Erection of a *Tower*, large and lofty enough to be seen at great Distances, and, consequently, sufficient to guide them from all Quarters of that immense Region ; and, when they had occasion to correspond, or come together, nothing certainly could be more proper, than the contiguous Buildings

of

(p) *Calmet's* Dictionary on the Word *Nimrod*.  
of Idolatry.

(q) *Tenison*,



of a City, for their Reception, and convenient Communication.

IF we consider likewise, that all the Pride and Magnificence of their Ancestors were now defac'd, and utterly destroy'd by the Deluge, without the least Remains, or Memorial of their Grandeur; that, consequently, the Earth was a clear Stage, whereon to erect new and unrival'd Monuments of Glory and Renown to themselves; and that, at this Juncture, they wanted neither Art nor Abilities, neither Numbers nor Materials, to make themselves Masters of what their Vanity projected; we may reasonably suppose, that the Affectation of Renown was another Motive to their Undertaking; since it is very well known, that this is the very Principle, which has, all along, govern'd the whole Race of Mankind, in all the Works and Monuments of Magnificence, the *Mausoleums, Pillars, Palaces, Pyramids*, and whatever has been erected of any pompous Kind, from the Foundation of the World to this very Day. So that, taking their Resolution under the united Light of these two Motives, the Reasoning of the Builders will run thus. "We are here in a vast Plain: † Our Dispersion is inevitable: "Our Increase, and the Necessaries of Life demand it. We are strong and happy, when united; but when divided, we shall be weak and wretched. Let us then contrive some Means of Union and friendly Society, which may, at the same Time, perpetuate our Fame and Memory. And what Means so proper for these Purposes, as a magnificent City, and a mighty Tower, whose Top may touch the Skies? The Tower will be a *Land-mark* to us, through the whole Extent of this Plain, and a Center of Unity, to prevent our being dispers'd; and the City, which may prove the *Metropolis* of the whole Earth, will, at all Times, afford us a commodious Habitation. Since then we need fear no Dissolution of our Works by any future Deluge, let us erect something, that may immortalize our Names, and outvie the Labours of our *Antediluvian* Fathers." And that this seems to have been the Reasoning

† Here they speak as if they fear'd a Dispersion; but it is hard to tell for what Cause, unless it was this, -- That *Noah* having projected a Division of the Earth among his Posterity, (for it was a deliberate Business, as we noted before) the People had no Mind to submit to it, and therefore built a Fortrefs to defend themselves in their Resolution of not yielding to his Design; but what they dreaded, they brought upon themselves by their own vain Attempt to avoid it. Vid. *Patrick's Comment* and *Usher* ad A.M. 1757.

A. M.  
1757, &c.  
Ant. Christ.  
2247, &c.  
From Gen.  
xi. to Ver.  
10.

A. M.  
1757, &c.  
Ant. Chris.  
2247, &c.  
From Gen.  
xi. to Ver.  
10.

The Dimen-  
sions of the  
Tower.

ing of their Minds, will further appear, if we come now to take a short Survey of the Dimensions of the Building, according to the Account, which the best Historians have given us of it.

IT is the Opinion of the learned (r) *Bochart*, that, whatever we read of the Tower, enclos'd in the Temple of *Belus*, may very properly be apply'd to the Tower of *Babel*; because, upon due Search and Examination, he conceives them to be one and the same Structure. Now of this Tower (s) *Herodotus* tells us, that it was a Square of a Furlong on each Side, i. e. half a Mile in the whole Circumference, whose Height, being equal to its *Basis*, was divided into eight Towers, built one upon another; but what made it look as divided into eight Towers, was very probably the Manner of its Ascent. *The Passage to go up it*, continues our Author, *was a circular, or winding Way, carry'd round the Outside of the Building to its highest Point*: (t) From whence it seems most likely, that the whole Ascent was, by the Benching-in, drawn in a sloping Line, from the Bottom to the Top, eight Times round it, which wou'd make the Appearance of eight Towers one above another. This Way was so exceeding broad, that it afforded Space for Horses and Carts, and other Means of Carriage to meet and turn; and the Towers, which look'd like so many Stories upon one another, were each of them Seventy-five Foot high, in which were many stately Rooms, with arch'd Roofs supported by Pillars, which were made Parts of the Temple, after the Tower became consecrated to that idolatrous Use; and, on the uppermost of the Towers, which was held more sacred, and where their most solemn Devotions were perform'd, there was an *Observatory*, by the Benefit of which it was, that the *Babylonians* advanc'd their Skill in *Astronomy*, beyond all other Nations.

SOME Authors, † following a Mistake in the *Latin* Version of *Herodotus*, wherein the lowest of these Towers is said

(r) Vid. *Phaleg*. Part 1. l. 1. c. 9.

(s) Lib. 1.

(t) *Prideaux's* Connection, Part 1.

† The Words of *Herodotus* are: 'Εν μέσῳ δὲ τῶν ἱερῶν πύργῳ τετραδὸς οἰκοδόμηται, σταδίῃ καὶ τὸ μῆκος, καὶ τὸ εὖρος καὶ ἐπὶ τῷ τῷ πύργῳ ἄλλος πύργος ἐπιβέβηκε, καὶ ἕτερος μάλα ἐπὶ τῷ τῷ, μέχρις ἢ ὅλῳ πύργῳ. Now, tho' it be allow'd, that the Word *μῆκος* may signify *Height*, as well as *Length*, yet it is much better to take *Herodotus* in the latter Sense here; otherwise the Tower (if every Story answers the lowest) will rise to a prodigious Height, though nothing near

said to be a Furlong thick, and a Furlong high, will have each of the other Towers to be of a proportionate Height, which amounts to a Mile in the Whole : But the Greek of *Herodotus* (which is the genuine Text of that Author) says no such Thing, but only, that it was a Furlong long, and a Furlong broad, without mentioning any Thing of its Height ; and (u) *Strabo*, in his Description of it, (calling it a *Pyramid*, because of its decreasing, or benching-in at every Tower) says of the Whole, that it was a Furlong high, and a Furlong on every Side : For to reckon every Tower a Furlong high, wou'd make the Thing incredible, even though the Authority of both these Historians were *for*, as they are *against* it. Taking it only as it is describ'd by *Strabo*, it was prodigious enough ; since, according to his Dimensions only, without adding any farther, it was one of the most wonderful Works in the World, and much exceeded the greatest of the Pyramids of *Egypt*.

IN this Condition continu'd the Tower of *Babel*, or the Temple of *Belus*, until the Time of *Nebuchadnezzar* ; but he enlarg'd it by vast Buildings, which were erected round it, in a Square of two Furlongs on every Side, or a Mile in Circumference ; and enclos'd the Whole with a Wall of two Miles and a half in Compass, in which were several Gates leading to the Temple, all of solid Brass, which very probably were made of the *brazen Sea*, the *brazen Pillars*, and the other brazen Vessels, which were carried to *Babylon* from the Temple of *Jerusalem* : For so we are told, that all the sacred Vessels, which *Nebuchadnezzar* carried from thence, he put (x) *into the House of his God in Babylon*, i. e. into the House, or Temple of *Bel*, (for † that was the Name of the great God of the *Babylonians*) surrounding it with the Pomp of these

A. M.  
1757, &c.  
Ant. Christ.  
2247, &c.  
From Gen.  
xi. to Ver.  
10.

to what *Jerom* (l. 5. Comment. in *Esaïam*) affirms, from the Testimony of Eye-witnesses, as he says, who examin'd the Remains of it very carefully, viz. that it was no less than four Miles high. *Univ. Hist.* l. 1. c. 2.

(u) Lib. 16. (x) 2 Chron. xxxvi. 7. Dan. i. 2.

† *Bel* is suppos'd to have been the same with *Nimrod*, and to have been call'd *Bel* from his Dominion, and *Nimrod* from his Rebellion ; for *Bel*, or *Baal* (which is the same) signifies *Lord*, and *Nimrod*, *Rebel*, in the *Jewish* and *Chaldean* Language : The former was his *Babylonish* Name, by Reason of his Empire in that Place ; and the latter his Scripture-Name, by Reason of his Rebellion, in revolting from God, to follow his own wicked Designs. *Prideaux's Connection.* Part I. l. 2.



A. M.  
1757, &c.  
Ant. Chris.  
2247, &c.  
From Gen.  
xi. to Ver.  
10.

these additional Buildings, and adorning it with the Spoils of the Temple of *Jerusalem*. This Tower did not subsist much above an hundred Years, when *Xerxes*, coming from his *Grecian Expedition*, wherein he had suffer'd a vast Loss of Men and Money, out of Pretence of Religion, († as being himself a *Magian*, and, consequently, detesting the Worship of God by Images) (y) but, in Reality, with a Design to repair the Damages, he had sustain'd, demolish'd it, and laid it all in Rubbish; having first plunder'd it of all its immense Riches, among which were several Images, or Statues of massy Gold, and (z) one particularly of forty Feet high, which very probably was † that, which *Nebuchadnezzar* (a) consecrated in the Plains of *Dura*.

THUS

† The two great Sects of Religion among the *Persians*, were the *Magians* and *Sabians*. The *Sabians* worshipp'd God thro' sensible Images, or rather worshipp'd the Images themselves. The *Babylonians* were the first Founders of this Sect; for they first brought in the Worship of the Planets, and afterwards that of Images, and from thence propagated it to all other Nations, where it prevail'd. The *Magians*, on the contrary, worshipp'd no Images of any Kind, but God only, together with two subordinate Principles, the one, the Author and Director of all Good, and the other, the Author and Director of all Evil. These two Sects always had a mortal Enmity to each other; and therefore it is no Wonder, that *Xerxes*, who had always the *Archimagus* attending him in his Expeditions, with several other inferior *Magi*, in the Capacity of his *Chaplains*, should by them be prevail'd on to take *Babylon* in his Way to *Susa*, in order to destroy all the idolatrous Temples there.

(y) *Prideaux's Connection*, Part I. (z) *Diodorus Siculus*, l. 2.

† *Nebuchadnezzar's* golden Image is said indeed in Scripture to have been 60 Cubits, i. e. ninety Foot high, but that must be understood of the Image and Pedestal all together: For, that Image being said to have been but six Cubits broad or thick, it is impossible that the Image cou'd have been sixty Cubits high; for that makes its Height to be ten Times its Breadth or Thickness, which exceeds all the Proportions of a Man, so far as no Man's Height is above six Times his Thickness, measuring the slenderest Man living at the Waist. But, where the Breadth of this Image was measur'd, it is not said: Perhaps it was from Shoulder to Shoulder, and then the Proportion of six Cubits Breadth will bring down the Height exactly to the Measure, which *Diodorus* has mention'd. For, the usual Height of a Man being four and an half of his Breadth between the Shoulders,

it

(a) *Dan. iii. 1.*

THUS fell this great Monument of Antiquity, and was never repair'd any more : For, tho' *Alexander*, at his Return to *Babylon*, after his *Indian Expedition*, express'd his Intentions of rebuilding it, and, accordingly, set ten thousand Men on work to rid the Place of its Rubbish ; yet, before they had made any Progress therein, that great Conqueror died on a sudden, and has ever since left both the City and Tower so far defac'd, that the very People of the Country are at a Loss to tell where their antient Situation was. Since some late Travellers however have, in their Opinions, found out the true Ruins, and Remains of this once-renown'd Structure, we shall not be averse to gratify our Reader's Curiosity (*b*) with an Account of what one, of the best Authority among them, has thought fit to communicate to the Publick.

“ IN the Middle of a vast and level Plain, *says he*, about a Quarter of a League from the *Euphrates* (which, in that Place, runs Westward) appears an Heap of ruin'd Buildings, like a huge Mountain, the Materials of which are so confounded together, that one knows not what to make of it. Its Figure is square, and rises in Form of a Pyramid, with four Fronts, which answer to the four Quarters of the Compass, but it seems longer from North to South, than from East to West, and is (as far as I cou'd judge by my pacing it) a large Quarter of a League. Its Situation and Form correspond with that Pyramid, which *Strabo* calls the Tower of *Belus* ; but, even in his Time, it had nothing remaining of the Stairs, and other Ornaments mentioned by *Herodotus*, for the greatest Part of it was ruin'd by *Xerxes*, and *Alexander*, who design'd to have restor'd it to its former Lustre, but was prevented by Death.

“ THERE

it must, according to this Proportion, have been twenty-seven Cubits high, which is forty Foot and an half. Nor must it be forgot what *Diodorus* further tells us, *viz.* That this Image contain'd a thousand *Babylonish* Talents of Gold, which, upon a moderate Computation, amounts to three Millions and an half of our Money. But now, if we advance the Height of the Statue to ninety Foot without the Pedestal, it will increase the Value to a Sum incredible ; and therefore it is necessary to take the Pedestal likewise into the Height mention'd by *Daniel*. *Prideaux's* Connection, Part I. l. 2.

(*b*) *Vid. Pietro della Valle, Part II. l. 17.*

A. M.  
1757, &c.  
Ant. Christ.  
2247, &c.  
From Gen.  
xi. to Ver.  
10.

“ THERE appear no Marks of Ruins round the Compass  
“ of this rude Mass, to make one believe, that so great a  
“ City as *Babylon* ever stood here. All that one can disco-  
“ ver, within 50 or 60 Paces of it, is only the Remains  
“ here and there of some Foundations of Buildings; and the  
“ Country round about it is so flat and level, that one can  
“ hardly conceive it shou’d be chosen for the Situation of so  
“ noble a City, or, that there ever were any considerable  
“ Structures on it. But considering withal, that it is now  
“ at least four thousand Years since that City was built, and  
“ that, in the Time of *Diodorus Siculus*, as he tells us, it  
“ was almost reduc’d to nothing, I, for my Part, am a-  
“ stonish’d, that there appears so much as there does.

“ THE Height of this Mountain of Ruins is not in e-  
“ very Part equal, but exceeds the highest Palace in *Naples*.  
“ It is a mishapen Mass, wherein there is no Appearance of  
“ Regularity. In some Places it rises in Points, is craggy,  
“ and inaccessible: in others it is smooth, and of easy As-  
“ cent.—Whether ever there were Steps to ascend it, or  
“ Doors to enter into it, ’tis impossible at present to dis-  
“ cover: And from hence one may easily judge, that the  
“ Stairs ran winding about on the Outside, and that, being  
“ the less solid Parts, they were the soonest demolish’d, so  
“ that there is not the least Sign to be seen of them now.

“ IN the Inside of it, there are some Grottos, but so  
“ ruin’d, that one can make nothing of them; and ’tis  
“ much to be doubted, with regard to some of them, whe-  
“ ther they were built at the same Time with the Work,  
“ or made since by the Peasants for Shelter, which last seems  
“ to be more likely. ’Tis evident from these Ruins how-  
“ ever, that the Tower of *Nimrod* (*so our Author calls it*)  
“ was built with great and thick Bricks, as I carefully ob-  
“ serv’d, causing Holes to be dug in several Places for that  
“ Purpose; but they do not appear to have been burnt, but  
“ only dried in the Sun, which is extremely hot in those  
“ Parts.

“ IN laying these Bricks, neither Lime nor Sand was  
“ made use of, but only Earth temper’d and petrify’d; and  
“ in those Parts, which made the Floors, there had been  
“ mingled with the Earth (which serv’d instead of Lime)  
“ bruis’d Reeds, or hard Straws, such as large Mats are  
“ made of, to strengthen the Work. In several other Places,  
“ especially where the strongest Buttresses were to be, there  
“ were, at due Distances, other Bricks of the same Size,  
“ but more solid, and burnt in Kilns, and set in good Lime,

“ or





**A MAP**  
shewing the general  
**DISPERSION**  
and settling of the  
**NATIONS**

**F** The Habitation of Aram after y<sup>e</sup> Assyrian Monarchy sometimes call'd Aram-naharaim as Psal. 60. Till'd Aram betwixt two Rivers, and by the Greeks Mesopotamia.  
**E** The Habitation of Japhet before the Assyrian Monarchy.  
**G** The Habitation of the Posterity of Japhet after the Assyrian Monarchy before they Peopled Greece.

**A** The Habitation of Arphaxad after the Assyrian Monarchy.  
**B** The Habitation of y<sup>e</sup> Posterity of Arphaxad after y<sup>e</sup> Assyrian Monarchy call'd Arraphachitis  
**C** The Habitation of Asshur before the Assyrian Monarchy.  
**D** The Habitation of Arams before the Assyrian Monarchy.  
**E** The Habitation of Asshur after the Assyrian Monarchy sometimes antiently call'd Asshur.



“ or Bitumen, but the greater Number were such as were dried in the Sun.”

THIS is the most of what this sedulous Traveller cou’d discover; and yet, upon the Foot of these Remarks, he makes no Doubt to declare, “ That this Ruin was the ancient *Babel*, or the Tower of *Nimrod* (as he calls it) for, besides the Evidence of its Situation, ’tis so acknowledg’d to be, and so call’d by the Inhabitants of the Country to this very Day :” Notwithstanding some others are of a contrary Opinion, viz. (c) That this and some other Ruins, not far distant from it, are not the Remains of the original Tower, but rather some later Structures of the *Arabs*.

WE cannot dismiss this Subject however, without making some Reflections on the Vanity and Transitoriness of all sublunary Things, as well as the Veracity of all God’s Predictions; since that goodly City, which was once the Pride of all *Asia*, and the design’d Metropolis of the whole Universe, according to the Words (d) of the Prophets, *is fallen, is fallen low, very low, and become a dwelling Place for Dragons, an Astonishment, and an Hissing without an Inhabitant*; and that stately Tower, which once rear’d its Head on high, and seem’d to menace the Stars, is brought down to the Ground, even to the Dust; insomuch, that the Place of it is to be seen no more; or, if by Chance found out by some inquisitive Traveller, the Whole is now become only a confus’d Heap of Rubbish, according to the Word of God, by the same Prophet; (e) *I will roll thee down from the Rocks, and make thee as a burnt Mountain, and they shall not take of thee a Stone for a Corner, nor a Stone for Foundations, but thou shalt be an everlasting Desolation, saith the Lord.*

(c) Univerf. Hist. l. 1. c. 2. (d) *Isaiah* xxi. 9. and *Jer.* li. 37.  
(e) *Jer.* li. 25, 26.

### CH A P III.

*Of the Dispersion, and first Settlement of the Nations.*

#### THE HISTORY.

IN what Manner the Children of *Noah* were admitted to the Possession of the several Countries, they afterwards came to inhabit, the Sacred Historian has not inform’d us;

A. M.  
1757, &c.  
Ant. Christ.  
2247, &c.  
From Gen.  
xi. to Ver.  
10.

*Amoral Reflection here upon.*

A. M.  
1759, &c.  
Ant. Christ.  
2245, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

*The Settlement of the Sons of Japhet.*



A. M.  
1759, &c.  
Ant. Chris.  
2245, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

but this we may depend on, that (a) this great Division of the Earth was not the Result of *Chance*, but of mature Deliberation; not a confus'd, irregular Dispersion, wherein every one went where he pleas'd, and settled himself where he lik'd best, but a proper Assignment of such and such Places, for every Division and Subdivision of each Nation and Family to dwell in. *Japhet*, as we said before, though usually mention'd last, yet was, in Reality, the *eldest* Son of *Noah*, and, accordingly, has his Descendants here plac'd in the Front of the Genealogy. He had † seven Sons: *Gomer*, who seated himself in *Phrygia*; *Magog*, in *Scythia*; *Madai*, in *Media*; *Javan*, in *Ionia*, or Part of *Greece*; *Tubal*, in *Tibarene*; *Mashech*, in *Moschia*, (which lies in the North-East Parts of *Cappadocia*) and *Tiras*, in *Thrace*, *Mysia*, and the rest of *Europe* towards the North.

THE Sons of *Gomer* were *Ashkanaz*, who took Possession of *Ascania*, (which is Part of *Lesser Phrygia*) *Riphab*, of the *Riphaean* Mountains; and *Togarmagh*, of Part of *Cappadocia*, and *Galatia*.

THE Sons of *Javan* were *Elishah*, who seated himself in *Peloponnesus*; *Tarshish*, in *Spain*; *Kittim*, in *Italy*; and *Dodanim*, (b) (otherwise call'd *Rhodanim*) in *France*, not far from the Banks of the River *Rhosne*, to which he seems to have given the Name. By these, and the Colonies, which, in some Space of Time, proceeded from them, not only a considerable Part of *Asia*, but all *Europe*, and the Islands adjacent, were stock'd with Inhabitants; and the several Inhabitants were so settled and dispos'd of, that each Tribe or Family, who spake the same Language, kept together in one Body, and (how distant soever in their Situation) continu'd, for some Time at least, their Relation to the People, or Nation, from whom *originally* they sprang.

S H E M

(a) Mede's Disc. 49, 50. l. 1.

† The following Account of the Plantations of the three Sons of *Noah* and their Descendants, is extracted from *Bochart's Phaleg*, *Heidegger's Historia Patriarcharum*, Vol. I. Exercit. 22. *Wells's Sacred Geography*, Vol. I. *Bedford's Scripture Chronology*, l. 2. *Shuckford's Connection*, Vol. I. *Parker's Bibliotheca Biblica*, Vol. I. the Authors of the *Universal History*, l. 1. *Le Clerc* and *Patrick's Commentaries*, *Pool* and *Ainsworth's Annotations*, with other Authors of the like Nature; from whom we have made use of the most probable Conjectures, and to whom we refer the Reader, rather than encumber him with a Multitude of explanatory Notes.

(b) 1 Chron. i. 7.

*S H E M*, the second Son of *Noah* (and from whom the *Hebrew Nation* did descend) had himself five Sons; whereof *Elam* took Possession of a Country in *Persia*, called after himself at first, but, in the Time of *Daniel*, it obtain'd the Name of *Susiana*; *Assur*, of *Assyria*; *Arphaxad*, of *Chaldea*; *Lud*, of *Lydia*; and *Aram*, of *Syria*, as far as the *Mediterranean Sea*.

A. M.  
1759, &c.  
Ant. Chris.  
2245, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

THE Sons of *Aram* were *Uz*, who seated himself in the Country of *Damascus*; *Hull*, near *Cholobaten* in *Armenia*; *Mash*, near the Mountain *Mafius*; and *Gether*, in Part of *Mesopotamia*.

of Shem.

*ARPHAXAD* had a Son nam'd *Sulah*, who settled near *Susiana*, and begat *Eber* (the Father of the *Hebrew Nation*) who had likewise two Sons; *Peleg*, whose Name imports *Division*, because, in his Days, Mankind was divided into several Colonies; and *Jocktan*, who had a large Offspring, to the Number of thirteen Sons, all seated in *Arabia Felix*, and who, in all Probability, were the Progenitors of such People and Nations, as, in those Parts, in after Ages, had some Affinity to their several Names. For here it was, that the *Allumæotæ*, who took their Name from *Almodad*, the *Selapeni*, from *Sheleph*, and the *Abalitaæ*, from *Obal*, &c. liv'd, viz. from that Part of *Arabia*, which lies between *Musa*, (a famous Sea-Port in the *Red-Sea*) and the Mountain *Climax*, which was formerly call'd *Sephar*, from a City of that Name, built at the Bottom of it; and then the *Metropolis* of the whole Country.

And of  
Ham.

*HAM*, the youngest Son of *Noah*, had four Sons; whereof *Cush* settled his Abode in that Part of *Arabia*, which lies towards *Egypt*; *Mizraim*, in both *Upper* and *Lower Egypt*; *Phut*, in Part of *Libya*, and *Canaan*, in the Land, which was afterwards call'd by his Name, and in other adjacent Countries.

THE Sons of *Cush* were *Seba*, who settled on the South-West Part of *Arabia*; *Havilah*, who gave Name to a Country upon the River *Pison*, where it parts with *Euphrates*, to run into the *Arabian Gulf*; *Sabtah*, who liv'd on the same Shore (but a little more Northward) of the *Arabian Gulf*; *Raamah*, who, with his two Sons, *Sheba* and *Dedan*, occupied the same Coast, but a little more Eastward; and *Sabtecha*, who (we need not doubt) plac'd himself among the rest of his Brethren. But, among all the Sons of *Cush*, *Nimrod* was the Person, who, in these early Days, distinguish'd himself by his Bravery and Courage. His Lot chanc'd to fall into a Place, that was not a little infested with

A. M.  
1759, &c.  
Ant. Chris.  
2245, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

wild Beasts; and therefore he betook himself to the Exercise of Hunting, and, drawing together a Company of stout young Fellows, not only clear'd the Country of such dangerous Creatures, but, procuring himself likewise great Honour and Renown by his other Exploits, he rais'd himself at length to the Dignity of a King, (the first King that is suppos'd to have been in the World) and, having made *Babylon* the Seat of his Empire, laid the Foundation of three other Cities, viz. *Erech*, *Accad*, and *Calneth*, in the neighbouring Provinces; and so, passing into *Affyria*, and enlarging his Territories there, he built *Nineveh*, *Rehoboth*, *Calah*, and *Resen*, (which was afterwards call'd *Larissa*) situate upon the *Tygris*. But to return to the Remainder of *Ham's* Posterity.

*MIZRAIM*, his second Son, became King of *Egypt*, which, after his Death, was divided into three Kingdoms by three of his Sons; *Ananim*, who was King of *Tanis*, or *Lower-Egypt*, call'd afterwards *Delta*; *Naphtulim*, who was King of *Naph*, or *Memphis*, in *Upper Egypt*; and *Pathrusim*, who set up the Kingdom of *Pathros*, or *Thebes*, in *Thebais*. *Ludim* and *Lehabim* peopled *Lybia*: *Cashtubim* fix'd himself at *Casiotis*, in the Entrance of *Egypt* from *Palestine*; and, having two Sons, *Philistim* and *Caphterim*, the latter he left to succeed him at *Casiotis*, and the former planted the Country of the *Philistines*, between the Borders of *Canaan* and the *Mediterranean-Sea*. The Sons of *Canaan* were *Sidon*, the Father of the *Sidonians*, who liv'd in *Phœnicia*; *Heth*, the Father of the *Hittites*, who liv'd near *Hebron*; *Emor*, the Father of the *Amorites*, who liv'd in the Mountains of *Judea*; and *Arvad*, the Father of the *Arvadites*, not far from *Sidon*: But whether the other Sons of *Canaan* settled in this Country, cannot be determin'd with any Certainty and Exactness; only we must take Care to place them somewhere between *Sidon*, and *Gerar*, and *Admah*, and *Zeboim*; for these were the Boundaries of their Land.

UPON the whole then we may observe, that the Posterity of *Japhet* came into the Possession, not only of all *Europe*, but of a considerable Portion of *Asia*: (c) For two of his Sons, *Tiras* and *Javan*, together with their Descendants, had all those Countries, which, from the *Mediterranean-Sea*, reach as far as *Scandinavia Northward*; and his other Sons, from the *Mediterranean*, extended themselves *Eastward* over almost all *Asia Minor*, and Part of *Armenia*,  
over

(c) *Heidegger's Hist. Patriar. Vol. I. Exercit. 22. Sect. 1.*



over *Media, Iberia, Albania*, and those vast Regions towards the *North*, where formerly the *Scythians*, but now the *Tartars*, dwell: That the Posterity of *Ham* held in their Possession all *Africa*, and no small Part of *Asia*; (d) *Mizraim*, both the *Upper, Lower, and Middle Egypt, Mar-marica*, and *Ethiopia*, both East and West; *Phut*, the Remainder of *Africa, Libya, Interior and Exterior, Numidia, Mauritania, Getulia, &c. Cush*, all *Arabia*, that lies between the *Red-Sea* and the *Gulf*, beyond the *Gulf, Carmania*, and no small Part of *Persia*, and towards the North of *Arabia*, (till expell'd by *Nimrod*) *Babylonia*, and Part of *Chaldæa*: And *Canaan, Palestine, Phœnicia*, Part of *Cap-padocia*, and that large Tract of Ground along the *Euxine-Sea*, even as far as *Colchis*: And that the Posterity of *Shem* had in their Possession Part both of the *Greater and Lesser Asia*; (e) in the *Lesser, Lydia, Mysia, and Caria*; and in the *Greater, Assyria, Syria, Mesopotamia, Armenia, Sus-siana, Arabia Felix, &c.* and perhaps *Eastward*, all the Countries, as far as *China*.

A. M.  
1759, &c.  
Ant. Chris.  
2245, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

THESE are the Plantations (f) of the Families of the Sons of Noah, in their Generations, and after this Manner were the Nations divided in the Earth after the Flood. And now to descend to a more particular Account of the Posterity of his Son *Shem*, from whom the *Hebrews*, (who are the proper Subjects of our History) were descended.

TWO Years after the Flood, when *Shem* was 100 Years A.M. 1658. old, he had a Son nam'd *Arphaxad*; after which Time, he liv'd 500 Years; so that the whole of his Life was 600.

ARPHAXAD, when 35, had a Son nam'd *Salah*; after A.M. 1693. which he liv'd 403 Years; in all 438.

SALAH, when 30, had a Son nam'd *Eber*, (from whom A.M. 1723. his Descendants were call'd *Hebrews*) after which he liv'd 403 Years; in all 433.

EBER, when 34, had a Son nam'd *Peleg*, in whose Time A.M. 1757. (as we said) the Earth came to be divided; after which he liv'd 430 Years; in all 464.

PELEG, when 30, had a Son nam'd *Reu*, after which A.M. 1787. he liv'd 209 Years; in all 239.

REU, when 32, had a Son nam'd *Serug*; after which A.M. 1819. he liv'd 207 Years; in all 239.

SERUG, when 30, had a Son nam'd *Nahor*; after which A.M. 1849. he liv'd 200 Years; in all 230.

NAHOR, when 29, had a Son nam'd *Terah*; after which A.M. 1878. he liv'd 119 Years; in all 148. But of all these Persons,

E e 2

it

A. M. 1997, &c. it must be remark'd, that they had several other Children of both Sexes, tho' not recorded in this History.

Ant. Chrif. 2007, &c. TERAH, when 70, (for he was not blest'd with Children sooner) had three Sons, one after another, *Abram*, *Nabor*, and *Haran*; whereof *Haran*, the eldest, died before his Father, in his native Country of *Ur*, leaving behind him one Son, whose Name was *Lot*, and two Daughters, whereof the Elder, viz. *Milcah*, was marry'd to her Uncle *Nabor*, and the Younger, († whose Name was *Sarai*) was marry'd to her Uncle *Abram*; but, at this Time, she was barren, and had no Children.

From Gen. x. to the End; and from Ch. xi. Ver. 10. to the End.

A.M. 1948.

A.M. 1997. THE Corruption of Mankind was now become general; and *Idolatry* and *Polytheism* began to spread like a Contagion, \* the People of *Ur*, in particular, (g) (as is suppos'd by the Signification of the Name) worshipp'd the Element of Fire, which was always thought a proper *Symbol* of the *Sun*, that universal God of the *East*. *Terah*, the Father of *Abram*, (b) was certainly a Companion (some say a Priest) of those, who ador'd such *strange Gods*; nor was *Abram* himself (as 'tis generally imagin'd) uninfected. But God, being minded to select this Family out of the rest of Mankind, and in them to establish his Church, order'd *Terah* to leave the Place of his Habitation, which was then corrupted

† 'Tis very probable, that *Sarai* was call'd *Iscah*, before she left *Ur*; because, in the 29th Verse, we read that *Haran* had a Daughter of that Name, and yet we cannot suppose, but that, had she been a distinct Person, *Moses* would have given us an Account of her Descent, because it so much concern'd his Nation to know from whom they came both by the Father and Mother's Side. *Patrick's Commentary*.

\* The City of *Ur* was in *Chaldee*, as the Scripture assures us in more Places than one; but still its true Situation is not so well known. For some think it to be the same as *Camarina* in *Babylonia*; others confound it with *Orcha*, or *Orche*, in *Chaldea*; while others again take it to be *Ura*, or *Sura*, upon the Banks of the River *Euphrates*. *Bochart* and *Grotius* maintain, that it is *Ura*, in the Eastern Part of *Mesopotamia*, which was sometimes (as it appears from *AA's* vii. 2, 4.) included under the Name *Chaldea*; and this Situation seems the more probable, not only because it agrees with the Words of *St. Stephen* in the above-cited Place, but with the Writings of *Ammianus Marcellinus* likewise, who himself travell'd this Country, and mentions a City of this Name, in the Place, where *Bochart* supposes it, about two Days Journey from *Nisibis*. *Wells's Geography*, Vol. I.

(g) Vid. *Calmet's Dictionary* on the Word *Ur*. (b) *Jos. xxiv. 2, 14.*

rupted in this Manner; which, accordingly, he did, and taking with him his Son *Abram* and his Wife, together with his Grandson *Lot*, left *Ur*, with an Intent to go into *Canaan*; but, in his Journey, fell sick at \* *Haran*, a City of *Mesopotamia*, where being forc'd to make his Abode for some Time, || in the 145th Year of his Age he there died.

A. M.  
1997, &c.  
Ant. Chriſt.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

The OBJECTION.

“BUT how well ſoever we may think it comports with the Character of a good Hiſtorian, to entertain us with a dry *Catalogue* of Names, and of Names which never once more appear upon the Stage of Action; to tell us, that ſuch an one, at ſuch a Time, begat ſuch an one, and then died, aged ſo and ſo,  
E e 3 “ without

\* *Haran*, which is likewiſe call'd *Charran*, according to the Hebrew, and *Charran*, according to the Greek Pronunciation, was a City ſituated in the *Weſt*, or *North-Weſt* Part of *Mesopotamia*, on a River of the ſame Name, which very probably runs into the River *Chaboras*, as that does into the *Euphrates*. It is taken Notice of by *Latin* Writers, on Account of the great Overthrow, which the *Parthians* gave the *Roman* Army, under the Command of *Craſſus*, and, as ſome think, had its Name given by *Terah*, in Memory of *Haran*, his deceas'd Son. But others think it is much better deriv'd from the Word *Hbarar*, which denotes its Soil to be *hot* and *aduſt*, as it appears to be from a Paſſage out of *Plutarch*, in the Life of *Craſſus*, and ſeveral other antient Teſtimonies. Vid. *Calmet's Dictionary*, *Wells's Geography*, and *Le Clerc's Commentary in Locum*.

|| *St. Stephen* (in *Acts* vii. 4.) tells us, that after the Death of his Father, *Abraham* remov'd from *Haran*, or, as he calls it, *Charran*, to the Land of *Canaan*. In *Gen.* xii. 4. we are told, that *Abram* was *ſeventy five Years old*, when he departed out of *Charran*. In *Gen.* xi. 26. it is ſaid, that *Terah* was *ſeventy Years old* when he begat *Abram*; and yet, in *ver.* 32. of the ſame Chapter, it is affirm'd, that he died, being *two hundred and five Years old*. But, at this Rate, *Terah* muſt have liv'd ſixty Years after *Abram's* going from *Haran*: For 75, (the Number of *Abram's* Years, when he left *Haran*) being added to 70, the Number of *Terah's* Years, when he begat *Abram*, make 145 Years only; whereas the Account in *Geneſis* is, that he liv'd 205. This therefore muſt certainly proceed from a Fault crept into the Text of *Mofes*; becauſe of the two hundred and five Years, which are given to *Terah*, when he died at *Haran*, he only liv'd an hundred and forty five, according to the *Samaritan* Verſion, and the *Samaritan* Chronicle, which, without Doubt, do agree with the Hebrew Copy, from which they were tranſlated. *An Eſſay for a New Tranſlation.*



A. M. 1997, &c.  
Ant. Christ.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

“ without entering any further into his Story, or acquaint-  
“ ing us with one Tittle of the Transactions of his Life;  
“ yet sure we cannot think, that his Account of the *Origin*  
“ of Nations, or the Plantation of Mankind over the Face  
“ of the Earth, can be either rational, or consistent. In  
“ little more than the Space of an hundred Years, to sup-  
“ pose Mankind so far increas’d, as to be able to send out  
“ Colonies, from the Center of their Dispersion, to all the  
“ Parts of the then-known World, is somewhat unaccount-  
“ able; but then to make *Infants*, mere Infants, or Per-  
“ sons, who perhaps, at that Time, were unborn, the *Chiefs*  
“ and *Leaders* of these Colonies; to give them Countries,  
“ which they never saw, and these Countries Names, which  
“ they never could deserve, is a Thing vastly absurd, and  
“ what argues, at least, a strange Forgetfulness in our Author.  
“ *PELEG*, for Instance, could not have been long born,  
“ and *Jocktan*, his younger Brother, (much more *Jock-*  
“ *tan’s* Sons) can scarce be suppos’d to have been born,  
“ when the Dispersion happen’d; and yet they are repre-  
“ sented both as *Heads*, and *Princes* of Families; one  
“ conducting his People to † the Southern Parts of *Mesopo-*  
“ *tamia*, and the other, with his numerous Family, taking  
“ Possession of † a good Share of *Arabia Fœlix*. And  
“ whereas it is said of the Sons of *Japhet*, that, *by them*  
“ *were the Isles of the Gentiles divided into their Lands*,  
“ ’tis manifest, from the Account of *Moses* himself, that  
“ the Places, which he assigns for their Habitation, were  
“ all upon the Continent; nor were the Islands of *Europe*  
“ peopled, till many Generations, after this *Period*, were  
“ pass’d and gone.

“ THE Design of *Moses*, no doubt, is to evince, that  
“ all the present Inhabitants of the World descended origi-  
“ nally from the three Sons of *Noah*; but, besides the great

“ Difficulty

† It is not unlikely, that either *Peleg*, or some of his Poste-  
rity, gave Name to a Town upon *Euphrates*, call’d *Phalga*, not  
far from the Place, where the River *Chaboras* runs into it. *Pa-*  
*trick’s* Comment.

† The *Arabians*, ’tis certain, do avowedly derive their Ori-  
ginal from *Jocktan*, and herein they may as well be credited, as  
the *Europeans*, who pretend to be sprung from *Japetus*, or *Japhet*;  
or the *Africans*, who will have *Ham*, or *Jupiter-Hammon*,  
for their Founder. There is moreover, in the Territories of  
*Mecha*, a City, which, even to this Day, is call’d *Baisath-Jeck-*  
*tan*, i. e. the *Seat and Habitation of Jecktan*, very remarkable  
for the Elegancy of its Buildings, the Pleasure of its Situation,  
and Plenty of its Fountains. *Patrick*, and *Le Clerc’s* Comment.

“ Difficulty of settling the several Nations in any tolerable  
 “ Manner, according to the *Chartel*, which he has given  
 “ us, there must of Necessity have been People in the  
 “ World, either escap’d from the Flood, or *Self-originated*,  
 “ before this *Æra* of their Dispersion.

A. M.  
 1997, &c.  
 Ant. Chriſt.  
 2607, &c.  
 From Gen.  
 x. to the  
 End; and  
 from Ch. xi.  
 Ver 10. to  
 the End.

“ BETWEEN the Flood and this Dispersion, the Space is  
 “ little more than a hundred Years: *Ninus* is plac’d by  
 “ many *Chronologers* in this first Century: But suppose him  
 “ considerably later, he is far from being the first Founder  
 “ of the *Assyrian* Monarchy. *Belus* preceded him, and  
 “ several Kings there were before *Belus*: But now, how  
 “ can this agree with the Propagation of Mankind from  
 “ the Sons of *Noah*? Some petty States might perhaps be  
 “ erected; but it is impossible to conceive, that the Foun-  
 “ dation of so great an Empire shou’d be laid, in so small  
 “ a Compass of Time, by the Posterity of three Persons.

“ THE Records, and *astronomical* Observations of some  
 “ Countries, reaching much lower than the *Mosaick* Date  
 “ of the Flood; the History of *China*, and the State and  
 “ Grandeur of other *Eastern* Nations, in Times as anti-  
 “ ent, as any mention’d in *profane* History, together with  
 “ the *Maturity* of *civil* Discipline and Government, of  
 “ Learning and Inventions of all Kinds, before ever *Greece*  
 “ or *Italy*, or any other *Western* People, grew to be at all  
 “ considerable, are a sufficient Argument that these People  
 “ were no Descendants of *Noah*; or, that if they were,  
 “ that there must be a gross Mistake in Point of Compu-  
 “ tation. For (to take one Argument more from *Moses*  
 “ himself) from the Flood to the Time of *Abraham* (ac-  
 “ cording to the *Hebrew* Account) were much about 305  
 “ Years; and yet, in that Patriarch’s Days, the World  
 “ was so well replenish’d and Dominions so well establish’d,  
 “ that we read of several Kings encountering one another;  
 “ by which it is evident, that the Earth had been peopled  
 “ some Time before, or otherwise there cou’d not have  
 “ been such potent Princes, as some of them are represent-  
 “ ed to be at that Time.

“ THE Difficulties then, in the *Mosaick* Account, of  
 “ the *Origin* of Nations, being so many, and so insupe-  
 “ rable, it may not perhaps be deem’d so absurd a Thing,  
 “ that several other Nations (as well as the *Greeks* and  
 “ *Egyptians*) have own’d no Founder, but profess’d them-  
 “ selves *Aborigines*, or the first Inhabitants of the Countries,  
 “ where they liv’d. And without some such Supposition,  
 “ what can we say for the Natives of *America*, a large *Conti-*

A. M. 1997, &c. Ant. Chriſt. 2007, &c. From Gen. x. to the End; and from Ch. xi. Ver. 10 to the End,

“*nent*, which *Moses* makes no Mention of, and yet, upon its firſt Diſcovery, was found ſtock’d with a competent Number of Inhabitants, though it apparently has no Connection, and, conſequently, could have no Communication, with any other Parts of the Globe? Who was their great Progenitor? What *Chief*, of all the Race of *Noah*, firſt diſcover’d the Paſſages, that have ever ſince been loſt, and carry’d a Colony into this *New World*, which could, none of them, find their Way back again? Theſe Queſtions we expect to be reſolv’d in, or otherwiſe we may be permitted to conclude, that the Inhabitants of this Part of the World had better Fate than thoſe of the other, in eſcaping the Rage of the Waters, and ſo ſurviving the *Flood*.”

Answer’d  
by ſhewing  
why *Moses*  
ſets down  
Genealogies.

IT may ſeem not a little ſtrange to ſome perhaps, why *Moses*, in his Account of the Times, both preceding and ſubſequent to the Flood, ſhould be ſo particular in ſetting down the *Genealogies* of the Patriarchs; but he, who conſiders, that this was the common Method of recording Hiſtory in thoſe Days, will ſoon perceive, that he had Reaſon ſufficient for what he did, namely, to give Content and Satisfaction to the Age, wherein he wrote. We indeed, according to the preſent Taſte, think theſe *Genealogies* but heavy Reading; nor are we at all concern’d *who begat whom*, in a Period, that ſtands at ſo diſtant a Proſpect; but the People, for whom *Moses* wrote, had the Things either before their Eyes, or recent in their Memories. They ſaw a great Variety of Nations around them, different in their Manners and Cuſtoms, as well as their Denominations. The Names whereby they were then called, were not to them ſo antique and obſolete, as they are to us. They knew their Meaning, and were acquainted with their Derivation. And therefore it was no ſmall Pleaſure to them, to obſerve, as they read along, the gradual Increate of Mankind; how the *Stem* of *Noah* ſpread itſelf into *Branches* almoſt innumerable, and how, from ſuch and ſuch a Progenitor, ſuch and ſuch a Nation, whoſe Hiſtory and Adventures they were no Strangers to, did ariſe. Nor can it be leſs than ſome Satisfaction to us, even at this mighty Diſtance, to perceive, that, after ſo many Ages, the Change of *Languages*, and the Alteration of Names, brought in by Variety of *Conqueſts*, we are ſtill able to trace the Footſteps of the Names recorded by *Moses*; by the Help of theſe can \*  
discover

\* Thoſe, who have undertaken to give us an Account of the ſeveral



discover those antient Nations, which descended from them, and, with a little Care and Application, the particular Regions, which they once inhabited; whereof the best *Heathen Geographers*, without the Assistance of these sacred Records, were never in a Capacity so much as to give us a tolerable Guess.

A. M.  
1997, &c.  
Ant. Chriſt.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

BUT there is a farther Reason for our *Historian's* writing in this Manner. God had promis'd to *Adam*, and, in him, to all his Posterity, a *Restoration* in the Person of the *Messiah*. This Promise was renew'd to (i) *Noah*, and afterwards confirm'd to *Abraham*, the great Founder of the *Jewish Nation*. Fit therefore it was, in this Regard, that he should record exact *Genealogies*, and that all other sacred Historians shou'd successively do the same: Nor can we sufficiently admire the Divine Wisdom, in settling such a Method, in the Beginning of the World, by *Moses*, and carrying it on by the Prophets, as might be of general Use, as long

several Countries assign'd to *Noah's* Posterity, have laid down certain Rules, as *Landmarks*, to direct our Enquiry into the Original of each particular Nation. They tell us, that wherever we find the Scripture assigning any Portion, or Tract of Land, to any Branch of *Noah's* Posterity, we may rest assur'd, that that particular Branch, or, at least, the major Part of it, settled itself there: That the Families, or Tribes of any Nation are continually rank'd in that Nation; so that, wherever we find the Nation, there we may expect to find the Family likewise, unless there be apparent Evidence of their Transplantation: That, when two, or more of these Nations are mention'd together, 'tis highly probable, that they were either both seated together, or lay in a very near Neighbourhood to each other: That, when two Nations or Tribes happen to be incorporated into one, the Name of one of them is generally swallow'd up by the other, and always goes along with the *greater*: That all *original* Plantations ought to be sought for within a reasonable Compass of Earth, from the *Center* of their Dispersion, from whence they might, in Colonies, afterwards extend themselves into still remoter Parts: That the Origin of Nations, and their Cognation and Affinity to one another, are to be judg'd of by the Agreement of Languages, the Remainers of antient Names, the History of Nations, monumental Inscriptions, and a Conformity of Manners and Customs; and that lastly, according to these *Criteria*, we shall find, that the Race of *Shem* settled chiefly in *Asia*; those of *Ham*, Part in *Asia*, and Part in *Africa*; and the greater Part of those of *Japhet* in *Europe*; so that *Shem* was situate in the *East*, with *Japhet* on the *North*, and *Ham* on the *South*.

(i) *Vid. Bp. Sherlock's Use and Intent of Prophecy.*

A. M. 1997, &c. Ant. Chris. 2007, &c. From Gen. x. to the End; and from Ch. xi. Ver. 10. to the End.

long as the World shou'd last. For, as the Expectation of the *Messiah* put the *Jews* upon keeping an exact Account of all their *Genealogies*; so when *Christ* came into the World, it was evident, beyond Dispute, that he was of the *Seed of Abraham, of the Tribe of Judah*, and of the Lineage of *David*, according to the Promises, which had, from Time to Time, been recorded of him.

*That the Heads of all the Nations, then existing, are not set down.*

IT is well worth our Observation however, that, in the Catalogue, which *Moses* gives us of the Descendants of *Noah*, he makes Mention of no more than sixteen Sons of the three Brothers, or principal Founders of so many *original Nations*; nor of any more than seven of these sixteen, of whom it is recorded, that they had any Children; and even of these seven, there is *one* (we may observe) whose Children are not number'd. (*k*) But it is not to be imagin'd, that in two or three hundred Years, upon a moderate Calculation, or even but in an hundred Years, at the *lowest* Account, *Noah* shou'd have had no more than sixteen Grandsons, and that, of these too, the Majority shou'd go childless to the Grave: It is much more likely, or rather self-evident, that the nine Grandsons, of whom we find nothing in Scripture, were nevertheless Fathers of Nations, as well as any of the rest, and not only of *original Nations*, call'd after their Names, but of lesser and *subordinate Tribes*, call'd after their Sons Names: And (what makes the Amount to seem much less) there is Reason to suppose, that how many soever the Grandchildren of *Noah* were, we have, in this tenth Chapter of *Genesis*, the Names of those only, who were *Patriarchs* of great Nations, and only of such Nations, as were, in the Days of *Moses*, known to the *Hebrews*. For, if we read it attentively, we shall perceive, (*l*) that the Design of the holy Penman, is not to present us with an exact Enumeration of all *Noah's* Descendants, (which wou'd have been infinite) no, nor to determine who were the leading Men above all the rest; but only to give us a *Catalogue*, or general Account, of the Names of some certain Persons, descended of each of *Noah's* Children, who became famous in their Generations; and so pass them by, as having not Space enough in his History to pursue them more minutely. For we may observe, that the constant Practice of our Author (as it is indeed of all other good Authors) is to cut Things short, that do not properly relate to his

(*k*) Biblioth. Bibl. Vol. I. Occas. Annot. 17. (*l*) *Shuckford's* Connect. l. 3.

his Purpose ; and, when he is hastening to his main Point, to mention *cursorily* such Persons, as were remarkable (though not the Subject he is to handle) in the Times whereof he treats.

A. M.  
1997, &c.  
Ant. Chris.  
2007, &c.  
From Gen.  
x. to the  
End ; and  
from Ch. xi.  
Ver. 10. to  
the End.

THUS, in the *Entrance* of his History, his Business was to attend to the Line of *Seth*, and therefore, when he comes to mention the opposite Family of *Cain*, (*m*) he only reckons up *eight* of them, and these the rather, because they were the real *Inventors* of some particular Arts, which the *Egyptians* vainly laid claim to. And, in like Manner, when he comes to the Life of *Isaac*, *Jacob's* was the next Line, wherein his History was to run, and therefore he contents himself with giving us a Catalogue of some of *Esau's* Race, but such of them only, as were, in After-Ages, (*n*) *the Dukes of Edom*, according to their *Habitations in the Land of their Possession*, as he expresses it. Unless therefore, we would desire it in an Author, that he would be luxuriant, and run wild, we cannot, with any Colour of Reason, blame the Divine Historian for stopping short upon proper Occasions ; for had he pursued all the Families, descended from *Noah*, into their several Plantations, and there given us the History of all their various Adventures, *the World*, we may almost say, *would not have contain'd the Books*, which he must have written.

WHAT Grounds there may be for the Supposition, I cannot tell ; but to me there seems no Reason, why we shou'd be oblig'd to maintain, that all the Parts of the habitable World were peopled at once, immediately after the Confusion of Languages. The Historian, indeed, speaking of the Persons he had just enumerated, gives us to know, that (*o*) *by these were the Nations divided after the Flood* ; but how long after the Flood, he does not intimate : So that there is no Occasion to understand the Words, as tho' he meant, that, either by *these only*, or by *these immediately*, or by *these all at once*, was the Earth replenish'd ; but only, that among others (*unmention'd*, because not so well known to the *Jews*) there were so many Persons of Figure descended from the Sons of *Noah*, who, some at one Time, and some at another, became Heads of Nations, and had, by their Descendants, Countries call'd after their Names ; so that (*p*) by them

(*m*) Gen. iv.      (*n*) Ch. xxxvi. 43.      (*o*) Ch. x. 32.  
(*p*) *Shuckford's Connection*, Vol. I. l. 3.



A. M. the Nations were divided, i. e. People were broken into  
 1997, &c. different Nations on the Earth, not all at once, or imme-  
 Ant. Chris. diately upon the Confusion, but at several Times, as their  
 2007, &c. Families increas'd and separated after the Flood.  
 From Gen.

1. to the FOR, considering that the Number of Mankind was then  
 End; and comparatively small, and the Distance of these Countries,  
 from Ch. xi. from the Place of their Dispersion, immensely wide; 'tis more  
 Ver. 10. to reasonable to think, that these several Plantations were made  
 the End. at different Times, and by a gradual Progression. *Moses*  
 indeed informs us, that the Earth was portioned out among  
 the Children of *Noah*, after their Tongues: Supposing then,  
 that the Number of Languages was, according to the  
 Number of the Heads of Nations, sixteen, these sixteen  
 Companies issu'd out of *Babel* at separate Times, and by  
 separate Routs, and so took Possession of the next adjacent  
 Country, whereunto they were to go. Here they had  
 not settled long, before the daily Increase of the People  
 made the Bounds of their Habitation too narrow; where-  
 upon the succeeding Generation, under the Conduct of  
 some other Leader, leaving the Place in Possession of such,  
 as car'd not to move, penetrated farther into the Country,  
 and there settling again, and again becoming too nume-  
 rous, sent forth fresh Colonies into the Places, they found  
 unoccupy'd; till, by this Way of Progression on each  
 Side, from the Center to every Point of the Circumference,  
 the whole World came in Time to be inhabited, in the  
 Manner that we now find it. If then the several Parts of  
 the Globe were, by the Sons of *Noah*, gradually, and,  
 at sundry Times, peopled, there wanted not, all at once,  
 so many; and if several of the Sons of *Noah*, who had  
 their Share in peopling the Globe, are not taken notice  
 of by *Moses*, there might possibly be many more to plant  
 and replenish the Earth, than we are aware of. Let us  
 then see what their Number, upon a moderate Computation,  
 might, at this Time, be suppos'd to be.

What the  
 Number of  
 the People  
 then in the  
 World might  
 possibly be.

To this Purpose we are to remember, that we are not  
 to make our Computation according to the present Standard  
 of human Life, which, \* since the Time of the Flood, is  
 vastly

\* In the *Mosaick* History we find, by what Degrees, the long  
 Lives, which preceded the Flood, were, after it, shorten'd. The  
 first three Generations, recorded in Scripture, after the Deluge,  
*Arphaxad*, *Sulah*, and *Heber*, lived above 430 Years. Yet not so long  
 as their Ancestor *Shem*, who being born 100 Years before the  
 Flood,

vastly abbreviated; that the Strength of Constitution, necessary to the Procreation of Children, which, by a continu'd Course of Temperance, and Simplicity of Diet, then prevail'd, is now, by an Induction of all Manner of Riot and Excess, sadly impair'd; and that the Divine *Benediction*, which, in a particular Manner, was then pour'd out upon the Children of *Noah*, cou'd not but prove effectual to the more than ordinary Multiplication of Mankind; so that Length of Days, assisted by the Blessing of God, and attended with a confirm'd State of Health, cou'd not but make a manifestly great Difference between their Case and ours.

\* VARIOUS are the Ways, which have been attempted by learned Men, to shew the probable Increase of Mankind,

Flood, liv'd above 500 after it. The three next Generations, *Peleg*, *Reu*, and *Serug*, liv'd not much above 230 Years; and from their Time, only *Terah* liv'd above 200. All the others, after him, were below that Number. *Moses* came not to be above 120; and, in his Days, he complains, that the Age of Man was shorten'd to about *seventy* or *eighty* Years; and near this Standard it has continu'd ever since. *Millar's Church History*, p. 35.

\* *Petavius* [de Doct. Temp. l. 9. c. 14.] supposes, that the Posterity of *Noah* might beget Children at *seventeen*; that each of *Noah's* Sons might have *eight* Children, in eight Years after the Flood; and that every one of these eight might beget eight more; by this Means, in one Family (as in that of *Japhet*, 238 Years after the Flood) he makes a *Diagram*, consisting of almost an innumerable Company of Men. *Temporarius* (as the learned *Usher*, in his *Chron. Sacra*, Ch. 5. tells us) supposes that all the Posterity of *Noah*, when they attain'd *twenty* Years of Age, had every Year *Twins*; and hereupon he undertakes to make it appear, that in 102 Years after the Flood, there would be in all 1,534,400; but, without this Supposition of *Twins*, there wou'd, in that Time, be 388,605 Males, besides Females. Others suppose, that each of the Sons of *Noah* had ten Sons, and, by that Proportion, in a few Generations, the Amount will arise to many Thousands, within a *Century*: And others again insist on the Parallel between their Increase and the Multiplication of the Children of *Israel* in *Egypt*, and thereupon compute, that, if from 72 Men, in the Space of 215 Years, there were procreated 600,000, how many will be born of three Men in the Space of 100 Years. But what Method soever we take to come to a probable Conjecture, we still have Cause to believe, that there was a more than ordinary Multiplication in the Posterity of *Noah* after the Flood. *Stillington's* Orig. Sac. l. 3. c. 4.

A. M.  
1997, &c.  
Ant. Chriſt.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

A. M. 1997, &c.  
Ant. Chrisf. 2007, &c.  
From Gen. x. to the End; and from Ch. xi. Ver. 10. to the End.

kind, in that Period of Time: But, for our present Purpose, it will be fufficient to fuppofe (q) that the first three Couples, i. e. *Noah's* three Sons, and their Wives, in twenty Years Time after the Flood, might have thirty Pair, and, by a gradual Increase of ten Pair for each Couple in forty Years Time, till the three hundred and fortieth Year after the Flood, in which *Peleg* died, there might rise a fufficient Number (\* as appears by the Table under the Page) to fpread Colonies over the Face of the whole Earth. And if to thefe, the feveral *Collateral* Descendants of *Noah's* Pofterity were taken in; if the Children, which *Noah* himfelf might poffibly have, in the 350 Years, he liv'd after the Flood; which *Shem*, and his two Brothers, might have, in the laft 160; which *Salah*, and his Contemporaries, might have, in the laft 160; and which *Heber*, and his Contemporaries might have, in the laft 191 Years of their Lives, (which are not reckon'd in the Account) together with the many more Grandfons of *Noah* and their Progeny, which, in all Probability (as we obferv'd before) are not fo much as mention'd in it; 'tis not to be imagin'd, how much thefe Additions will fwel the Number of Mankind, to a prodigious Amount above the ordinary Calculation.

That King-  
doms at this  
Time were  
but fmall.

BUT, allowing the Number, at this Time, to be not near fo large, as even the *common* Computation makes it; yet we are to remember, that, at the first planting of any Country, an Handful of Men (as it were) took up a large Tract of Ground. (r) At their first Division, they were fattered into fmall Bodies, and feated themfelves at a confiderable Difance from one another, the better to prevent the *Increase of the Beasts of the Field upon them*. Thefe fmall Companies had each of them one Governor, who,

(q) *Bifhop Cumberland's Origines Gentium*, Tract. 4. and *Millar's Church History*, Ch. I. Part 2.

| * Years of the World. | Years after the Flood, | Pairs of Men and Women, |
|-----------------------|------------------------|-------------------------|
| 1676                  | 20                     | 30                      |
| 1716                  | 60                     | 300                     |
| 1756                  | 100                    | 3,000                   |
| 1796                  | 140                    | 30,000                  |
| 1836                  | 180                    | 300,000                 |
| 1876                  | 220                    | 3,000,000               |
| 1916                  | 260                    | 30,000,000              |
| 1956                  | 300                    | 300,000,000             |
| 1996                  | 340                    | 3,000,000,000           |

(r) *Bedford's Script. Chron.* l. 1. c. 5.



who, in *Edom*, seems to be call'd (s) a *Duke*, and in *Canaan*, (t) a *King* (whereof there were no less in that small Country, than *one and thirty* at one Time): But of what Power, or military Force, these several Princes were, we may learn from this one Passage in *Abraham's* Life, viz. that (u) when *Chedorlaomer*, in Conjunction with three other Kings, had defeated the Kings of *Sodom* and *Gomorrhah*, with three Kings more that came to their Assistance, plunder'd their Country, and taken away *Lot* and his Family, who, at this Time, sojourn'd in these Parts; *Abraham*, with no more than 318 of his own *Domesticks*, pursues the Conquerors, engages them, beats them, and, together with his Nephew *Lot*, and all his Substance, recovers the Spoil of the Country, which these confederate Kings were carrying away. A plain Proof this, one wou'd think, that this Multitude of Kings, which were now in the World, were *titular*, rather than *real*; and that they had none of them any great Number of Subjects under their Command. For though *Canaan* was certainly a very fruitful Land, and may therefore be presum'd to be better stor'd with Inhabitants, than any of its neighbouring Provinces; yet we find, that when *Abraham* and *Lot* first came into it, though (x) they had *Flocks*, and *Herds*, and *Tents*, that the Land was not able to bear them, that they might dwell together; yet, as soon as they were separated, they found no Difficulty to settle, in any Part thereof, with the rest of its Inhabitants.

How great soever the Growth of the *Affyrian* Monarchy became at last, yet we have too little Certainty of the Time, when it began, ever to question, upon that Account, the Truth of the Propagation of the World by the Sons of *Noah*. *Ninus* (whom profane History generally accounts the first Founder of it) is plac'd, (y) by one of our greatest *Chronologers*, in the 2737 Year of the World, according to the *Hebrew* Computation; so that, living in the Time of the *Judges*, he is suppos'd to have been Contemporary with *Deborah*; but (z) others think this a Date much too early. *Nimrod*, we must allow, founded a Kingdom at *Babylon*, and perhaps extended it into *Affyria*; but this Kingdom was but of small Extent, if compar'd

A. M.  
1997, &c.  
Ant. Christ.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

(s) Gen. xxxvi. to the End. (t) Jos. xii. 9. to the End.  
(u) Gen. xiv. (x) Gen. xiii. 5, 6. (y) *Usher's* Annot.  
Vet. Test. A. M. 2737. (z) *Stillingfleet's* Orig. Sacr. l. 3.  
c. 4. and Sir *Isaac Newton's* Chron.

A. M.  
1997, *ſc.*  
Ant. Chriſt.  
2007, *ſc.*  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

par'd with the Empires which aroſe afterwards; and yet, had it been ever ſo much greater, it cou'd not have been of any long Continuance, becauſe the Cuſtom, in thoſe early Days, was, for the Father to divide his Territories among his Sons. After the Days of *Nimrod*, we hear no more in the *ſacred Records* of the *Aſſyrian* Empire, till about the Year 3234, when we find *Pul* invading the Territories of *Iſrael*, and making *Menahem* tributary to him. 'Tis granted indeed, that the four Kings, who, in the Days of *Abraham*, invaded the Southern Coaſt of *Canaan*, came from the Countries, where *Nimrod* had reign'd, and perhaps were ſome of his Poſterity, who had ſhar'd his Conqueſts; but of what ſmall Significance ſuch Kings as theſe were, we are juſt now come from relating. *Sefac*, and *Memnon*, two Kings of *Egypt*, were great Conquerors, and reign'd over *Chaldæa*, *Aſſyria*, and *Persia*; and yet, in all their Hiſtories, there is not one Word of any Oppoſition, they receiv'd from the *Aſſyrian* Monarchy then ſtanding: And, tho' *Nineveh*, in the Time of *Joſaſh*, King of *Iſrael*, was become a large City; yet it had not yet acquir'd that Strength, as not to be afraid (according to the preaching of *Jonah*) of being invaded by its Neighbours, and deſtroyed within *forty Days*. Not long before this, it had freed itſelf indeed from the Dominion of *Egypt*, and had got a King of its own, but (what is very remarkable) (a) its King was not, as yet, call'd the King of *Aſſyria*, but only (b) the King of *Nineveh*; nor was his Proclamation for a Faſt publiſh'd in ſeveral Nations, no nor in all *Aſſyria*, but only in *Nineveh*, and perhaps the Villages adjacent: Whereas, when once they had eſtabliſh'd their Dominion at Home, secur'd all *Aſſyria* properly ſo call'd, and began now to make War upon their neighbouring Nations, their Kings were no longer call'd the *Kings of Nineveh*, but began to aſſume the Title of the *Kings of Aſſyria*. Theſe, and ſeveral more Inſtances, which the Author, I have juſt now cited, has produc'd, are ſufficient Arguments to prove, that the *Aſſyrians* were not the great People, ſome have imagin'd, in the early Times of the World; and that, if they made any Figure in *Nimrod's* Days, it was all extinguiſh'd in the Reigns of his Succeſſors, and never reviv'd, until God, for the Punishment of the Wickedneſs of his

(a) Sir *Iſaac Newton's* Chronology, Ch. iii.  
iii.

(b) *Jonah*.

his own People, was pleas'd to raise them from Obscurity, and, as the Scripture expresses it, (c) *stirred up the Spirit of Pul, and the Spirit of Tiglath-Pileser, King of Assyria.*

A. M. 1997, &c.  
Ant. Chris. 2007, &c.  
From Gen. x. to the End; and from Ch. xi. Ver. 10. to the End.

AND in like Manner, we may observe, that, whatever Noise has been made in the World with the *astronomical Observations* of the Chaldeans, which Aristotle is said to have sent into Greece, and, according to which, Alexander is thought to have taken at Babylon, the Whole is a mere Fiction and Romance. There is nothing extant (as (d) a very good Judge of *antient and modern Learning* tells us) in the Chaldaick Astrology, of older Date, than the *Æra of Nabonassar*, which begins but 747 Years before Christ. By this *Æra*, the Chaldeans computed their *astronomical Observations*; the first of which falls about the 27th Year of Nabonassar; and all, that we have of them, are only seven Eclipses of the Moon; and even these but very coarsely set down, and the oldest not above 700 Years before Christ. And, to make short of the Matter, the same Author informs us farther, that the Greeks were the first practical Astronomers, who endeavour'd, in earnest, to make themselves Masters of the Sciences; that Thales was the first, who could predict an Eclipse in Greece, not 600 Years; and that Hipparchus made the first Catalogue of the fix'd Stars, not above 650 Years, before Christ.

That the Antiquity of the Astronomical Observations among the Chaldees is false.

WHAT the History of the Egyptians, and Chinese, and their boasted Antiquity, is, we have had Occasion to take notice (e) more than once, and need only here to add, that, bating that strange Affectation, wherein they both agree, of being thought so many thousand Years older, than they have any authentick Testimonies to produce; there is a manifest Analogy between the Scripture-History, and what Berosus has told us of the one, and Martinius of the other: For (to refer the Reader to what we have observed from Berosus concerning the Egyptians) (f) the Genealogy, which the Chinese give us of the Family of their first Man, Puenkuus, seems to carry a near Resemblance to Moses's Patriarchal Genealogies; Thienhoang their second King's civilizing the World, answers very well to Seth's settling the Principles, and reforming the Lives of Men;

And that the Histories of the Egyptians and Chinese accord with Moses.

(c) 1 Chron. v, 26. (d) Wotton's Reflections, Ch. xxiii.  
(e) Vid. Apparatus, p. 78, 79. and the History, l. 1. c. 5. (f) Biblioth. Bib. in the Introduction, p. 77.



A. M. Men; and *Fohi's* fourth Successor, whom they accuse of  
 1997, &c. destroying their antient Religion, and introducing Idolatry,  
 Ant. Chris. is plainly copy'd from the History of *Nimrod*, who was  
 2007, &c. probably the first Establissher of Idol-Worship. So that,  
 From Gen. from these, and some other Particulars in their History, we  
 x. to the may be allow'd to conclude, that the antient *Chinefe* (as  
 End; and from Ch. xi. all other Nations did) agreed, in the Main, with *Moses* in  
 Ver. 10. to their Antiquities, and that the true Reason of their *Chrono-*  
 the End logical Difference is, that the Reigns of the *Chinefe* Kings  
 (in the very same Manner as the *Egyptian Dynasties*) were  
 not successive, (g) but of several *Contemporary* Princes,  
 who, at one and the same Time, had different and distinct  
 Dominions.

The wild  
 Pretences of  
 Self-Orig-  
 ination con-  
 futed.

THE Want of certain Records of antient 'Times, and, consequently, the gross Ignorance, which some Nations labour'd under, as to their *Original*, has thrown several into a wild Notion and Conceit, that they were *Self-originated*, came never from any other Place, and had never any primordial Founder, or Progenitor. But now, whatever Hypothesis they are minded to take; whether they suppose a Beginning or no Beginning of human Generation; whether they suppose Men to have sprung out of the *Sea*, or out of the *Land*; to have been produc'd from *Eggs* cast into the *Matrix* of the Earth, or out of certain little *Pustulæ*, or Fungosities on its *Surface*; to have been begotten by the *Anima Mundi* in the Sun, or by an *Anima Terræ*, pervading the Body of this terraqueous Globe; to have been sent forth into the World silently, and without Noise, or to have opened the Womb of their common *Mother* with loud Claps of *Thunder*: Take they which of these *Hypotheses* they will, I say, and, when they once come to reason upon it, they will soon find themselves hamper'd and entangled with Absurdities, and Impossibilities almost innumerable.

ALL Nations, to whom the Philosophers, in search after Knowledge, resorted, had Memorials, we find, left among them, of the first Origin of Things; but the universal *Tradition* of the first Ages was far better preserv'd among the *Eastern*, than *Western* Nations, and these Memorials were kept with greater Care by the *Phœnicians* and *Egyptians*, than by the *Greeks* and *Romans*. (h) Among the *Greeks* however, when they first undertook to philosophize, the Beginning of the World, with the gradual Progression of its Inhabitants, was no Matter of Dispute; but that being taken

(g) M. de Loubere's Hist. of Siam. (h) Bibliotheca Biblica, Vol. I. Occas. Annot. c. 17.

taken for granted, the Enquiry was, *out of what Material Principles the Cosmical System was formed*; and *Aristotle*,<sup>A. M. 1997, &c. Ant. Chris. 2007, &c.</sup> arrogating to himself the Opinion of the World's Eternity as a *Nostrum*, declar'd, that all Mankind; before him, asserted the World's Creation.<sup>From Gen. x. to the End; and from Ch. xi. Ver. 10. to the End.</sup>

FROM this wild Notion of *Aristotle*, in Opposition to an universal Tradition, and the Consent of all Ages, the *Poets* took Occasion to turn the Histories of the oldest Times into *Fables*; and the *Historians*, in Requit and Courtesy to them, converted the *Fables*, which the *Poets* had invented; into *Histories*, or rather popular Narratives; and most of the famous Nations of the Earth, that they might not be thought more *modern*, than any of their Neighbours, took Occasion too of forging certain *Antiquities*, foolish *Genealogies*, extravagant *Calculations*, and the fabulous *Actions* and *Exploits* of *Gods* and *Heroes*, that they might thus add to their Nobility, by an imaginary *Anticipation* of Time; beyond the possible Limits, that cou'd be made known by any Pretence of Certainty.

THE wiser Sort of Men however saw into this; and, from the ordinary Increase and Propagation of Mankind, the Invention and Growth of Arts and Sciences, and the Advancements carry'd on in civil Discipline and Government, cou'd discern the Folly and Superstition of all such Romantick Pretensions: But then, having lost the true antient *Tradition*, they were drove to the Necessity of a perpetual Vicissitude, either of *general* or *particular* Deluges; by which, when Things were come to their *Crisis* and Perfection, they were made to begin again, and all preceding Memoirs were supposed to be lost in these Inundations. But this is all a groundless Conjecture, a mere begging of the Question, and a Kind of *propheying backwards* of such Alterations and *Revolutions*, as it is morally impossible for them to know any Thing of.

SINCE therefore an *eternal Succession* of Generations is loaded with a Multitude of insuperable Difficulties, and no valid Arguments are to be found, for making the World older, than our *sacred Books* do make it; since the presum'd Grandeur of the *Assyrian*, and other Monarchies, too soon after the Flood to be peopled by *Noah's* Children, is a gross Mistake, and the Computations of the *Chaldeans*, and other Nations, from their Observations of the *celestial* Bodies, groundless and extravagant; since all the Pretensions of the several *Abarigines* are found to be ridiculous, and the more plausible Inventions of successive *Revolutions* entirely ima-

A. M.  
1997, &c.  
Ant. Chris.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

ginary; since neither the *Self-originists*, nor the *Revolutionists*, even upon their own Principles, can account for what is most easily accounted for by the Writings of *Moses*; and (what is a farther Consideration) since † there are many Customs and Usages, both *civil* and *religious*, which have prevail'd in all Parts of the World, and can owe their Original to nothing else, but a general Institution; which Institution cou'd never have been, had not all Mankind been of the same Blood originally, and instructed in the same common Notices, before they were divided in the Earth: Since the Matter stands thus, I say, we have all the Reason in the World to believe, that this whole Narration of *Moses*, concerning the Origination of Mankind, their Destruction by the Flood, their Renovation by the Sons of *Noah*, their speedy Multiplication to a great Number, their Dispersion upon the Confusion of Languages, and their settling themselves in different Parts of the World, according to their Allotments, is true in Fact; because it is rational, and consistent with every Event; consonant to the Notions, we have of God's Attributes; and not repugnant to any System of either *antient* or *modern Geography*, that we know of.

And that we  
have certain  
Knowledge  
how some  
particular  
Nations were  
peopled.

TIME indeed, and the *uncertain State* of Languages; the *different Pronunciation* of the same Word, according to the Dialect of different Nations; the *Alterations* of Names in several Places, and *Substitution* of others of the like Importance in the *vernacular Tongue*; the *disguising* of antient Stories in Fables, and frequently *mistaking* the Idiom of *oriental Languages*; the *Inundation of Barbarism* in many Countries, and the *Conquests* and *Revolutions*, generally in-  
troductive

† Such are, 1. The Numbering by *Decads*. 2. The Computing Time by a Cycle of *seven Days*. 3. The Sacredness of the *seventh* Number, and Observation of a *seventh* Day as holy. 4. The Use of *Sacrifices*, *propitiatory*, and *eucharistical*. 5. The Consecration of *Temples* and *Altars*. 6. The Institution of *Sanctuaries*, and their Privileges. 7. Separation of *Tenths*, and *First-Fruits* to the Service of the Altar. 8. The Custom of Worshipping the Deity *discalceated*, or *bare-footed*. 9. Abstinence of *Husbands* from their Wives before Sacrifice. 10. The Order of *Priesthood*, and the *Maintenance* of it. 11. Most of the *Expiations*, and *Pollutions*, mentioned by *Moses*, in Use among all famous Nations. 12. An universal Tradition of two *Protoplasts*, *Deluges*, and *renewing* Mankind afterwards. Biblioth. Bibl. Vol. I. p. 296.





A. M.  
1997, &c.  
Ant. Chris.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

gether by a Neck of Land, which, from Sea to Sea, is not above 18 Leagues over: What separates *North-America* from the *Northern* Parts of *Asia*, is only the *Straits of Anien*; or *South-America* from the most *Southern* Parts of *Asia*, is only the *Straits of Magellan*. And therefore, since Providence, in the Formation of the Earth, has so ordered the Matter, that the principal *Continents* are, at some Place or other, always join'd together by some little *Isthmus*, and generally separated by some *narrow Sea*; and (what is further to be observ'd) since most of the *capital Islands* in our Part of the *Hemisphere*, such as *Sumatra* in *Asia*, *Madagascar* in *Africa*, and *England* in *Europe*, are generally at no great Distance from the Continent; we have some Reason to presume, that there may possibly be a certain Neck of Land (tho' not as yet discovered) which may join some Part of *Asia*, or perhaps some Part of *Europe*, to the main Continent of *America*. Or, if we may not be allow'd the Supposition, yet (*r*) why might not there formerly have been such a Bridge (as we may call it) between the *South-East* Part of *China*, and the most *Southern* Continent of this new World, tho' now broken off (as (*s*) some suppose *England* to have been from *France*) by the violent Concussions of the Sea; as indeed the vast Number of Islands, which lie between the Continent of *China* and *Nova Guinea* (which are the most contiguous to each other) would induce one to think, that once they were all one continued Tract of Land, tho' by the Irruption of the Sea, they are now crumbled into so many little Islands?

THE Difference however between the Inhabitants of *South* and *North-America* is so remarkably great, that there is Reason to imagine, they receiv'd Colonies at first from different Countries; and therefore some are of Opinion, that, as the Children of *Shem*, being now well vers'd in Navigation, might, from the Coasts of *China*, take Possession of the *Southern* Parts; so might the Children of *Japhet*, either from *Tartary*, pass over the *Straits of Anien*, or out of *Europe*, first pass into *Norway*, thence into *Iceland*, thence into *Groenland*, and so into the *Northern* Parts of *America*: And this they think the more probable, because of the great Variety of Languages, which are observed among the Natives of this great Continent; a good Indication, as one wou'd imagine, of their coming thither at different Times, and from different Places.

WE

(*r*) Patrick's Commentary.  
las.

(*s*) Vid. the new general At-

WE indeed, according to the common Forms of Speech, call those Places *Islands*; which are, on every Side, surrounded by the Sea; but the *Hebrews* were wont to give that Name to all *Maritime Countries*, such, as either had several Islands belonging to them, or such, as had no Islands at all, provided they were divided from *Palestine* or from *Egypt* by the Sea, and could not conveniently be gone to any other Way. (t) Such are the Countries of the *Lesser Asia*, and the Countries of *Europe*, where the Descendants of *Japhet* were seated; and that *these* are denoted by the *Isles of the Gentiles*, \* might be evinc'd from several parallel Passages in Scripture. At present we need only take Notice, that, as the *Lesser Asia* was, from *Babel*, the nearest Place of *Japhet's* Allotment, 'tis very probable, that he and his Sons continu'd there for some Time, till the Increase of their Progeny made them send out Colonies, which not only peopled the *Isles* of the *Mediterranean* and *Ægean* Seas, but, passing into *Europe*, spread themselves farther and farther, till at length they came to take Possession of the very *Island*, wherein we now live.

To this Purpose, the Writers on this Subject have made it appear, that, from their *original* Country, which was *Asia Minor*, they sent a Colony to the *Mæotic Lake*, on the North of the *Euxine Sea*; and, as they were called

F f 4

*Cimmerii*

A. M.  
1997, &c.  
Ant. Chris.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.  
The Isles of  
the-Gentiles.

And that of  
England.

(t) *Wells's Geography of the Old Testament, Vol. I.*

\* Thus the Prophet *Isaiab* [Ch. xi. 10, 11.] speaking of the Calling of the *Gentiles*, and of the Restoration of the *Jews*, has these Words: *The Lord shall recover the Remnant of his People from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamah, and from the Isles of the Sea*: Where, by the *Isles of the Sea* (which is the same with the *Isles of the Gentiles*) we must necessarily understand such Countries, as are distinct from the Countries, which are here expressly nam'd, viz. *Assyria, Egypt, &c.* and therefore most likely the Countries of *Lesser Asia*, and *Europe*. The same Prophet, in order to shew God's Omnipotency, speaks in this Manner: *Behold the Nations are as a Drop of the Bucket, and are counted as the small Dust of the Ballance; behold he takes up the Isles as a very little Thing*, Ch. xl. 15. Where, if by *Isles* we mean those, which we call strictly so, the Comparison of the Disparity is lost, because those, which we call *Isles*, are indeed *very little Things*; and therefore the proper Signification of the Word, in this Place, must be, those large Countries, which were beyond the Sea, in regard to *Egypt* whence *Moses* came, or *Palestine*, whither he was now going. *Wells's Geography, Vol. I. p. 113.*



A. M.  
1997, &c.  
Ant. Chris.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10, to  
the End.

*Cimmerii* in *Asia*, so they gave the Name of *Bosphorus Cimmerius* to the Straits, we there meet with; that, after this, spreading farther, they fell down the *Danube*, and settled in a Country, which † from them was called *Germany*; that, from *Germany*, they advanced still farther, till they came into *France*, for the Inhabitants of *France*, (as (u) *Josephus* tells us) were antiently called *Gomorites*; and that from *France* they came into the South Part of *Britain*, and therefore we find that the *Welsh*, (the antient Inhabitants of this Isle) call themselves *Kumero*, or *Cyniro*, call a Woman *Kumeraes*, and the Language they speak, *Kumeraeg*, which several Words carry in them such plain Marks of the original Name, from whence they are derived, that, if any Regard is to be had to *Etymologies* in Cases of this Nature, we cannot forbear concluding that the true old *Britons*, or *Welsh*, are the genuine Descendants of *Gomer*. And, since it is observ'd, that the *Germans* were likewise the Descendants of *Gomer*, particularly the *Cymbri*, to whom the *Saxons*, and especially the *Angles*, were near Neighbours, it will hence likewise follow, that our Ancestors, who succeeded the old *Britons* \* in the Eastern Part of

† The People of this Country are called *Germans*, and they call themselves *Germen*, which is but a small Variation, and easy Contraction for *Gomeren*, i. e. *Gomerians*: For the Termination *en* is a Plural Termination in the *German* Language; and from the single Number *Gomer*, is formed *Gemren*, by the same Analogy, that from Brother we form Brethren. *Wells's Geography*, Vol. I. p. 127, and *Bedford's Scripture Chronology*, l. 2: c. 4.

(u) *Antiq.* l. 1.

\* To shew how the *Western* Part of our *Island* came likewise to be peopled, the above-cited Author of *Scripture Chronology* supposes, that when *Joshua* made his Conquests in the Land of *Canaan*, several of the Inhabitants of *Tyre*, being struck with the Terror of his Arms, left their Country, and being skill'd in the Art of Navigation, sail'd into *Africa*, and there built a City, call'd *Carthage*, or the *City of the Wanderers*, as he interprets the Word; that the *Syrians* and *Phœnicians* being always considerable Merchants, and now settling in a Place convenient for their Purpose, began to enlarge their Trade, and coasting the Sea-Shore of *Spain*, *Portugal*, and *France*, happen'd, at length, to chop upon the Islands, call'd *Cassiterides*, now the *Islands of Scilly*, whereof he gives us a Description from *Strabo*; that, having here fallen into a Trade for Tin and Lead, it was not long before they discover'd

of this Isle, were, in a Manner, descended from *Gomer*, the first Son of *Japhet*.

THUS we see, (x) that the Plantations of the World, by the Sons of *Noah* and their Offspring, recorded by *Moses* in this tenth Chapter of *Genesis*, and by the inspir'd Author of the first Book of *Chronicles*, are not *unprofitable Fables*, or *endless Genealogies*, but a most valuable Piece of History, which distinguishes, from all other People, that particular Nation, of which Christ was to come; gives Light to several Predictions, and other Passages in the Prophets; shews us the first Rise and Origin of all Nations, their gradual Increase, and successive Migrations, Cities building, Lands cultivating, Kingdoms rising, Governments settling, and all to the Accomplishment of the divine Benediction: (y) *Be fruitful, and multiply, and replenish the Earth; and the Fear of you, and the Dread of you shall be upon every other Creature.*

A. M.  
1997, &c.  
Ant. Chris.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10, to  
the End.

### DISSERTATION III.

*Of the sacred Chronology, and profane History, Letters, Learning, Religion, and Idolatry, &c. during this Period.*

BEFORE we enter upon the History of the World, as it is deliver'd in some *Heathen* Authors) from the Time of the Flood, to the Calling of *Abraham*, it may not be improper to settle the *sacred Chronology*; and that the rather, because the Difference is very considerable, (as appears by the subsequent Table) according as we follow the Computation of the *Hebrew Text*, of the *Samaritan Copies*, or of the *Greek Interpreters*. But, before we come to this, we must observe, that, in the Catalogue, which we refer to, *Moses* takes Notice of no other Branch of *Noah's* Family, but only that of *Shem*, and his Descendants in a direct Line to *Abraham*, and the different Computations (z), relating to them, may be best perceiv'd by the following Table.

Now,

discover'd the *Land's-End*, on the West-Side of *Cornwall*, and finding the Country much more commodious than *Scilly*, remov'd from thence, and here made their Settlement. And this Conjecture he accounts more feasible, by Reason of the great Affinity between the *Cornish* Language, and the antient *Hebrew* or *Phœnician*, l. 2. c. 4, p. 195.

(x) *Millar's Church History*, Ch. 1. Per. 2. (y) *Gen. ix. 1.*

(z) *Usher's Chron. Sac. Cap. 2.*

A. M.

1997, &c.  
Ant. Chris.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10, to  
the End.

|    | After the Flood               | Heb.                         | Sam. | Sep. | Heb.                        | Sam. | Sep. | Heb.              | Sam. | Sep. |
|----|-------------------------------|------------------------------|------|------|-----------------------------|------|------|-------------------|------|------|
| 1  | Shem was                      | 2                            | 2    | 2    | 500                         | 500  | 500  |                   | 600  |      |
| 2  | Arphaxad —                    | 35                           | 135  | 135  | 403                         | 300  | 330  |                   | 438  |      |
| 3  | Cainan —                      | 0                            | 0    | 130  | 0                           | 0    | 330  |                   | 0    |      |
| 4  | Salah —                       | 30                           | 130  | 130  | 403                         | 303  | 330  |                   | 433  |      |
| 5  | Eber —                        | 34                           | 134  | 134  | 430                         | 270  | 270  |                   | 404  |      |
| 6  | Peleg —                       | 30                           | 130  | 130  | 209                         | 109  | 209  |                   | 332  |      |
| 7  | Reu —                         | 32                           | 132  | 132  | 207                         | 107  | 207  |                   | 239  |      |
| 8  | Serug —                       | 30                           | 130  | 130  | 200                         | 100  | 200  |                   | 230  |      |
| 9  | Nabor —                       | 29                           | 79   | 79   | 119                         | 69   | 125  |                   | 148  |      |
| 10 | Terah the Father<br>of Abram. | 70                           | 70   | 70   |                             |      |      | 205               | 145  | 205  |
|    | In all                        | 292                          | 942  | 1072 |                             |      |      |                   |      |      |
|    |                               | Before they had<br>Children. |      |      | After they had<br>Children. |      |      | Before they died. |      |      |

Now, whoever casts his Eye into this Table, may easily perceive, that, except the *Variations*, which may possibly have been occasion'd by the Negligence of *Transcribers*, (a) the Difference, between the *Samaritan* and *Septuagint* Chronology, is so very small, that one may justly suspect, that the former has been transcrib'd from the latter, on purpose to supply some Defect in its Copy; but that the Difference, between the *Greek* and *Hebrew* Chronology, is so very great, that the one or other of them must be egregiously wrong, because the *Septuagint* do not only add a Patriarch, nam'd *Cainan*, never mention'd in the *Hebrew*, and so make *eleven* Generations, from *Shem* to *Abraham*, instead of *ten*; but, in the Lives of most of these Patriarchs, they insert 100 Years, before they came to have Children, *i. e.* they make them Fathers 100 Years later than the *Hebrew* Text does, tho' (to bring the Matter to a Compromise) they generally deduct them again in the Course of their Lives.

The Argu-  
ments for and  
against the  
LXX Compu-  
tation.

ON both Sides have appear'd Men of great Learning; but they, who assert the Cause of the *Septuagint*, are not unmindful to urge the Testimony of St. Luke, who, (b) between *Arphaxad* and *Salah*, has inserted the Name of *Cainan*,

(a) *Shuckford's Connection*, Vol. I. l. 3.

(b) Chap. iii. 36.



*nan*, which (as he was an inspir'd Writer) he could never have done, had not the *Septuagint* been right, in correcting the *Hebrew* Scriptures: Besides that, the Numbers in the *Septuagint* give Time for the Propagation of Mankind, and seem to agree better with the History of the first Kingdoms of the World.

A. M.  
1997, &c.  
Ant. Chriſt.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10, to  
the End.

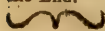
On the other Hand, they, who abide by the *Hebrew* Text, cannot think, that the Authority of the *Septuagint* is ſo ſacred, as their Adverſaries imagine. Upon Examination, they find many Things added, many Things omitted, and, through the Whole, ſo many Faults almoſt every where occurring, *that, were a Man to recount them all*, (as (c) St *Jerom* expreſſes it) *he would be oblig'd not only to write one, but many Books*; “nor need we ſeek for diſ-  
“tant Examples of this Kind, (d) ſays *Bochart*, ſince this  
“very Genealogy is all full of *Anachroniſms*, vaſtly different,  
“both from the *Hebrew* and the *Vulgar* Verſion.”

EDITIONS moreover there were of an antient Date, which, in Imitation of the *Alexandrian Manuscript*, preſerv'd by *Origen* in his *Hexapla*, had none of this Inſertion. Both *Philo* and *Joſephus*, tho' they make uſe of the *Septuagint* Verſion, know nothing of *Cainan*; and *Eusebius* and *Africanus*, tho' they took their Accounts of theſe Times from it, have no ſuch Perſon among their *Postdiluvians*; and therefore (e) it is highly reaſonable to believe, that this Name crept into the *Septuagint* thro' the Careleſſneſs of ſome Tranſcriber, who, inattentive to what he was about, inſerted an *Antediluvian* Name (for ſuch a Perſon there was before the Flood) among the *Postdiluvians*, and having no Numbers for his Name, wrote the Numbers belonging to *Salah* twice over.

SINCE therefore the *Hebrew* Text, in all Places, where we find *Noah's* Poſterity enumerated, takes not the leaſt Notice of *Cainan*, but alwas declares *Salah* to be the immediate Son and Succeſſor of *Arphaxad*; (f) we muſt either ſay, that *Mofes* did, or that he did not know of the Birth of this pretended *Patriarch*: If he *did not*, how came the LXX Interpreters by the Knowledge of what *Mofes*, who liv'd much nearer the Time, was a diligent Searcher into Antiquity, and had the Aſſiſtance of a divine Spirit in every Thing he wrote, was confeſſedly ignorant of? If he *did* know it, what poſſible Reaſon can be aſſign'd for his conceal-  
cealing

(c) On *Jeremiah*, xvii. (d) *Phaleg*. I. 2. c. 2. (e) *Heidegger's* Hiſt. Patriar. Vol. II. Exer. 1. (f) *Shuckford's* Connection, Vol. I. l. 2.

A. M.  
1997, &c.  
Ant. Chrif.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10, to  
the End.



cealing it, especially when his Insertion or Omission of it makes such a remarkable Variation in the Account of Time, from the Flood, to the Call of *Abraham*; unless he was minded to impose upon us by a false or confus'd *Chronology*, which his distinct Observation of the Series of the other Generations, and his just Assignment of the Time, which belong'd to each, will not suffer us to think.

RATHER therefore than impeach this *Servant* of God (who has this Testimony upon Record, that (g) *he was faithful in all his House*) either of Ignorance, or Ill-intent, we may affirm (with *Bochart*, and his Followers) that *St Luke* never put *Cainan* into his Genealogy, (for as much as † it is not to be found in some of the best *Manuscripts* of the *New Testament*) but that some Transcriber, finding it in the *Septuagint*, and not in *St Luke*, mark'd it down in the *Margin* of their Copies, as an Omission in the Copies of *St Luke*, and so later Copiers and Editors, finding it thus in the *Margin*, took it, at last, into the Body of the Text, as thinking, perhaps, that this Augmentation of Years might give a greater Scope to the Rise of Kingdoms, which otherwise might be thought too sudden: whereas (if we will believe a very competent Judge of this Matter) “ (h) those, “ who contend for the Numbers of the *Septuagint*, must “ either reject (as some do) the concurrent Testimony of the “ *Heathen Greeks*, and the *Christian Fathers*, concerning “ the antient Kingdoms of *Assyria* and *Egypt*, or must re- “ move all those Monarchies farther from the Flood. Nor “ must the Testimony of *Varro* be overlook'd, which tells “ us, that there were but 1600 Years between the first “ Flood and the *Olympiads*; whereas this Number is exceed- “ ed seven or eight hundred Years by the *Septuagint*'s Ac- “ count. These, and several other Considerations, says he, “ incline me to the *Hebrew Numbers* of the *Patriarchs* “ generating, rather than to the *Seventy's*; because, by “ the Numbers of the *Seventy*, there must be about 900 “ Years between the Flood and the first Year of *Ninus*, “ which certainly is too much Distance between a Grand- “ father and a Grandchild's beginning to reign.”

THUS

(g) Heb. iii. 2.

† The antient Manuscript of the *Gospels* and *Acts*, both in *Greek* and *Latin*, which *Beza* presented to the University of *Cambridge*, wants it; nor is it to be found in some Manuscripts, which *Archbishop Usher*, in his *Chron. Sacr.* p. 32. makes mention of. *Mil-lar's History of the Church*, Ch. 1. Period 2.

(h) *Bishop Cumberland's Origin. Antiquif.* p. 177. &c.

THUS it seems reasonable to suppose, that the Interpolation of the Name of *Cainan*, in the LXX's Version, might be the Work of some ignorant and pragmatistical Transcriber: And, in like Manner, the *Addition* and *Subtraction* of several hundred Years, in the Lives of the Fathers before-mention'd, might be effected by such another *Instrument*, (i) who, thinking perhaps, that the Years of the *Antediluvian* Lives were but *Lunar* ones, and computing, that, at this Rate, the six Fathers (whose Lives are thus alter'd) must have had their Children at 5, 6, 7, 8 Years old, (which cou'd not but look incredible) might be induc'd to *add* the 100 Years, in order to make them of a more probable Age of Manhood, at the Birth of their respective *Children*. Or, if he thought the Years of their Lives to be *Solar*, yet still he might imagine, that *Infancy* and *Childhood* were proportionably longer in Men, who were to live 7, 8, or 900 Years, than they are in us; and that it was too early in their Lives, for them to be Fathers at 60, 70, or 80 Years of Age; for which Reason he might *add* the 100 Years, to make their Advance to Manhood (which is commonly not till one *fourth* Part of our Days is near over) proportionable to what was to be the ultimate Term of their Lives.

THIS seems to be the only Method of reconciling the Difference between the LXX Version and the *Hebrew* Text, in Point of *Chronology*; and now to proceed to what we find recorded in *profane* History, during this Period.

AFTER the Dispersion of Nations, the only Form of Government, that was in Use for some Time, was *paternal*, when Fathers of Nations were as *Kings*, and the eldest of Families, as *Princes*: But as Mankind increas'd, and their Ambition grew higher, the Dominion, which was founded in *Nature*, gave Place to that, which was acquir'd, and establish'd by *Power*.

In early Ages, a Superiority of *Strength* or *Stature* was the most engaging Qualification to raise Men to be Kings and Rulers. The *Ethiopians*, (k) as *Aristotle* informs us, made Choice of the tallest Persons to be their Princes; and, tho' *Saul* was made King of *Israel* by the special Appointment of God, yet it appears to have been a Circumstance, not inconsiderable in the Eyes of the People, (l) that *he was a choice young Man, and goodly; and that there was not, among the Children of Israel, a goodlier Man than he.* But when

(i) *Shuckford's Connection*, Vol. I. Lib. 5. ex *Lud Capelli*, Chron. Sacra. in Apparatu *Walton* ad *Bibl. Polyglot.* (k) *De Repub.* l. 4. c. 4. (l) *1 Sam.* ix. 2.

A. M.  
1997, &c.  
Ant. Chrift.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10, to  
Ver. End.





A. M. 1997, &c. Ant. Chriſt. 2007, &c. From Gen. x. to the End; and from Ch. xi. Ver. 10, to the End.

When Experience came to convince Men, that other Quali-  
fications, beſides Stature and Strength, were neceſſary for the  
People's Happineſs, they then choſe Perſons of the greateſt  
Wiſdom and Prudence for their Governors. (m) Some wiſe  
and underſtanding Man, who knew beſt how to till and cul-  
tivate the Ground, to manage Cattle, to prune and plant  
Fruit-trees, &c. took into their Families, and promis'd to  
provide for ſuch, as would become their Servants, and ſub-  
mit to their Directions: And thus, in Continuance of Time,  
Heads of Families became Kings; their Houſes, together  
with the near Habitations of their Domeſticks, became Ci-  
ties; their Servants, in their ſeveral Occupations and Em-  
ployments, became wealthy and conſiderable Subjects; and  
the Inſpectors and Overſeers of them, became Miniſters of  
State, and Managers of the publick Affairs of the Kingdom.

In the firſt Beginning of political Societies, almoſt every  
Town (as we may ſuppoſe) had its own King, (n) who,  
more attentive to preſerve his Dominions, than to extend  
them, reſtrain'd his Ambition within the Bounds of his na-  
tive Country; till Diſputes with Neighbours, (which were  
ſometimes unavoidable) Jealouſy of a more powerful Prince,  
an enterprizing Genius, or martial Inclination, occaſion'd  
thoſe Wars, which often ended in the abſolute Subjection  
of the Vanquiſh'd, whoſe Poſſeſſions, falling into the Pow-  
er of the Conqueror, enlarged his Dominions, and both en-  
couraged, and enabled him to push on his Conqueſts by new  
Enterprizes.

The Reign of Nimrod. NIMROD was the firſt Man, we meet with in Scrip-  
ture, who made Invaſions upon the Territories of others:  
For he diſpoſſeſs'd Aſhur, the Son of Shem, who had ſettled  
himſelf in Shinar, and oblig'd him to remove into Aſſyria,  
whiſt himſelf ſeiz'd on Babylon, and having repair'd, and  
not a little enlarg'd it, made it the Capital of his Kingdom.

A Deſcrip- tion of Ba- bylon. (o) THIS City was ſituate on both Sides of the River  
Euphrates, having Streets running from North to South, pa-  
rallel with the River, and others from Eaſt to Weſt. † The  
Compaſs

(m) Shuckford's Connection, Vol. II. l. 6.

(n) Juſtin, l.

1. c. 1. (o) Prideaux's Connection.

† It muſt be obſerv'd however, that all this Compaſs of  
Ground was not really built upon; for the Houſes ſtood at a  
conſiderable Diſtance, with Gardens and Fields interſpers'd; ſo  
that it was a large City in Scheme, rather than in Reality. Pri-  
deaux's Connection, Part I. l. 2.

Compass of the Wall, which was surrounded with a vast Ditch filled with Water, was 480 Furlongs, *i. e.* about 60 Miles; the Height of it 350 Feet, and the Breadth so vastly great, that Carts and Carriages might meet on the Top of it, and pass one another without Danger. Over the *Euphrates* (which cut the City into two equal Parts, from North to South) there was a stately Bridge, and at each End of the Bridge, † a magnificent Palace, the one of 4, and the other of 8 Miles Circumference; and belonging to the larger Palace, were those *hanging Gardens*, which had so celebrated a Name among the *Greeks*. They were made in Form of a Square of 400 Foot on every Side, and were carried up aloft into the Air, in the Manner of several large *Terrasses*, one above another, till they came up to the Height of the Walls of the City. They were sustained by vast *Arches*, built upon Arches, one above another, and strengthen'd by a Wall on every Side, that was 22 Feet thick; and, as they wanted no Plants, or Flowers, fit for a Garden of Pleasure, so there are said to have grown in them Trees, which were no less than eight Cubits thick in the Body, and 50 Feet in Height. But this, among other pompous Things appertaining to this City, was the Work of Ages, subsequent to *Nimrod*, and built by *Nebuchadnezzar*, to gratify his Wife *Amytis*, who, being the Daughter of *Astyages*, King of *Media*, and much pleased with the mountainous and woody Parts of her own Country, was desirous of having something like it in *Babylon*.

FROM the *Affyrians*, this great and noble City came into the Hands of the *Persians*, and from them into the Hands of the *Macedonians*. Here it was, that *Alexander the Great* died: But, not long after his Death, the City began to decline apace, by the building of *Seleucia*, about 40 Miles above it, by *Seleucus Nicanor*, who is said to have erected this new City, in Spleen to the *Babylonians*, and to have drawn out of *Babylon* 500,000 Persons to People it: so that the antient City was, in the Time of *Curtius the Historian*, lessened a fourth Part; in the Time of *Pliny*, reduc'd to Defolation; in the Days of *St. Jerom* turn'd into a Park, wherein the Kings of *Persia* did use to hunt; and, according

† The old Palace (which was probably built by *Nimrod*) stood on the East Side of the River, and the new one (which was built by *Nebuchadnezzar*) exactly over against it, on the West Side, *Prideaux, ibid.*

A. M.  
1997, &c.  
Ant. Christ.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

A. M.  
1997, &c.  
Ant. Chris.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

ing to the Relation \* of some late Travellers, is now reduc'd to one Tower only, call'd the Tower of *Daniel*, from whence may be seen all the Ruins of this once vast and splendid City.

It can hardly be imagined, that the first Kings were able, either to make, or execute Laws, with that Strictness and Rigour, which is necessary in a Body of Men, so large as to afford numerous Offenders: and, for this Reason, it seems to have been a prudent Institution in *Nimrod*, when his City of *Babylon* began to be too populous to be regulated by his Inspection, or govern'd by his Influence, to † lay

\* Mr. *Reuwolf*, who, in 1574, pass'd thro' the Place, where this once famous City stood, speaks of the Ruins of it, in the following Manner. "The Village of *Elugo*, says he, is now situate, where heretofore *Babylon* of *Chaldea* stood. The Harbour, where People go ashore, in order to proceed by Land to the City of *Bagdad*, is a Quarter of a League distant from it. The Soil is so dry and barren, that they cannot till it; and so naked, that I cou'd never have believed, that this powerful City, once the most stately and renown'd in all the World, and situated in the fruitful Country of *Shinar*, cou'd have stood there, had I not seen, by the Situation of the Place, by many Antiquities of great Beauty, which are to be seen round about, and, especially, by the old Bridge over the *Euphrates*; whereof some Piles and Arches, of incredible Strength, are still remaining, that it certainly did stand there.——The whole Front of the Village *Elugo* is the Hill, upon which the Castle stood, and the Ruins of its Fortifications are still visible, tho' demolished. Behind, and some little Way beyond, is the Tower of *Babylon*, which is half a League Diameter, but so ruinous, so low, and so full of venomous Creatures, which lodge in the Holes, they make in the Rubbish, that no one durst approach nearer to it, than within half a League, except during two Months in the Winter, when these Animals never stir out of their Holes. *Calmet's Dictionary*."

† The Cities, which he founded, are said to be *Erec*, *Accad*, and *Calne*. *Erec* was the same, that occurs in *Ptolemy*, under the Name of *Arecca*, and which is placed by him at the last, or most Southern Turning of the common Channel of the *Tigris* and *Euphrates*. *Accad* lay Northward of *Erec*, and very probably at the common joining of the *Tigris* and *Euphrates*. And *Calne* (which is said to be the same with *Ctesiphon*) upon the *Tygris*, about 3 Miles distant from *Seleucia*, and was for some Time the Capital City of the *Parthians*: For, that it was the same with *Ctesiphon* seems to be confirm'd by the Country, which lies about



lay the Foundations of other Cities; by which Means he disposed of great Numbers of his People, and, putting them under the Direction of such *Deputies* as he might appoint, brought their Minds by Degrees to a Sense of Government, until the beneficial Use of it came to be experienced, and the Force and Power of Laws settled and confirmed. He is supposed to have begun his Reign, A. M. 1757, to have reign'd about 148 Years, and to have died A. M. 1905.

A. M.  
1997, &c.  
Ant. Ch. ist.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

ABOUT the Beginning of *Nimrod's* Reign, *Ashur*,\* one of the Descendants of *Shem*, being driven from *Babel* (as most suppose) by the Invasion of *Nimrod*, led his Company on the *Tigris*, and so, settling in *Assyria*, laid the first Foundation of *Nineveh*, which, in Process of Time, equall'd even *Babylon* itself in Bigness. For, whereas we observed of *Babylon*, that it was in Circuit 480 Furlongs, (p) the Description, which *Diodorus* gives us of *Nineveh*, is, that it was 150 Furlongs, *i. e.* near 19 Miles in Length; 90 Furlongs, *i. e.* somewhat above 11 Miles in Breadth; and 480 Furlongs, *i. e.* just 60 Miles in Circumference; and for this Reason

Of *Ashur*;

A Description  
of *Ni-  
neveh*.

about it, being called *Chalonitis*, which is evidently deriv'd from *Chalne* or *Chalno*, whereby we find it call'd in different Parts of Scripture. *Wells's Geography*, Vol. I. c. 5.

\* Many Authors have imagin'd, that *Nineveh* was not built by *Ashur*, but by *Nimrod* himself, because they think it not likely, that *Moses* should give an Account of the Settlement of one of the Sons of *Shem*, where he is expressly discoursing of *Ham's* Family; and therefore they interpret (as the Marginal Note directs) Gen. x. 11. *Out of that Land went forth Ashur*, he, *i. e.* *Nimrod*, *went forth into Assyria*, which is the Explanation, that I have, in some Measure, followed: But others imagine, that *Moses* is not so exactly *methodical*, but that, upon mentioning *Nimrod*, and his People, he might hint at a Colony, which departed from under his Government, tho' it happen'd to be led by a Person of another Family; that the Land of *Ashur*, and the Land of *Nimrod* are mention'd as two distinct Countries in *Micah* v. 6. and that, if *Nimrod* had built *Nineveh*, and plant'd *Assyria*, *Babylon* and *Assyria* would have been but one Empire, nor could the one be said to have conquer'd the other with any Propriety: Whereas we are expressly told by *Diodorus*, that the *Assyrians* conquer'd the *Babylonians*; and may thence infer, that, before *Ninus* united them, *Babylonia* and *Assyria* were two distinct Kingdoms, and not the Plantation of one and the same Founder. *Shuckford's Connection*, Vol. I. l. 4.

(p) *Wells's Geography*.

A. M. Reason it is (q) called *an exceeding great City of three Days*  
 1997, &c. Journey, according to the common Estimation of 20 Miles  
 Ant. Christ. to a Day's Journey. And equal to the *Greatness* was the  
 2007, &c. Strength of this City: For its Walls were 100 Feet high,  
 From Gen. and so very broad, that three Carts might go a-breast on  
 x, to the the Top of them; whereon were rais'd 1500 Turrets, and  
 End; and each of them 200 Feet high, and so very strong, that the  
 from Ch. xi. Place was deem'd impregnable, (r) till *Nabopollasar*, King  
 Ver. 10. to of *Babylon*, having made an Affinity with *Assyages*, King of  
 the End. *Media*, enter'd into a Confederacy with him against the  
*Assyrians*, and hereupon, joining their Forces together, they  
 besieg'd *Nineveh*, and, after having taken the Place, and  
 slain the King thereof, to gratify the *Medes*, they utterly  
 destroy'd that antient City, and from that Time *Babylon* be-  
 came the Metropolis of the *Assyrian* Empire.

SUCH was the Rise and Fall of this great City, where  
*Asbur* govern'd his Subjects much in the same Manner, as  
*Nimrod* did his in *Babylon*: For, as they increased, he dis-  
 pers'd them in the Country, and, † having built some other  
 Cities

(q) *Jonah* iii. 3. (r) *Prideaux's* Connection, Vol. I.

† 'The Cities, which *Asbur* is said to have built, were *Rebo-  
 both*, *Resen*, and *Calah*. The Word *Rebboth*, in the *Hebrew*  
 Tongue, signifies *Streets*, and the Sacred Historian seems to have  
 added the Word *City*, on Purpose to shew that it was here to be  
 taken as a proper Name. Now, as there are no Footsteps of this  
 Name in these Parts, but a Town there is, by *Ptolemy* call'd *Bir-  
 tha*, which, in the *Chaldee* Tongue, denotes the same, as does  
*Rebboth* in the *Hebrew*, in an *Appellative* or common Accepta-  
 tion; it is hence probably conjectur'd, that *Rebboth* and *Birtha*  
 are only two different Names of one and the same City, which  
 was seated on the *Tigris*, about the Mouth of the River *Lycus*.  
*Resen* is supposed by most learned Men to be the same City,  
 which *Xenophon* mentions under the Name of *Larissa*, and that,  
 not only because the Situation of this *Larissa* well enough agrees  
 with the Situation of *Resen*, as it is described by *Moses* lying be-  
 tween *Nineveh* and *Calah*; but because *Moses* observes, in the  
 same Text, that *Resen* was a great City, in like Manner, as *Xe-  
 nophon* tells us, that *Larissa*, tho' then ruined, had been a large  
 City, of 8 Miles Circumference, with Walls 100 Foot high,  
 and 25 Foot broad. And, whereas *Larissa* is a Greek Name,  
 and, in the Days of *Xenophon*, there were no Greek Cities in *As-  
 syria*; for this they account, by supposing, that, when the Greeks  
 might ask, *what City those were the Ruins of?* the *Assyrians*  
 might answer *Laresen*, or of *Resen*, which *Xenophon* expressed by  
*Larissa*,

CHAP. III. *from the Flood to the Call of ABRAHAM.* 351

Cities along the *Tigris*, he there settled them under the Government of Deputies, or *Viceroy*s.

WHILST *Nimrod* and *Ashur* were settling their People in their respective Countries, *Mizraim*, the Second Son of *Ham*, \* and who, by *Heathen* Writers, is constantly called *Menes*, seated himself, at first, near the Entrance of *Egypt*, and there perhaps built the City of *Zoan*, which was antiently the Habitation of the Kings of *Egypt*; but from *Zoan* he remov'd farther into the Country, and took Possession of those Parts, which were afterwards call'd *Thebais*, where he built the City of *Thebes*, and (as *Herodotus* will have it) the City of *Memphis* likewise. He reign'd 62 Years, and died A. M. 1943.

*BE LUS* succeeded *Nimrod*, and was the second King of *Babylon*; but, whether he was related to his Predecessor, or not, is a Thing uncertain. It seems most likely, that, as *Nimrod*, tho' a young Man in Comparison of many then alive, was advanc'd, for some Merit or other, to the regal Dignity; so, when he died, *Belus* might appear to be the most proper Person, and, for that Reason, was appointed to succeed him: For he is represented a Prince of Study, the Inventor of the *Chaldean* Astronomy, and one, who spent his Time in cultivating his Country, and improving his People. He reign'd 60 Years, and died A. M. 1969.

*ASHUR*, King of *Nineveh*, dying much about this Time, *Ninus* became the second King of *Assyria*, and proved a Man of an ambitious and enterprizing Spirit.

G g 2

bylonia

*Larissa*, a Name not unlike several Cities in *Greece*. And lastly, as to *Calah*, or *Calach*, since we find in *Strabo* a Country, about the Head of the River *Lycus*, call'd *Calachene*, 'tis very probable, that the said Country took this Name from *Calach*, which was one of the capital Cities of it. *Ptolemy* makes Mention likewise of a Country call'd *Calacine* in these Parts: And, whereas *Pliny* mentions a People call'd *Classitæ*, thro' whose Country the *Lycus* runs, there is some Reason to suppose, that *Classitæ* is a Corruption of *Calachitæ*. *Wells's* Geography, Vol. I.

\* The Person, whom *Moses* calls *Mizraim*, is, by *Diodorus*, and other *Heathen* Writers, commonly call'd *Menes*; by *Syncellus*, *Mesraim*. *Menes* is suppos'd to be the first King of *Egypt* by *Herodotus*, l. 2. by *Diodorus*, l. 1. by *Eratosthenes*, and *Africanus* from *Manetho*; by *Eusebius* and *Syncellus* in *Chro. Euseb.* and the Time of *Menes* coincides very well with that of *Moses's* *Mizraim*, as Sir *John Marsham* [in his *Can. Chron.* p. 2.] has pretty clearly evinced. *Shuckford's* Connection, Vol. I. l. 4.

A. M.  
1997, &c.  
Ant. Chris.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

of Menes.



A. M. 1997, &c.  
Ant. Chris.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

*bylonia* lay too near him, not to become the Object of his Desire; and therefore, making all military Preparations for that Purpose, he invaded it, and, as its Inhabitants had no great Skill in War, soon vanquished them, and laid them under Tribute. His Success in this Attempt made him begin to think of subjecting other Nations: And, as one Conquest paved the Way for another, in a few Years he overran many of the *Infant States of Asia*, and so, by uniting Kingdom to Kingdom, made a great Accession to the *Assyrian Empire*. His last Attempt was upon *Oxyartes*, or *Zoroastres*, King of *Bactria*, where he met with a brisker Opposition than he had hitherto experienc'd; but, at length, by the Contrivance and Conduct of *Semiramis*, the Wife of one *Memmon*, a Captain in his Army, he took the *Capital*, and reduc'd the Kingdom: But being hereupon charm'd with the Spirit and Bravery of the Woman, he fell in Love with her, and prevail'd with her Husband, (by giving him his own Daughter, in Lieu of *Semiramis*, in Marriage) to consent to his having *her* for his Wife. By her he had a Son, nam'd *Ninyas*; and, after a Reign of 52 Years, he died A. M. 2017.

*NINYAS* was but a *Minor* when his Father died; and therefore his Mother, who, all along, had a great Sway in the Administration of publick Affairs during her Husband's Life-time, continued in the Government, with the † Consent and Approbation of her Subjects. She remov'd her Court from *Nineveh* to *Babylon*, which she encompass'd with the Wall we mentioned before, and adorn'd with many publick and magnificent Buildings; and, having

† *Justin*, in his History of this Woman, informs us, that, upon the Death of her Husband, she made use of the Stratagem of *personating* her Son, to obtain the Empire to herself; but *Diodorus*, with more Probability, ascribes her Advancement to her Conduct, Bravery, and magnanimous Behaviour. When she took upon her to be Queen, the publick Affairs were put in the Hands, to which *Ninus*, when alive, used generally to commit them; and it is not likely that the People shou'd be uneasy at her governing, who had, for several Years together, by a Series of Actions, gain'd herself a great Credit and Ascendant over them: Especially if we consider, that, when she took up the Sovereignty, she still press'd forward in a Course of Actions, which continually exceeded the Expectations of her People, and left no Room for any to be willing to dispute her Authority. *Shuckford's Connection*, Vol. I. l. 4.

having thus finished the Seat of her Empire, and settled all the neighbouring Kingdoms under her Authority, she rais'd an Army, with an Intent to conquer *India*; But, after a long and dangerous War, being tired out with Defeats, she was obliged with the small Remainder of her Forces to return Home, where, finding herself in Disgrace with her People, she resigned the Crown and Authority to her Son, after she had reign'd 42 Years; and soon after died, A. M. 2059.

A. M.  
1997, &c.  
Ant. Chriſ.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

HER Son *Ninyas* began his Reign, full of a Sense of the Errors of his Mother's Administration, and engag'd in none of the Wars, and dangerous Expeditions, wherein she had harraſs'd and fatigu'd her People: But, tho' he was not ambitious to enlarge his Empire, (s) yet he took all due Care to regulate, and settle upon a good Foundation the extensive Dominions, which his Parents had left him. By a wife Contrivance of annual *Deputies* over his Provinces, he prevented many Revolts of diſtant Countries, which might otherwiſe have happen'd; and his taking up that State of being difficult of Acceſs (which was afterwards much improv'd by *Eastern Monarchs*) might perhaps procure him a greater Veneration from his Subjects. However this be, it is certain, that moſt Authors have repreſented him as a weak and effeminate Prince, which might naturally ariſe (without any other Foundation) from his ſucceeding a Father and Mother, who were rather too active to enlarge their Dominions; as well as from the Diſpoſition, in moſt Writers, to think a turbulent and warlike Reign, if victorious, a glorious one, and to overlook an Administration, that is employed in the ſilent, but more happy Arts of Peace and good Government.

In *Egypt*, *Mizraim*, after his Death, had three Sons, who became the Kings of the ſeveral Parts thereof. *Ananim*, or rather *Anan*, was King of the *Lower Egypt*, or *Delta*; *Naphtuhim*, or *Naph*, of *Middle Egypt*, or the Country about *Memphis*; and *Pathruſim*, or *Patruſ*, of the *Upper-Egypt*, or the Country of *Thebais*: And agreeably hereunto, from theſe three Kings did theſe ſeveral Countries take their antient Denominations. Of the *fiſt* of theſe, viz. *Ananim*, we have nothing remaining, but only his Name, and the Time of his Death: For, after he had reign'd 63 Years, according to *Syncellus*, he died A. M. 2006.

A. M.  
1997, &c.  
Ant. Christ.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

OF the *Second*, viz. *Naphtuhim*, we are told, that he was the Author of the *Architecture* of these Ages; had some useful Knowledge of *Physick* and *Anatomy*; and taught his Subjects, (as he learned it from his Brother *Pathrusim*) the Use of Letters: for to this *Pathrusim*, (whom they call *Thyoth*) the *Egyptians* indeed ascribe the Invention of all Arts and Sciences whatever. The *Greeks* call'd him *Hermes*, and *Latins*, *Mercurius*; and, while his Father *Mizraim* liv'd, he is supposed to have been his Secretary, and greatly assistant to him in all his Undertakings. When his Father died, he instructed his Brothers in all the Knowledge he was Master of; and, as for his own People, he made wholesome Laws for their Government, settled their Religion and Form of Worship, and enrich'd their Language by the Addition of several Words, to express several Things, which before they had no Names for.

THIS is the best Account that we can give of the *Babylonian* or *Affyrian* Empires, and of the Kings that rul'd *Egypt*, for some Ages next after the Dispersion of Mankind. Other Nations, no doubt, were settled into regular Governments in these Times: *Canaan* was inhabited rather sooner than *Egypt*; and, (t) according to *Moses*, *Hebron*, in *Canaan*, was built seven Years before *Zoan* in *Egypt*; but, as none of these Nations made any considerable Figure in the first Ages, their Actions lie in Obscurity, and must be bury'd in Oblivion. The few men of extraordinary Note, that were then in the World, liv'd in *Egypt*, and *Affyria*; and for this Reason, we find little or no Mention of any other Countries, until one of these two Nations came to send out Colonies, which, by Degrees, polish'd the People they travelled to, and instructed them in such Arts and Sciences, as made them appear with Credit in their own Age, and (as soon as the Use of Letters was made publick) transmitted their Names with Honour to Posterity.

The Use and  
Invention of  
Letters.

THE Knowledge of Letters cannot have been of any long Standing among us *Europeans*, who are settled far from the first Seats of Mankind, and far from the Places, which the Descendants of *Noah* first planted. None of the antient Thracians, (u) says *Ælian*, knew any Thing of Letters; nay, the *Europeans*, in general, thought it disreputable to learn them, tho' in *Asia* they were held in greater Request. The *Goths*, according to the express Testimony (x) of

(t) Numb. xiii. 22.

(u) Universal History, l. 8. c. 6.



(\*) of *Socrates*, had their Letters and Writings from *Ulpila*, their Bishop, *Anno Dom.* 370. The *Sclavonians* received theirs from *Methodius*, a Philosopher, about *An. Dom.* 856. The People of *Dalmatia* had theirs, not till St. *Jerom's*; and those of *Illyria*, not till St. *Cyri's* Days.

A. M.  
1997, &c.  
Ant. Chriſt.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 70. to  
the End.

THE *Latins* (who were more early) receiv'd their Letters (as moſt Authors agree) from the *Greeks*, and were taught the Uſe of them, either from ſome of the Followers of *Pelaſgus*, who came into *Italy*, about 150 Years after that *Cadmus* came into *Greece*; or from the *Arcadians*, whom *Evander* led into thoſe Parts, about 60 Years after *Pelaſgus*.

AMONG the *Greeks*, the *Ionians* were the firſt, who had any Knowledge of Letters; and they, in all Probability, had them from the *Phœnicians*, who were the Followers of *Cadmus*, when he came into *Greece*, but from whom the *Phœnicians* had them, has been Matter of ſome Diſpute. Many conſiderable Writers have derived them directly from *Egypt*, and are generally agreed, that *Thyoth*, or *Mercury*, was the Inventor of them. In the early Ages, when Mankind were but few, and theſe few employ'd in the ſeveral Contrivances for Life, it could be but here and there one, that had Leiſure, or perhaps Inclination to ſtudy Letters. The *Companies*, that remov'd from *Babel*, were moſt of them rude and uncultivated People: They follow'd ſome Perſons of Figure and Eminence, who had gain'd an Aſcendant over them; and thoſe Perſons, when they had ſettled them in diſtant Places, and came to teach them ſuch Arts as they were Maſters of, had every Thing, they taught them, imputed to their own Invention, becauſe the poor ignorant People knew no other Perſon, that was vers'd and ſkill'd in them.

THO' therefore the *Egyptians* had, confeſſedly, the Uſe of Letters very early among them; and tho' their *Thyoth*, or *Mercury*, might be the firſt, who taught others their Uſe, and for that Reaſon be reputed the Inventor of them; yet, I cannot but think, that *Noah* and his Sons, who had learn'd them in the *old World*, taught them to their Poſterity in the *new*. For, ſince Mankind ſubſiſted 1600 Years before the Flood, 'tis not very probable, that they liv'd all this while without the Uſe of Letters. If they *did*, how came we by the ſhort Annals, which we have of the *Antediluvian Ages*?

A. M. But if they *did not*, 'tis not unlikely, that *Noah*, being well  
 1997, &c. skill'd in the Knowledge and Use of them, might teach them  
 Ant. Chris. to his Children : And, if we pursue the Enquiry, and ask,  
 2007, &c. from whence *Noah* attained his Knowledge, the most proper  
 From Gen. Reply will be, that he had it from the Instruction of his  
 x. to the Parents, as his Parents might have it, in their several Successions,  
 End ; and from Ch. xi. from *Adam*, and as *Adam* might have it from  
 Ver. 10. to the End. God.

Which was  
 Originally  
 from God,

AND indeed, if we consider the Nature of Letters, it cannot but appear something strange, that an Invention so surprizing, as that of *Writing* is, should be found out in an Age so near the Beginning of the World. (y) Nature may easily be supposed to have prompted Men to speak, to try to express their Minds to one another by Sounds and Noises ; but that the Wit of Man shou'd, among its first Attempts, find out a Way to express Words in Figures or Letters, and to form a Method, by which they might expose to View all that can be said or thought, and that within the Compass of 16, 20, or 24 Characters, variously plac'd, so as to form Syllables and Words ; that the Wit of Man, I say, could immediately, and directly fall upon a Project of this Nature, is what exceeds the most exalted Notions, we can possibly form of his Capacity, and must therefore remit us to God (in whom *are hid* all the *Treasures of infinite Wisdom*) for the first Invention and Contrivance of it.

The Learning  
 Arts,  
 and Commerce.

As soon as the Use of Letters, whether of *divine* or *human Invention*, came generally to be known, 'tis reasonable to think, that all Arts and Sciences would from thence receive a powerful Assistance, and, in Process of Time, begin to take Root, and flourish ; but this was a Period a little too early to bring them to any great Perfection. (z) For, tho' *Noah* and his Sons had doubtless some Knowledge of the Inventions of the *Antediluvians*, and probably acquainted their Descendants with such of them, as were most obvious and useful in common Life ; yet it cannot be imagin'd, that any of the more *curious* Arts, or *speculative* Sciences were improved to any Degree (supposing them to be known, and invented) till some considerable Time after the Dispersion. On the contrary, one Consequence of that *Event* seems to have been this—that several Inventions, known to their Ancestors, were lost, and Mankind gradually degenerated into *Ignorance* and *Barbarity*, 'till *Ease* and *Plenty* had given them

(y) *Shuckford's Connection*, Vol. I. 1. 4. (z) *Universal History*, l. 1. c. 2.

them Leisure to polish their Manners, and to apply themselves to such Parts of Knowledge, as are seldom brought to Perfection under other Circumstances.

THE Inhabitants of *Babylon* indeed are supposed to have had a great Knowledge in *Astronomical* Matters, much about this Time; (a) for, when *Alexander the Great* took Possession of that City, *Callisthenes*, the Philosopher, who accompany'd him, upon searching into the Treasures of the *Babylonian* Learning, found, that the *Chaldeans* had a Series of Observations for 1903 Years backwards from that Time; *i. e.* from the 1771<sup>st</sup> Year of the World's Creation forwards. But this is a Notion, that we have already confuted; as indeed the Nature of the Thing will teach us, that, upon the first Settlement in any Country, a Nation could not but find Employment enough (at least for some Ages) in cultivating their Lands, and providing themselves Houses, and other Necessaries, for their mutual Comfort and Subsistence.

*NINUS* and *Semiramis* are supposed to have improv'd vastly the Arts of *War* and *Navigation* about this Period: For \* we read of Armies, consisting of some Millions of Horse

(a) *Simplicius de Cœlo*, l. 2. com. 46.

\* The History of the *Assyrian* Empire, as we have it in *Diodorus Siculus*, l. 2, c. 1, — 22. and in *Justin*, l. 1. c. 1, 2, is, in the Substance of it, to this effect. — *The first, who extended this Empire, was Ninus, who being a warlike Prince, and desiring to do great Things, gather'd together the stoutest Men in the Country, and, having train'd them up to the Use of Arms, enter'd into an Alliance with Ariæus, King of Arabia, by whose Assistance he subdu'd the Babylonians, and impos'd a Tribute on them, after he had taken their King Captive, and kill'd him, with his Children. Then having enter'd Armenia with a great Army, and destroy'd several Cities, he so terrify'd the rest, that King Barzanes submitted to him. After this, he vanquish'd Pharnus, King of Media, in Battle; crucify'd him and his Wife, and seven Children; and, in the Space of seventeen Years, overcame all Asia, except India and Bactria; but no Author declares the Particulars of his Victories. Of the maritime Provinces, he subdu'd, according to Ctesias, whom we follow, (says Diodorus) Egypt, Phœnicia, the Lower Syria, Cilicia, Pamphylia, Lycia; and, besides these, Caria, the Phrygias, Lydia, Mysia, Troas, together with the Propontis, Bithynia, Cappadocia, and all the barbarous Nations, as far as the Tanais; with Persia, Susiana, Caspiana, and many other Nations, that we need not here enumerate. From this last Expedition as soon as he returned, he built a City, which he call'd by his own Name, Ninus, not far from the River Euphrates; and, being afterwards enamour'd with the Beau-*

A. M.  
1997, &c.  
Ant. Christ.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.



A. M.  
1997, &c.  
Ant. Chriſt.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

Horſe and Foot; and of Fleets, and Gallies, with brazen Beaks, to tranſport the Forces over a River only, to the Number of *two Thouſand*: But all that Narration of *Diodorus* and *Juſtin*, as it is acknowledged to be taken from *Cteſias* (whom † all the beſt Criticks of Antiquity look upon as an Author

*ty and Valour of a Woman of uncertain Birth, nam'd Semiramis, he took her to Wife, and by her Advice and Direction, govern'd all Things with Succeſs. For, having gather'd together an Army of ſeventeen hundred thouſand Foot, and two hundred and ten thouſand Horſe, and ſix hundred thouſand Chariots, (Numbers incredible in thoſe Days!) with theſe he advanc'd againſt Oxyartes, King of Baſtria, who met him with an Army of four hundred thouſand Men: But the Baſtrians being defeated, and their Capital, by the Valour and Direction of Semiramis, taken, ſhe was thereupon advanc'd to the Honour of being made Queen, which occaſion'd her Husband to hang himſelf. After Ninus had thus ſettled his Affairs in Baſtria, his Wife Semiramis had a Son (whom he nam'd Ninyas) and not long after died, leaving the Adminiſtration of the Kingdom in his Wife's Hands; who, to raiſe her own Glory, built a ſtately Monument for her deceas'd Husband; built the City of Babylon, and other remarkable Places; and then, having brought Egypt, Ethiopia, and Libya, all the Way to the Temple of Jupiter Hammon, under her Jurisdiction, return'd into Aſia; where ſhe had not been long, before, hearing that Stabrobates or Staurobates, King of India, govern'd a rich Country, ſhe reſolv'd to take it from him. To this Purpoſe, ſhe prepar'd a great Army, and Fleet: But being told what mighty Elephants there were in India, in order to have ſomething like them, ſhe cauſed three hundred thouſand Hides of Oxen to be drefſ'd, and ſtuff'd with Straw, under which there was a Camel to bear the Machine, and a Man to guide it, which, at a Diſtance, made a Kind of Reſemblance of theſe vaſt Creatures. Her Army conſiſted of three Millions of Foot, one Million of Horſe, and an hundred thouſand Chariots; of an hundred thouſand of thoſe that fought on Camels; of two hundred thouſand Camels for the Baggage; and two thouſand Gallies, with brazen Heads, to tranſport her army over the River Indus. But all this muſt be falſe and fabulous; becauſe it is incredible to think, either that her own Country ſhould ſupply, or that the Country, whereinto ſhe was marching, ſhould be able to ſuſtain ſuch an immense Number of Men, and other Creatures, as are here related: Beſides that, it is falſe in Fact, that the Kings of *Aſſyria* ever govern'd all *Aſia*, or ſtretch'd their Conqueſts over *Egypt* and *Libya*. Millar's Hiſtory of the Church, Ch. 1. Part 3.*

† This *Cteſias* was a Native of *Cnidus*, and Phyſician to *Artaxerxes Mnemnon*. He wrote a *Perſian Hiſtory* in three and twenty Books, of which there remain only a few Fragments, preſerv'd

Author deserving no Credit) may very justly be accounted false and fabulous. And tho' it cannot be deny'd, that the Invention of *Shipping*, which was not before the Flood (for had it been *before*, more than *Noah*, and his Family, might have sav'd themselves from the Waters) is a great Step towards the Improvement of *Commerce*; yet, as the Dispersi-  
A. M. 1997, &c. Ant. Chris. 2007, &c. From Gen. x. to the End; and from Ch. xi. Ver. 10. to the End.  
 on of Mankind made it more difficult to trade with Nations, who spake a different Language; so the Method, whereinto, we may suppose, they enter'd at first, extended no farther than this:—That the Colonies, who planted new Countries, not only perceiving their own Wants, from the Conveniencies they had left behind them, but finding likewise something useful in their Settlements, which were before unknown to them or their Founders, fetched what they wanted from the Parts, where they formerly dwelt, and, in Exchange for that, carried, what they had discovered in their new Plantations, thither; And this seems to have given the first Rise to Traffick and foreign Trade, whose gradual Advances we may have Occasion to take Notice of hereafter. In the mean Time, we shall conclude this *Book*, and this *Chapter* together, with an Account of the *Religion*, which at this Time obtain'd in the most famous Nations of the World; and observe withal, by what Means it came to degenerate into *Idolatry*, and other wicked, and superstitious *Practices*.

Now, besides the common Notion of a God, which Men might either learn from *Tradition*, or collect by their own *Reflection*; the very History of the *Deluge*, which had not so long ago befallen the World, could not but instruct and confirm the Generations, we are now treating of, in several Articles of their Religion. If they had the Account of this remarkable Judgment transmitted to them in all its Circumstances, they could not but entertain these Conceptions of God:—That he takes Cognizance of the Things,  
The Religion of the Ancients.  
 which

serv'd by *Photius*; but very valuable Authors, who have seen *Ctesias*, when perfect, give him no commendable Character. *Plutarch* [in *Artaxerxes*] calls him a fabulous, vain Man, and a great Liar. *A. Gellius* [Noctes Atticæ l. 9. c. 4.] reckons him among the fabulous Writers; and *Aristotle* [in his *Historia Animalium*] says, that he was an Author, who deserves no Credit; as indeed, if we will judge either by the incredible Things in his Story, or by what he says of the *Indian* and *Persian* Affairs, in his Fragments that remain, we shall have Reason to conclude, that these great Men have not given him this Character without good Grounds. *Millar's History, ibid.*

A. M.  
1997, &c.  
Ant. Chris.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

which are done here on Earth; that he is a Lover of Virtue, and a severe Punisher of Vice; that he is infinite in Power, by commanding the Winds and Rains, Seas and Elements, to execute his Will; that he is likewise infinite in Mercy, in forewarning the Wicked of their Ruin (as he did the old World) several Years before its Execution; and that therefore a Being of such a Nature and Disposition was to be served, and worshipped, and feared, and obeyed. So that the *Sum of Religion*, in the Ages subsequent to the Flood, even to the Promulgation of the *Law*, must have consisted in the Belief of a God, and his sacred Attributes; in the devout Worship of him, by the Oblation of Prayers and Praises, and such Sacrifices, as he himself had instituted; and in the Observance of those eternal Rules of Righteousness, of Justice, and Mercy, of Sobriety, and Temperance, &c. which, if not expressly delivered to the Sons of *Noah*, were nevertheless deducible from the Nature of Things, and the Relations, wherein Mankind stood toward one another.

AND, now, if we look into the principal Nations, which were at this Time existing, we shall find, that (b) the *Perians*, above all other People, were remarkable for having amongst them a true Account of the Creation of the World, and its Destruction by Water; which they strictly adher'd to, and made the Foundation of their Religion; nor have we any Reason to think, but that they were, for some Time, very zealous Professors of it, tho', by Degrees, they came to corrupt it, by introducing *Novelties*, and Fancies of their own, into both their *Faith* and *Practice*: We shall find, (c) that many of the *Arabians* preserv'd the true Worship of God for several Ages, whereof *Job*, (who perhaps lived in the Days now under Consideration) was a memorable Instance; as was likewise *Jethro*, the Priest of *Midian*, in the Days of *Moses*: We shall find, that the *Canaanites* of old were of the same Religion with *Abraham*; for tho' he travell'd up and down many Years in their Country, yet was he respected by the Inhabitants of it, as a Person in great Favour with God; and *Melchisedeck*, the King of *Salem*, who was the *Priest of the most high God*, and consequently of the same Religion, received him with this Address; (d) *Blessed be Abraham, Servant of the most high God, Possessor of Heaven and Earth*: We shall find, from *Abimelech's* Prayer, upon his receiving Intimation, that *Sarah* was *Abraham's* Wife, that, among the *Philistines*, there were

(b) *Hyde's Relig. Vet. Perfarum*, c. 3.  
*nection*, Vol. I. l. 5.

(c) *Shuckford's Con-*

(d) *Gen. xiv. 19.*



were some true Worshippers of the *God of Heaven*; (e) *Lord, Wilt thou slay a righteous Nation? Said he not unto me, she is my Sister; and she, even she herself, said, he is my Brother: In the Integrity of my Heart and Innocency of my Hands have I done this:* We shall find, that the *Egyptians* allowed no mortal Creature to be a God; profess'd to worship nothing, but their God *Cneph*, (f) whom they affirm'd to be without Beginning, and without End; and tho', in the Mythologick Times, (g) they represented this Deity by the Figure of a Serpent, with the Head of an Hawk in the Middle of a Circle, yet they affirmed, at the same Time, that the God, whom they thus represented, was the Creator of all Things, a Being incorruptible and eternal, with several other Attributes becoming the divine Nature: In short, we shall find, that all the Nations, then known in the World, not only worshipped the same God, whom they call'd the *Maker and Creator of the Universe*, but worshipped him likewise in the same Form and Manner; that they had all the like Sacrifices, either *expiatory*, to make Atonement for their Sins; *precatory*, to obtain Favours from Almighty God; *propitiatory*, to avert his Judgments; or *eucharistical*, to return thanks for his extraordinary Mercies; and that all these Sacrifices were every where offer'd upon *Altars*, with some previous Purifications, and other Ceremonies to be observ'd by the Offerer: So that Religion, in every Nation, for some Time after the Flood, both in Principle and Practice, was the *same*, till some busy and pragmatikal Heads, being minded to make some Improvements (as they thought) added their own Speculations to it, and so both destroy'd its Uniformity, and introduc'd its Corruption.

WHEN this Corruption of Religion was first introduc'd, *And Idolatry* is not so easy a Matter to determine, because neither *sacred* of these *nor profane* History have taken any Notice of it. Those, *Times, when it began.* (h) who account *Idolatry* one of the Sins of the *Antediluvian* World, suppose that *Ham*, being marry'd into the wicked Race of *Lamech*, retain'd a strong Inclination for such a false Worship; and that, after he was curst by his Father *Noah*, and separated from the Posterity of *Shem*, he soon set it up. Those, (i) who imagine that the Tower of *Babel* was a Monument intended for the Honour of the *Sun*, which had dry'd up the Waters from off the Face of the

(e) Gen. xx. 5.

(f) *Plutarch* de *Iside & Osiride*, p. 359.(g) *Eusebius's* *Præp. Evan.* l. 1. c. 10. (h) *Bedford's* *Scripture Chronology*, l. 2. c. 6.(i) *Vid. Tennison* of *Idolatry*.

A. M. 1997, &c.  
Ant. Chriſt.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

the Earth, muſt ſuppoſe, that the Worſhip of that Planet began, whiſt the Remembrance of the Deluge was freſh in Men's Minds; but thoſe, (*k*) who are of Opinion, that the Difference of Men's Dialects, and the Difference of their Sentiments concerning God might not improperly commence together, muſt date the firſt Inſtitution of Idolatry not a great deal lower than the Time of the Diſperſion.

(*l*) THE Generality of *Chriſtian* Fathers, as well as *oriental* Writers, are poſitive in their Assertions, that the firſt Appearance of Idolatry was in the Days of *Serug*: "Be-  
" cauſe, as *Enoch*, ſay they, was the ſeventh from *Adam*,  
" in whoſe Time the general Impiety, before the Flood,  
" is ſaid to have began; ſo *Serug*, being, in like Manner,  
" the ſeventh from *Noah*, liv'd at a proper Diſtance, for  
" ſuch a Corruption of religious Worſhip to be introduced,  
" and grow". But this is a Reaſon too trifling to be taken Notice of: *Nor can I ſee*, ſays our learned *Selden*, (*m*) *how they can be able to maintain their Opinions, who determine ſo peremptorily, concerning a Matter of ſo diſtant and uncertain a Nature.*

BUT, whatever the Date of *Idolatry* might be, it is certain, that it had its firſt Birth, not in *Egypt*, (as ſome have maintain'd) but in *Chaldea*, as the moſt reverend Author of the *Treatiſe of Idolatry* has evinc'd; (*n*) and that becauſe, in the Days of *Abraham*, we find all other Nations and Countries adhering to the true Account of the Creation and Deluge, and worſhipping the God of Heaven, according to what had been revealed to them; whereas the *Chaldeans* had ſo far departed from his Worſhip, and were ſo zealous in their Errors and Corruptions, that, upon *Abraham's* Family reſuſing to join with them, they expell'd them their Country, and (*o*) *caſt them out from the Face of their Gods.*

Celeſtial Bo-  
dies the firſt  
Idols in every  
Country.

THE *Chaldeans* indeed, by Reaſon of the plain and eaſy Situation of their Country, which gave them a larger Proſpect of the heavenly Bodies, than thoſe, who inhabited mountainous Places, had a great Conveniency for *aſtronomical* Obſervations, and, accordingly, were the firſt People, who took any great Pains to improve them. And, as they they

(*k*) *Cyriſ. Alex. contra Julian.* 1. 1. (*l*) *Heidegger's Hiſt. Patriar.* Vol. II. Exer. 1. (*m*) *De Diis Syris, Proleg.* 3.  
(*n*) *Shuckford's Connection,* Vol. I. 1. 5. (*o*) *Judith* v. 8.

were the first *Astrologers*, (p) so learned Men have observ'd, that, lying on the Ground, or else on flat Roofs, all Night, to make their Observations, they fell in love with the *Lights of Heaven*, which, in the clear Firmament of those Countries, appear'd so often, and with so much Lustre; and, perceiving the constant and regular Order of their Motions, and Revolutions, they thence began to imagine, that they were *animated* with some superior Souls, and therefore deserv'd their Adoration; and as the Sun excell'd all the rest, so the Generality of learned Men have, with good Reason, imagin'd, that this bright *Luminary* was the first *Idol* in the World.

A. M.  
1997, &c.  
Ant. Chris.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

AMONG the *Egyptians*, (q) *Syphis*, King of *Memphis*, was the first, who began to speculate upon such Subjects. He examin'd what Influence the Sun and Moon had upon the Terrestrial Globe; how they nourish'd, and gave Life and Vigour to all Things; and thereupon, forgetting what his Ancestors had taught him, *viz. that in the Beginning God created the Heavens, as well as the Earth*, the Sun and Moon, as well as the Creatures of this *Lower World*, he concluded, that they were two great and mighty *Deities*, and, accordingly, commanded them to be worshipp'd.

THE *Persians* perhaps (r) were never so far corrupted, as to lose entirely the Knowledge of the supreme God. They saw those celestial Bodies running their Courses, as they thought, Day and Night, over all the World, and reviving and invigorating all the Parts and Products of the Earth; and, tho' they kept themselves so far right, as not to mistake them for the true God, yet they imagin'd them to be his most glorious *Ministers*; and, not taking Care to keep strictly to what their Forefathers had taught them, they were led away, by their own Imaginations, to appoint an idolatrous Worship for Beings, that had been created, and *by Nature were not Gods*.

WHAT Kind of *Idolatry* was current among the *Canaanites*, *Moses* sufficiently intimates in the Caution, he gives the *Israelites*, just going to take Possession of it, *viz. that (s) when they lifted up their Eyes to Heaven, and saw the Sun and Moon, and Stars, even all the Host of Heaven, they shou'd not, as the Inhabitants of the Country were,*  
be

(p) *Tennison* of Idolatry. (q) *Diodorus*, l. i. (r) *Hyde's*  
Relig. Vet. Perfarum, c. i. (s) *Deut.* iv. 19.



A. M.  
1997, &c.  
Ant. Chris.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

*be driven to worship, and to serve them: And that this was the customary Worship among the Arabians, the Justification, which Job makes of himself, is a sufficient Proof; (t) If I beheld the Sun, when it shin'd, or the Moon, walking in Brightness, and mine Heart hath been secretly entic'd, or my Mouth hath kiss'd my Hand, i. e. if with Devotion of Soul, or Profession of outward Respect, I have worshipp'd those heavenly Bodies, which, by their Height, Motion, and Lustre, attract the Eye, and ravish the Senses, this also were an Iniquity to be punish'd by the Judges; for then I shou'd have deny'd the God that is above. And therefore the Account, (u) which the Greek Historian gives us of the Origin of this Kind of Idolatry, is more than probable, viz. that the most antient Inhabitants of the Earth, (meaning those, who liv'd not long after the Flood, and particularly the Egyptians) contemplating on the World above them, and being astonish'd with high Admiration at the Nature of the Universe, believ'd that there were two eternal Gods, the Sun and the Moon; the former of which they call'd Osiris, and the latter Isis: Since, of later Years, upon the Discovery of America, tho' many different Idols were found in different Places, yet as for the Sun, it was the universal Deity, both in Mexico and Peru.*

*The great  
Multiplicity  
of Idols.*

BUT whatever the first Idol might be, it soon multiplied into such a prodigious Number, as to fill both Heaven and Earth with it's Progeny; insomuch that there are not three Parts of the Creation, but what, in one Nation or other, had their Worshippers. (x) They worshipp'd universal Nature, the Soul of the World, Angels, Devils, and the Souls of Men departed, either separate and alone, or in Union with some Star, or other Body. They worshipp'd the *Heavens*; and in them both particular Luminaries, and Constellations; the *Atmosphere*; and, in it, the Meteors, and Fowls of the Air; the *Earth*; and in it, Beasts, Birds, Insects, Plants, Groves, and Hills, together with divers Fossils, and Terrestrial Fire. They worshipp'd the *Water*; and, in it, the Sea, and Rivers; and, in them, Fishes, Serpents, and Insects, together with such Creatures, as live in either *Element*. They worshipp'd *Men*, both living and dead; and, in them, the Faculties, and Endowments of the

(t) Job xxxi. 26, 27.

(u) Diodorus Siculus, l. 1.

(x) Tennison of Idolatry.

the Soul, as well as the several Accidents and Conditions of A. M. Life. Nay, they worshipp'd the *Images of Animals*, even 1997, &c. the most hateful, such as Serpents, Dragons, Crocodiles, Ant. Chris. 2007, &c. &c. and descended at last so low, as to pay a religious Re- From Gen. gard to *Things inanimate*, Herbs, and Plants, and the most x. to the stinking Vegetables. End; and from Ch. xi.

How Men came to part with the Religion of their An- Ver. 10. to cestors for such Trash, and (y) *to change the Glory of the the End.* *Incorruptible God, into the Image of corruptible Man, and Birds, and fourfooted Beasts, and creeping Things*, the A- How the World came to fall into this State. postle, who remonstrates to the Indignity, has, in some Measure, supply'd us with a Reason, when he tells, that this State of Things, how gross and strange soever it was, was introduc'd under the Pretences of Wisdom, or by Men *professing to be wise*.

IT was the Wise amongst them, that formed the Design, and, addressing to the Multitude, with a grave Appearance, prevail'd (as we may conceive) by some such Form of arguing as this. (z) "We are all aware, ye Sons of *Noah*, "that Religion is our chief Concern, and therefore it well "becomes us to improve and advance it as much as possible. We have indeed receiv'd Appointments from God, "for the Worship which he requires; but if these Appointments may be alter'd for his greater Glory, there is "no doubt, but that it will be a commendable Piety so to "alter them. Now our Father *Noah* has instructed us in "a Religion, which, in Truth, is too simple, and too "unaffected: It directs us to the Worship of God, *abstractedly* from all Sense, and under a *confus'd* Notion; "under the Formality of *Attributes*, as Power, Goodness, "Justice, Wisdom, Eternity, and the like; an Idea foreign to our Affections, as well as our Comprehensions: "Whereas, in all Reason, we ought to worship God "more *pompously*, and more extensively, and not only to "adore his *personal* and *essential* Attributes, but likewise "all the *Emanations* of them, and all those Creatures, by "which they are eminently represented. Nor can this "be any Derogation from his Honour; since his Honour is "certainly more amply express'd, when in this Manner, "we acknowledge, that not only *himself*, but all his *Creatures* likewise are adorable. We ought therefore (if "we will be wise) to worship the *Host of Heaven*, be-  
"cause

(y) Rom. i. 22, 23.  
Serm. 1.

(z) *Young's Sermons*, Vol. II.

A. M.  
1997, &c.  
Ant. Christ.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

“ cause they are eminent Representations of his *Glory* and  
“ *Eternity* : We ought to worship the *Elements*, because  
“ they represent his *Benignity* and *Omnipresence* : We  
“ ought to worship *Princes*, because they sustain a divine  
“ Character, and are the Representatives of his *Power* upon  
“ Earth : We ought to worship Men *famous in their Ge-*  
“ *neration*, even when they are *dead*, because their *Virtues*  
“ are the distinguishing *Gifts* and *Communications* of God :  
“ Nay, we ought to worship the *Ox* and the *Sheep*, and  
“ whatever Creatures are most beneficial, because they  
“ are the Symbols of his *Love* and *Goodness* ; and with  
“ no less Reason, the *Serpent*, the *Crocodile*, and other  
“ Animals that are noxious, because they are the Symbols  
“ of his *awful Anger*.”

THIS seems to be a fair Opening of the Project ; and by some such cunning Harangue as this, we may suppose, it was, that the first Contrivers of Idolatry drew in the ignorant and admiring Multitude. And indeed, considering the natural Habitude of vulgar Minds, and the strong Inclinations they have, in Matters of an *abstruse* Consideration, to help themselves by sensible Objects, it seems not so difficult a Task to have *drawn them in*.

The Mo-  
tives, which  
engaged Men  
in it.

THOSE, who worshipp'd *universal Nature*, or the System of the material World, perceiv'd first, that there was Excellency in the several Parts of it, and then, (to make up the Grandeur and Perfection of the Idea) they join'd them altogether in one divine Being. Those, who labour'd under a Weakness and Narrowness of Imagination, distributed Nature into its several Parts, and worshipp'd that Portion of it, which was accounted of most general Use and Benefit. *Usefulness* was the common Motive, but it was not the only Motive, which inclin'd the World to Idolatry: For, upon farther Enquiry, we shall find, that, whatever ravish'd with its transcendent Beauty, whatever affrighten'd with its malignant Power; whatever astonish'd with its uncommon Greatness; whatever, in short, was beautiful, hurtful, or majestick, became a *Deity*, as well as what was profitable for its Use. (a) The *Sun*, Men soon perceiv'd, had all these Powers and Properties united in it: Its *Beauty* was glorious to behold; its *Motion* wonderful to consider; its *Heat* occasion'd different Effects; Barrenness in some Places, and Fruitfulness in others; and the immense Globe of its *Light* appear'd highly exalted, and riding in Triumph, as it were, round the



the World. The *Moon*, they saw, supply'd the Absence of the Sun by Night; gave a friendly Light to the Earth; and, besides the great Variety of its *Phases*, had a wonderful Influence over the Sea, and other humid Bodies. The *Stars* they admir'd for their Height and Magnitude, the Order of their Positions, and Celerity of their Motions, and thence were persuaded, either that some celestial Vigour or other resided in them, or that the Souls of their *Heroes*, and great Men, were translated into them, when they died; and, upon these, and such like Presumptions, they accounted all celestial Bodies to be Deities. (b) The *Force* of Fire, the *Serenity* of Air, the *Usefulness* of Water, as well as the *Terror* and Dreadfulness of Thunder and Lightning, gave Rise to the Consecration of the *Meteors* and *Elements*. The *Sea*, swelling with its proud Surface, and roaring with its mighty Billows, was such an awful Sight, and the *Earth*, bedeck'd with all its Plants, Flowers, and Fruits, such a lovely one, as might well affect a *Pagan's* Veneration; when, for the like Motives, viz. their beneficial, hurtful, delightful, or astonishing Properties, Beasts, Birds, Fishes, Insects, and even Vegetables themselves, came to be ador'd.

THE Pride and Pomp of the *Great*, and the low and abject Spirits of the *Mean*, occasion'd first the *Flattery*, and then the *Worship* of *Kings* and *Princes*, as Gods upon Earth. Men famous for their Adventures and Exploits, the Founders of Nations or Cities, or the Inventors of useful Arts and Sciences, were *reverenc'd*, while they liv'd; and, after Death, *canoniz'd*. The prevailing Notion of the Soul's *Immortality* made them imagine, that the Spirits of such excellent Persons either immediately ascended up into Heaven, and settled there in some Orb or other; or that they hover'd in the Air, whence, by solemn Invocations, and by making some Statue or Image resemblant of them, they might be prevailed with to come down, and inhabit it.

WHETHER the Idolatry of Image-Worship was first begun in *Chaldea*, or in *Egypt*, we have no Grounds from History to determine: But wherever it had its Origin, the Design of making Statues and Images at first was certainly such, as the Author of the *Book of Wisdom* (c) has represented it, viz. to commemorate an absent or deceased Friend, or to do Honour to some great Man or sovereign Prince; which, (whether so intended or no at first) the Ignorance

H h 2

and

(b) *Herbert's* antient Religion of the *Gentiles*. (c) Ch. xiv. 15, &c.

A. M.  
1997, &c.  
Ant. Chif.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

The Rise of  
Image-Wor-  
ship.

A. M. 1997, &c. and Superstition of the People turned, in Time, into an  
 Ant. Chris. Object of religious Adoration; the *singular Diligence of the*  
 2007, &c. Artificer (as our Author expresses it) *helping to set forward*  
 From Gen. the Ignorant to more Superstition: For he, peradventure,  
 x. to the willing to please one in Authority, forc'd all his Skill to  
 End; and make the Resemblance of the best Fashion, and so the Mul-  
 from Ch. xi. titude, allur'd by the Grace of the Work, took him now for  
 Ver. 10. to a God, who, a little before, was but honour'd as a Man.  
 the End.

*The gross  
 Folly and  
 Stupidity of  
 it.*

WE cannot but observe however, with what Elegance  
 and fine Satire it is, that the Scripture sets off the Stupidity,  
 and gross Infatuation, both of the Artificer, and Adorer.  
*The Carpenter heweth down Cedars, and taketh the Cypress,  
 and the Oak. He stretcheth out his Rule; he marketh it  
 out with a Line; he sitteth it with Planes; he marketh it  
 out with the Compass, and maketh it after the Figure of a  
 Man, according to the Beauty of a Man.—He burneth  
 Part thereof in the Fire; with Part thereof he eateth Flesh;  
 he roasteth Roast, and is satisfy'd; yea he warmeth himself,  
 and saith, Aha! I am warm, I have seen the Fire; and  
 the Residue thereof he maketh a God, even his graven Image.  
 He falleth down unto it, and worshippeth it, and prayeth  
 unto it, and saith, Deliver me, for thou art my God; never  
 considering in his Heart, nor having Knowledge or Under-  
 standing to say, I have burnt Part of it in the Fire; yea  
 also I have baked Bread upon the Coals thereof: I have  
 roasted Flesh, and eaten it; And shall I make the Residue  
 thereof an Abomination? Shall I fall down to the Stock of  
 a Tree?*

*The Insuffi-  
 ciency of  
 Reason to  
 guide us in  
 Matters of  
 Religion.*

THAT rational Creatures should be capable of so wretch-  
 ed a Degeneracy, as this amounts to, may justly provoke  
 our Wonder and Amasement: and yet we may remember,  
 that these People (who may possibly be the Object of our  
 Scorn and Contempt) had the boasted *Light of Nature* to  
 be their *Guide in Matters of Religion*. Nay, they had some  
 Advantages, that we apparently want: They lived much  
 nearer the Beginning of the World; had the Terrors of the  
 Lord, in the late Judgment of the Deluge, fresh in their  
 Minds; had the Articles of their Religion comprised in a  
 small Compass; and (what is no bad Friend to Reason and  
 sober Recollection) lived in more Simplicity, and less Lux-  
 ury, than these later Ages can pretend to; and yet, not-  
 withstanding these Advantages, so sadly, so shamefully did  
 they miscarry, that the Wit of a Man would be at a Loss  
 to devise a Reason for their Conduct, had not the divine  
 Wisdom



Wisdom informed us, that (d) *they alienated themselves from the Light of God, and lightly regarded the Counsels of the Most High; that they forsook the Guide of their Youth, and rejected those Revelations, which, at sundry Times, and in divers Manners, were made to their Forefathers, for the Rule and Measure of their Faith and Practice.* We indeed, had we lived in those Days, may be apt to think, that we would not have been carried away with the common Corruption; that the Light of Nature would have taught us better, than to pay our Devotions to brute Beasts, or to look upon their Images as our Gods. But alas! we little consider, what the Power of Reason, of mere *unassisted* Reason, is against the Force of Education, and the Prevalence of Custom, engaged on the Side of a *false, but flashy, and popular* Religion. *Aristotle, Plato, and Cicero*, were, in after Ages, some of the greatest *Reasoners*, that the World has produced, and yet we find them complying with the established Worship of their Country: What Grounds have we then to imagine, that, in Case we had been Contemporaries with them, we had acquitted ourselves any better? Our Reason indeed now tells us, that we would have died, rather than have submitted to these impious Modes of Worship: But then we are to remember, that Reason is now *assisted* by the Light, and Authority of a divine *Revelation*; that therefore we are not competent Judges, how we should act without this superior Aid; but that, in all Probability, (e) taking away the Direction and Restraint of *this*, Reason would relapse into the same Extravagancies, the same Impiety, the same Folly and Superstition, which prevailed over it before. And therefore (to conclude in the Words of our blessed Saviour, spoken indeed upon *another*, but very applicable upon *this* Occasion) (f) *Blessed are the Eyes, which see the Things which ye see*, a full and perfect Rule of Faith and Manners, contain'd in that HOLY BIBLE, which is in every one's Hands; *for I tell you, that many Prophets and Kings have desired to see those Things, which ye see, and have not seen them; and to hear those Things, which ye hear, and have not heard them.*

A. M.  
1997, &c.  
Ant. Chris.  
2007, &c.  
From Gen.  
x. to the  
End; and  
from Ch. xi.  
Ver. 10. to  
the End.

(d) Eph. iv. 18. (e) Rogers's Necessity of a Divine Revelation.  
(f) Luke x. 23, 24.







